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The Holy See

(Sancta Sedes)

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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR AND VOLUME LVII, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, MCMXLV.

[*Latin ed. p. 5*]

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THE HOLY ECUMENICAL COUNCIL VATICAN II. DOGMATIC CONSTITUTION ON THE CHURCH. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD.

TOGETHER WITH THE VENERABLE FATHERS OF THE HOLY COUNCIL, FOR PERPETUAL REMEMBRANCE.

CHAPTER I: On the Mystery of the Church.

1. "LUMEN GENTIUM," since Christ is the light of the nations, this Holy Synod, assembled in the Holy Spirit, ardently desires to illuminate all men with His light, reflected upon the face of the Church, and to proclaim the Gospel to every creature (cf. Mark 16:15). Since the Church is in Christ as a sacrament, or sign, and as an instrument of the intimate union with God and of the unity of the whole human race, it intends to declare to its faithful and to the whole world, with greater urgency, its universal nature and mission, following the example of previous Councils. The conditions of this time add greater force to the urgent mission of the Church, so that all men, closely united today by various social, technical, and cultural bonds, may also attain full unity in Christ.

2. The Eternal Father, by the most excellent and mysterious counsel of His wisdom and goodness, created the entire world, and willed that men should participate in divine life.

[*Latin ed. p. 6*]

Acta Apostolicae Sedis - Official Commentary 6, for the purpose of elevating [certain individuals], and because those who have fallen in Adam are not abandoned, but are always offered assistance for salvation, in view of Christ, the Redeemer, "who is the image of the invisible God, the firstborn of every creature" (Col. 1:15). Moreover, the Father, before the ages, "For whom he foreknew, he also predestinated to be made conformable to the image of his Son: that he might be the Firstborn amongst many brethren." (Rom. 8:29). He has determined to gather believers into the holy Church, which, from the beginning of the world, was foreshadowed, and was wonderfully prepared in the history of the people of Israel and the ancient covenant, and which, in the latter times, was manifested through the outpouring of the Spirit, and will be

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gloriously consummated in the end of the ages. Then, as it is read among the holy Fathers, all the just, from Adam, "from righteous Abel to the last elect," will be gathered together in the universal Church with the Father. 3. Therefore, the Son came, sent by the Father, who chose us in Him before the foundation of the world and predestined us for adoption as sons, because it pleased Him to restore all things through Him (cf. Eph. 1:4-5 and 10). Christ, therefore, in order to fulfill the will of the Father, inaugurated the Kingdom of Heaven for us and revealed its mystery, and through His obedience, He accomplished redemption. The Church, or Kingdom of Christ, already present in mystery, visibly grows in the world through the power of God. This beginning and growth are signified by the blood and water that flowed from the pierced side of Jesus crucified (cf. John 19:34), and are foretold by the words of the Lord concerning His death on the cross: "And I, if I am lifted up from the earth, will draw all men to myself" (John 12:32). Whenever the sacrifice of the cross, by which "our Passover has been immolated" (1 Cor. 5:7), is celebrated on the altar, the work of our redemption is exercised. At the same time, the sacrament of the Eucharist represents and effects the unity of the faithful, who constitute one body in Christ (cf. 1 Cor. 10:17). All men are called to this union with Christ, who is the light of the world, through whom we proceed, through whom we live, and to whom we tend. 4. Having accomplished the work that the Father commanded the Son to do on earth (cf. John 17:4), the Holy Spirit was sent on the day of Pentecost, to perpetually sanctify the Church, and thus, through Christ, to bring believers into [a state of] 1 Cf. St. Cyprian, Epistle 64, 4: PL 3, 1017. CSEL (Härtel), III B, p. 720. St. Hilary of Poitiers, in Matthew 23, 6: PL 9, 1047. St. Augustine, passim. St. Cyril of Alexandria, Glaphyra in Genesis 2, 10: PG 69, 110 A. Cf. St. Gregory the Great, Homily in Evangelium 19, 1: PL 76, 1154 B. St. Augustine, Sermon 341, 9, 11: PL 39, 1499. St. John of Damascus, Against the Iconoclasts 11: PG 96, 1357.

[*Latin ed. p. 7*]

The Second Vatican Council, united in one spirit, has access to the Father (cf. Eph. 2:18). He is the Spirit of life, or the fountain of living water that flows into eternal life (cf. Jn. 4:14; 7:38-39), through whom the Father vivifies men, who are dead in sin, until He raises up their mortal bodies in Christ (cf. Rom. 8:10-11). The Spirit dwells in the Church and in the hearts of the faithful, as in a temple (cf. 1 Cor. 3:16; 6:19), where He prays and bears witness to the adoption of His children (cf. Gal. 4:6; Rom. 8:15-16 and 26). He leads the Church into all truth (cf. Jn. 16:13), unites it in communion and ministry, instructs and guides it with diverse hierarchical and charismatic gifts, and adorns it with its fruits (cf. Eph. 4:11-12; 1 Cor. 12:4; Gal. 5:22). He makes the Church to be renewed, and He constantly renews it, leading it to the perfect union with its Bridegroom. 3 For the Spirit and the Bride say to the Lord Jesus: "Come!" (cf. Apoc. 22:17). Thus,

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the entire Church appears as "a people gathered together in unity with the Father and the Son and the Holy Spirit." 4 5. The mystery of the holy Church is manifested in its very foundation. For the Lord Jesus began the work of His Church by proclaiming the blessed Gospel, namely, the coming of the Kingdom of God, which had been promised from eternity in the Scriptures: "The time is fulfilled, and the Kingdom of God is at hand" (Mk. 1:15; cf. Mt. 4:17). This Kingdom is made manifest to men in the Word, in deeds, and in the presence of Christ. Indeed, the Word of the Lord is compared to a seed that is sown in the field (Mk. 4:14): those who hear it with faith and are numbered among the little flock of Christ (Lk. 12:32) receive the Kingdom itself; then, by its own power, the seed germinates and grows until the time of harvest (cf. Mk. 4:26-29). The miracles of Jesus also confirm that the Kingdom has already arrived on earth: "If by the finger of God I cast out demons, surely the Kingdom of God has come upon you" (Lk. 11:20; cf. Mt. 12:28). Above all, however, the Kingdom is manifested in the very Person of Christ, the Son of God and the Son of Man, who came "to serve, and to give His life as a ransom for many" (Mk. 10:45). When Jesus, having suffered death on the cross for men, rose again, He appeared as the Lord and Christ, the eternal Priest (cf. Acts 2:36; Heb. 5:6; 7:17-21), and the Spirit was sent from the Father.

[*Latin ed. p. 8*]

The Acts of the Apostolic See - Official Commentary. 8. Having promised it to His disciples, He poured forth the Holy Spirit (cf. Acts 2:33). Therefore, the Church, instructed by the gifts of its Founder, faithfully observing the precepts of charity, humility, and self-denial, receives the mission of proclaiming the Kingdom of Christ and of God, and of establishing it in all nations, and constituted the seed and beginning of this Kingdom on earth. Meanwhile, as it gradually grows, it yearns for the consummated Kingdom, and with all its strength hopes and desires to be united with its King in glory.

6. Just as in the Old Testament, the revelation of the Kingdom was often presented under figures, so too now, the intimate nature of the Church is revealed to us through various images, which are prepared in the books of the Prophets, whether drawn from pastoral life or agriculture, from building or even from family and marriage. For the Church is a fold, of which Christ is the only and necessary door (John 10:1-10). It is also a flock, of which God Himself foretold that He would be its Shepherd (cf. Isaiah 40:11; Ezekiel 34:11 ff.), and whose sheep, although guided by human shepherds, are nevertheless constantly led and nourished by Christ Himself, the Good Shepherd and Prince of shepherds (cf. John 10:11; 1 Peter 2:4), who gave His life for the sheep (cf. John 10:11-15). It is the Church, the field of God (1 Corinthians 3:9). In that field grows the ancient olive tree, whose roots are the holy Patriarchs, and in which the reconciliation of Jews and Gentiles is

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made and will be made (Romans 11:13-26). It was planted by the heavenly Husbandman as a chosen vine (Matthew 21:33-43 parallel; cf. Isaiah 5:1 ff.). The true vine is Christ, who gives life and fruitfulness to the branches, that is, to us, who abide in Him through the Church, and without whom we can do nothing (John 15:1-5). The Church is also frequently called the building of God (1 Corinthians 3:9). The Lord Himself compared Himself to a stone, which the builders rejected, but which became the cornerstone (Matthew 21:42 parallel; cf. Acts 4:11; 1 Peter 2:7; Psalm 117:22). Upon that foundation, the Church is built by the Apostles (cf. 1 Corinthians 3:11), and from it receives its firmness and cohesion. This building is adorned with various names: the house of God (1 Timothy 3:15), in which dwells His family; the dwelling place of God in the Spirit (Ephesians 2:19-22); the tabernacle of God with men (Revelation 21:3), and especially the holy temple, which is represented by the sanctified stones and is praised by the Holy Fathers, and in the Liturgy is not undeservedly likened to the holy City, the New Jerusalem. In it, as in living stones (cf. Origen, *In Matth.* 16:21: PG 13, 1443; Tertullian, *Adv. Marc.* 3, 7: PL 2, 357; CSEL 47, 3, p. 386). For liturgical documents, cf. Sacramentarium Gre-.

[*Latin ed. p. 9*]

The Second Vatican Council teaches that we are being built up here on earth (1 Peter 2, 5). The holy city that John contemplates, descending from heaven by God, is prepared as a bride adorned for her husband (Revelation 21, 1 s.). The Church, also called "the Jerusalem which is above" and "our mother" (Galatians 4, 26; cf. Revelation 12, 17), is described as the immaculate bride of the immaculate Lamb (Revelation 19, 7; 21, 2 and 9; 22, 17), whom Christ "loved, and delivered Himself up for her, that He might sanctify her" (Ephesians 5, 26), whom He has joined to Himself with an unbreakable bond and constantly "For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the church." (Ephesians 5, 29), and whom He desires to have united to Himself, subject in love and fidelity (cf. Ephesians 5, 24), and whom He will ultimately unite with the heavenly blessedness for eternity, so that we may comprehend the love of God and Christ for us, which surpasses all knowledge (cf. Ephesians 3, 19). While the Church is still a pilgrim here on earth (cf. 2 Corinthians 5, 6), it is as an exile, so that it may seek and find what is above, where Christ is seated at the right hand of God, and where the life of the Church is hidden with Christ in God, until it appears with its Spouse in glory (cf. Colossians 3, 1-4).

7. The Son of God, united to human nature through His death and resurrection, overcame death and redeemed mankind, transforming man into a new creation (cf. Galatians 6, 15; 2 Corinthians 5, 17). By communicating His Spirit, He mystically constituted His brothers and sisters, gathered from all nations, as His body. In that body, the life of Christ is diffused into

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the believers, who, through the sacraments, are united in a mysterious and real way to Christ, who has suffered and is glorified. For through baptism, we are conformed to Christ: "For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free: and in one Spirit we have all been made to drink." (1 Corinthians 12, 13). This sacred rite represents and effects our association with the death and resurrection of Christ: "For we are buried together with him by baptism into death; and in that we are buried with him, we also believe that we shall live together with him" (Romans 6, 4-5). When we partake of the eucharistic bread, we truly participate in the Body of the Lord, and are elevated to communion with Him and with one another. "For we, being many, are one bread, one body: all that partake of one bread" (1 Corinthians 10, 17). Thus, all of us, as Gregory says: PL 78, 160 B., or C. Moniberg, *Liber Sacramentorum Romanae Ecclesiae*, Rome 1960, p. 111, *ad loc.*: "God, who eternally prepares a dwelling for you from every gathering of the saints..."; the hymn "City of Jerusalem, blessed" in the monastic breviary, and "Celestial City of Jerusalem" in the Roman breviary. Cf. St. Thomas, *Summa Theologica* III, q. 62, a. 5, ad 1.

[*Latin ed. p. 10*]

We become members of that Body (cf. 1 Corinthians 12:27), "So we, being many, are one body in Christ" (Romans 12:5). Just as all the members of the human body, although many, form one body, so also the faithful are in Christ (cf. 1 Corinthians 12:12). Even in the building up of the Body of Christ, diversity flourishes among the members and offices. One and the same Spirit distributes his various gifts, according to his riches and the needs of the ministries, for the benefit of the Church (cf. 1 Corinthians 12:1-11). Among these gifts, the grace of the Apostles stands out, to whose authority the Spirit himself adds charismatic gifts (cf. 1 Corinthians 14). This same Spirit, through himself, his power, and the internal connection of the members, unites the Body, producing and urging charity among the faithful. Therefore, "what happens to one member, the whole body shares; and if one member is honored, all the members rejoice" (cf. 1 Corinthians 12:26). Christ is the Head of this Body. He is the image of the invisible God, and in Him all things consist. He is before all things, and all things exist in Him. He is the Head of the Body, which is the Church. He is the beginning, the firstborn of the dead, that He might have primacy in all things (cf. Colossians 1:15-18). By the magnitude of His power, He rules over the heavenly and earthly, and by His surpassing perfection and operation, He fills the whole Body with the riches of His glory (cf. Ephesians 1:18-23). All members ought to be conformed to Him, until Christ is formed in them (cf. Galatians 4:19). Therefore, we are united to Him in the mysteries of His life, being configured to Him, made to die and rise again, until we reign with Him (cf. Philippians 3:21; 2 Timothy 2:11; Ephesians 2:6; Colossians 2:12,

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etc.). While still pilgrims on earth, following His footsteps in tribulation and persecution, we are united to His sufferings as a body to the Head, sharing in His sorrows, so that we may be glorified with Him (cf. Romans 8:17). Through Him, "the whole body, having been supplied and built up through its connections and bonds, grows into the increase of God" (Colossians 2:19). He, in His Body, that is, the Church, constantly arranges the gifts of ministries, by which, through His power, we serve one another for salvation, so that, acting in truth in love, we may grow up into Him in all things who is the Head of us all (cf. Ephesians 4:11-16). And so that we may be continually renewed in Him (cf. Ephesians 4:23), He has given us of His Spirit, who, being one and the same in the Head and in the members, vivifies, unites, and moves the whole Body, so that His office may be fulfilled.

[*Latin ed. p. 11*]

The Second Vatican Council, like eleven holy Fathers, can be compared to the function that the soul fulfills in the human body, which is the principle of life. Christ, however, loves the Church as His bride, and is made an example of a loving husband to his wife, as His own body (cf. Eph. 5:25-28); and the Church, in turn, is subject to her Head (cf. Jn. 23-24). "For in Him dwelleth all the fulness of the Godhead corporeally" (Col. 2:9), and the RecyclerView, which is His body and the fullness of Him, is filled with His divine gifts (cf. Eph. 1:22-23), so that she may extend and attain to the fullness of God (cf. Eph. 3:19).

Christ is the unique Mediator of His Church, the holy community of faith, hope, and charity on earth, which He established as a visible assembly and constantly sustains, through which He spreads truth and grace to all. This society, structured by hierarchical institutions and the mystical Body of Christ, is a visible and spiritual community, the earthly Church enriched with heavenly goods, and is not to be considered as two separate things, but rather as a single, complex reality that combines the human and the divine. Therefore, it is assimilated to the mystery of the incarnate Word by a not insignificant analogy. Just as the nature assumed by the divine Word serves as a living organ of salvation, inextricably united to Him, so too the social structure of the Church serves the Spirit of Christ, vivifying it, for the growth of the Body (cf. Eph. 4:16).

This is the one Church of Christ, which we profess in the Creed as one, holy, catholic, and apostolic, which our Savior, after His resurrection, entrusted to Peter, commanding him to feed it (cf. Jn. 21:17), and to spread and govern it with the other Apostles (cf. Matth. 28:18 ff.), and to preserve it forever as "a pillar and a firm foundation of the truth."

[*Latin ed. p. 12*]

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3, 15). This Church, in this world as a constituted and ordered society, subsists in the Catholic Church, governed by the successor of Peter and the Bishops in his communion. 3 Although outside its communion, more elements of sanctification and truth may be found, which, as proper gifts of the Church of Christ, impel towards Catholic unity. Just as Christ accomplished the work of redemption in poverty and persecution, so the Church is called to follow the same path, in order to communicate the fruits of salvation to men. Christ Jesus, "being in the form of God, ... emptied himself, taking the form of a servant" (Philippians 2, 6) and, for our sakes, "For you know the grace of our Lord Jesus Christ, that being rich he became poor for your sakes." (2 Corinthians 8, 9): thus, although the Church requires human resources to carry out its mission, it is not erected to seek earthly glory, but to spread humility and self-denial, even by its own example. Christ was sent by the Father "The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart,." (Luke 4, 18), "to seek and to save that which was lost" (Luke 19, 10): likewise, the Church surrounds all those afflicted by human weakness with love, indeed, it recognizes in the poor and the afflicted the image of its poor and patient Founder, seeks to alleviate their needs, and intends to serve Christ in them. While Christ, "holy, innocent, undefiled" (Hebrews 7, 26), knew no sin (2 Corinthians 5, 21), but came to bear the sins of the people (cf. Hebrews 2, 17), the Church, embracing sinners within its own bosom, constantly pursues sanctification and renewal, always to be purified. "Through persecutions and by wandering with the company of God" 14 The Church, proclaiming the cross and death of the Lord, until He comes (cf. 1 Corinthians 11, 26). Strengthened by the power of the risen Lord, it overcomes its afflictions and difficulties, both internal and external, with patience and charity, and faithfully reveals the mystery of His being in the world, even if under shadows, until it is fully manifested in the end.

CHAPTER II On the People of God

9. At all times and in every nation, anyone who fears Him and does what is right is acceptable to God (cf. Acts 10, 35). However, it pleased God to make men holy, not individually, but with a mutual connection.

13 It is said "The Holy (Catholic, Apostolic) Roman Church" in Prof. fidei Trid., 1. e. and Conc. Vat. I, Sess. III, Const. dogm. de fide cath.: Denz. 17S2. (3001). St. Augustine, Civ. Dei, XVIII, 51, 2: PL 41, 614.

14

[*Latin ed. p. 13*]

The Council, the Second Vatican Council, seeks to configure and to save, but to constitute those who are within it as a people, who in truth recognize Him and serve Him holily. Therefore, the people of Israel was chosen by Him as His people, with whom He established a covenant and whom He

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gradually instructed, manifesting Himself and the purpose of His will in its history, and sanctifying it. However, all of these things happened in preparation and as a figure of that new and perfect covenant, to be fulfilled in Christ, and for the fuller revelation to be given through the Word of God made flesh. "Behold, days come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda... I will put my law in their bowels, and in their hearts I will write it, and I will be to them for a God, and they shall be to me for a people... For all shall know me, from the least to the greatest, saith the Lord" (Jeremiah 31:31-34). This new covenant was instituted by Christ, that is to say, a new testament in His blood (cf. 1 Corinthians 11:25), calling a people from the Jews and the Gentiles, who would be united not according to the flesh, but in the Spirit, and would be the new People of God. For those who believe in Christ are, by being born again not of corruptible seed, but of incorruptible, through the living word of God (cf. 1 Peter 1:23), not of flesh, but of water and of the Holy Spirit (cf. John 3:5-6), constituted as "a chosen race, a royal priesthood, a holy nation, a purchased people... who were once not a people, but now are the people of God" (1 Peter 2:9-10). This messianic people has for its head Christ, "who was delivered for our offenses, and rose again for our justification" (Romans 4:25), and who now has obtained the name which is above every name, and gloriously reigns in the heavens. It has for its condition the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in a temple. It has for its law the new commandment of loving as Christ loved us (cf. John 13:34). And finally, it has for its end the Kingdom of God, begun by God Himself on earth, to be extended further until, in the end of the ages, it is also consummated by Him, when Christ appears, our life (cf. Colossians 3:4), and "the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God" (Romans 8:21). Therefore, this messianic people, although it does not actually encompass all human beings, and although it may sometimes appear as a small flock, is nevertheless the firmest seed of unity, hope, and salvation for the entire human race. Constituted by Christ in communion of life, charity, and truth, it is also taken by Him as an instrument of redemption for all, and as a light to the world and salt of the earth (cf. Matthew 5:13-16), it is sent forth to the entire world. Just as the Israel according to the flesh, which wandered in the desert, is already called the Church of God (2 Esdras 13:1; cf. Numbers 20:4; Deuteronomy 23,

[*Latin ed. p. 14*]

The Acts of the Apostolic See (Commentarium Officiale, 1 ss.), thus, the new Israel, which, walking in this present age, seeks that future and abiding kingdom (cf. Heb. 13, 14), is also called the Church of Christ (cf. Matt. 16, 18), because He acquired it with His own blood (cf. Acts 20, 28), filled it

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with His Spirit, and instituted it with suitable means for visible and social union. God beholds the assembly of those who believe in Jesus, the Author of salvation and the Prince of peace; He has convened and established the Church, that it may be for all and for each a visible sign of this salutary unity. 15 Extending to all regions, it enters into the history of mankind, while at the same time transcending the times and boundaries of peoples. Proceeding through trials and tribulations, the Church is strengthened by the power of the grace of God promised by the Lord, so that it may not fail in perfect fidelity through weakness of the flesh, but may remain a worthy bride of her Lord, and, under the action of the Holy Spirit, may never cease to renew itself, until, through the Cross, it arrives at the light that knows no setting. 10. Christ the Lord, a Priest taken from among men (cf. Heb. 5, 1-5), has made a new people, "a kingdom and priests to God and to His Father" (Apoc. 1, 6; cf. 5, 9-10). The baptized, through regeneration and the unction of the Holy Spirit, are consecrated to the spiritual house and the holy priesthood, so that through all the works of the Christian, they may offer spiritual sacrifices, and proclaim the virtues of Him who called them from darkness into His wonderful light (cf. 1 Pet. 2, 4-10). Therefore, all the disciples of Christ, persevering in prayer and praising God (cf. Acts 2, 42-47), offer themselves as a living sacrifice, holy, pleasing to God (cf. Rom. 12, 1), and everywhere on earth they bear witness to Christ, and they give an account to those who ask them about what is in them, with the hope of eternal life (cf. 1 Pet. 3, 15). The priesthood, however, of the faithful and the ministerial or hierarchical priesthood, although they differ in essence and not merely in degree, are nevertheless ordered to one another; for one and the other participate in the one priesthood of Christ in their own particular way. 16 The ministerial priest, by the sacred power with which he is endowed, forms and governs the priestly people, and, in the person of Christ, He offers the eucharistic sacrifice, offering it to God in the name of the whole people; while the faithful, by the power of their own royal priesthood, in the oblation-

[*Latin ed. p. 15*]

The Second Vatican Council teaches that the faithful participate in the Eucharist, and also in the sacraments, in prayer and in the offering of thanks, through the witness of a holy life, through self-denial, and through active charity.

The sacred and organically structured community of the priesthood is brought to fruition through the sacraments and through virtues. The faithful, incorporated into the Church through baptism, are marked for the worship of the Christian religion, and, being regenerated as sons of God, are bound to profess before men the faith which they have received from God through the Church.

Through the sacrament of confirmation, they are more perfectly bound

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to the Church, are strengthened with a special grace of the Holy Spirit, and are more closely bound to spread and defend the faith as true witnesses of Christ, both in word and in deed.

The Eucharistic Sacrifice, the source and summit of the entire Christian life, offers the divine Victim to God, and offers themselves with It; thus, both through the offering and through the sacred communion, all participate in their own way in the liturgical action. Moreover, nourished by the Body of Christ in the sacred assembly, they manifest the unity of the People of God, which is aptly signified and wonderfully effected by this most august sacrament.

Those who approach the sacrament of penance obtain forgiveness for the offense committed against God through His mercy, and are reconciled with the Church, which they have wounded by sin, and which, with charity, strives for their conversion through example and prayer.

Through the sacred unction of the sick and the prayer of the priests, the whole Church commends the sick to the Lord, who is patient and glorified, that He may alleviate them and save them (cf. James 5:14-16), indeed, it encourages them to contribute to the good of the People of God, freely associating themselves with the passion and death of Christ (cf. Romans 8:17; Colossians 1:24; 2 Timothy 2:11-12; 1 Peter 4:13).

Again, those among the faithful who are distinguished by the sacred Order are instituted in the Church to nourish it with the word and with the grace of God, in the name of Christ.

Finally, Christian spouses, by the virtue of the sacrament of matrimony, through which the mystery of unity and fruitful love between Christ and the Church is signified and made partakers (cf. Ephesians 5:32), are bound to each other in conjugal life, and also...

[*Latin ed. p. 16*]

The Acts of the Apostolic See - Official Commentary, 16: The bearing and upbringing of children contribute to their progress towards holiness, and therefore, in their state of life and order, they possess their own particular gift within the People of God (cf. For I would that all men were even as myself. But every one hath his proper gift from God: one after this manner, and another after that.).

2. From this marriage proceeds the family, in which new citizens of the human society are born, who, through the grace of the Holy Spirit, are constituted sons of God by baptism, to perpetuate the People of God throughout the ages. In this, as it were, domestic Church, parents must be the first heralds of faith for their children, both by word and example, and they must cherish each one's particular vocation, and with special care, the sacraments. Equipped with so many and such salutary means, all the faithful, of whatever condition and state, are called by the Lord, each in

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their own way, to attain to the perfection ofness, as the Father Himself is perfect.

12. The People of God, holy in itself, also participates in the prophetic office of Christ, spreading His living testimony, especially through a life of faith and charity, and offering to God a sacrifice of praise, the fruit of the lips that confess His name (cf. Hebrews 13:15). The entire body of the faithful, who have the anointing from the Holy One (cf. 1 John 2:20 and 27), cannot be deceived in their belief, and this particular characteristic is manifested through the supernatural sense of faith of the entire people, when, "from bishops to the most humble laity," 22 they exhibit their universal agreement on matters of faith and morals. Through this sense of faith, which is aroused and sustained by the Spirit of Truth, the People of God, under the guidance of the sacred magisterium, to which they faithfully adhere, no longer receives the word of men, but truly receives the word of God (cf. 1 Thessalonians 2:13), and adheres unfailingly to the faith once delivered to the saints (cf. Jude 3), penetrating it more deeply with right judgment and applying it more fully in life. Furthermore, the Holy Spirit not only sanctifies the People of God and leads it, but also adorns it with virtues, distributing its gifts "But all these things, one and the same Spirit worketh, dividing to every one according as he will" (1 Corinthians 12:11), granting special graces to the faithful of every order, which make them apt and ready to undertake various works or offices, for the renewal and greater edification of the Church, according to the words: "To each is given a manifestation of the Spirit for the common good" (1 Corinthians 12:7). These charisms, whether outstanding or even simpler and more widely diffused, are perfectly suited to the needs of the Church and are useful, and with the graces 21 1 Corinthians 7:7: "Every one hath his proper gift from . . . " Cf. St. Augustine, De Dono Perseverantiae, 14, 37: PL 45, 1015 s.: "Not only continence is the house of God, but also the chastity of married couples." Cf. St. Augustine, De Praedestinatione Sanctorum, 14, 27: PL 44, 980. 22

[*Latin ed. p. 17*]

The Second Vatican Council is to be received with action and consolation. However, extraordinary gifts are not to be sought rashly, nor are the fruits of apostolic labor to be presumptuously expected from them; but the judgment concerning their genuineness and orderly exercise belongs to those who preside in the Church, and to whom it especially pertains, not to extinguish the Spirit, but to examine all things and to hold fast to that which is good (cf. 1 Thessalonians 5:12 and 19-21).

13. All men are called to the new People of God. Therefore, this people, remaining one and unique, must be extended to the entire world and throughout all ages, so that the purpose of the will of God may be fulfilled, who, in the beginning, created human nature as one, and who decreed

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that those who were scattered should finally be gathered into one (cf. John 1:1, 52). For this reason, God sent His Son, whom He appointed heir of all things (cf. Hebrews 1:2), to be the Teacher, King, and Priest of all, the Head of the new and universal people of the sons of God. For this purpose, moreover, God sent the Spirit of His Son, the Lord and Giver of Life, who is the principle of gathering and unity for the whole Church and for all believers, in doctrine, in the communion of the Apostles, in the breaking of bread, and in prayer (cf. Acts 2:42). Therefore, there is one People of God among all the nations of the earth, drawing its citizens from all nations, a Kingdom indeed, not of this world, but of heaven. All the faithful scattered throughout the world communicate with each other in the Holy Spirit, and thus "he who sits in Rome knows that the Indians are members of his body."

23. Since the Kingdom of Christ is not of this world (cf. John 18:36), therefore, the Church, or the People of God, which introduces this Kingdom, does not deprive any people of any temporal good, but rather, on the contrary, fosters and receives the talents, resources, and customs of peoples, as far as they are good, purifying, strengthening, and elevating them. For it remembers that it must be gathered together with that King, to whom the nations have been given as an inheritance (cf. Psalm 2:8), and to whose kingdom gifts and offerings are brought (cf. Psalm 71 [72]:10; Isaiah 60:4-7; Revelation 21:24). This characteristic of universality, which adorns the People of God, is the gift of the Lord Himself, by which the Catholic Church effectively and perpetually strives to recapitulate all of humanity with all its goods, under the Head Christ, in the unity of His Spirit.

24. By the power of this catholicity, individual parts contribute their own gifts to other parts and to the whole Church, so that both the whole and the individual parts are enriched.

[*Latin ed. p. 18*]

Acta Apostolicae Sedis - Official Commentary 18, all communicating with one another and conspiring for the fullness of unity. Thus, the People of God is gathered not only from diverse peoples, but also within itself from various orders. For there is diversity among its members, whether according to offices, as some perform sacred duties for the good of their brothers, or according to condition and the ordering of life, as many, striving for sanctity through a closer path in the religious state, encourage their brothers by their example. Furthermore, legitimately present in ecclesiastical communion are particular Churches, enjoying their own traditions, while the supreme authority of Peter and the Chair remains intact, which presides over the entire assembly of charity, 25 protects legitimate varieties and at the same time safeguards that the particular Churches, far from harming unity, rather serve it. Finally, there are intimate bonds of communion between the various parts of the Church concerning spiritual riches,

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apostolic workers, and temporal assistance. For the members of the People of God are called to share their goods, and the words of the Apostle apply even to individual Churches: "As each has received a gift, let him minister it to one another, as good stewards of God's manifold graces" (1 Peter 4:10). Therefore, all men are called to this Catholic unity of the People of God, which foreshadows and promotes universal peace, and to it, in various ways, belong or are ordered: either Catholic faithful, or other believers in Christ, or finally, all men universally, called to salvation by the grace of God. 14. Therefore, the Holy Synod primarily turns its attention to the Catholic faithful. It teaches, grounded in Holy Scripture and Tradition, that this Church, which is on pilgrimage, is necessary for salvation. For Christ is the one Mediator and the way to salvation, who is present to us in His Body, which is the Church; and He expressly taught the necessity of faith and baptism (cf. Mark 16:16; John 3:5), thereby confirming the necessity of the Church, into which men enter as through a door by means of baptism. Therefore, those men cannot be saved who, not knowing that the Catholic Church was founded by God through Jesus Christ as necessary, yet would not enter into it, or would not persevere in it. Those are fully incorporated into the communion of the Church who, having the Spirit of Christ, receive the integrity of its order and all the means of salvation instituted within it, and are joined with Christ in its visible structure, governed by the Supreme Pontiff and the Bishops, by bonds of... 25 Cf. St. Ignatius M., Ad Rom., Preface: Ed. Funk, I, p. 252.

[*Latin ed. p. 19*]

The Second Vatican Council emphasizes the profession of faith, the sacraments, and the ecclesiastical order and communion. However, he is not saved, although incorporated into the Church, who, not persevering in charity, remains in the bosom of the Church, "in body" indeed, but not "in heart."

All children of the Church should remember that their condition is not due to their own merits, but to the special grace of Christ; and if they do not respond to this with thought, word, and deed, they will not only not be saved, but will be judged more severely.

Catechumens who, moved by the Holy Spirit, explicitly desire to be incorporated into the Church, are united with her by this very desire; and the Mother Church embraces them with love and care.

When those who are baptized are adorned with the Christian name, but do not profess the complete faith, or do not observe the unity of communion under the successor of Peter, the Church knows that they are joined to her for many reasons.

For there are many who hold the sacred Scriptures in honor as the norm of faith and life, and who show a sincere religious zeal, who sincerely believe in God the Father Almighty, and in Christ, the Son of God the Savior,

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who are signed with baptism, by which they are united to Christ, and indeed who acknowledge and receive other sacraments in their own churches or ecclesiastical communities. Many among them enjoy the episcopate, celebrate the Holy Eucharist, and foster piety towards the Virgin Mary.

Moreover, there is communion of prayers and other spiritual benefits; indeed, a true union in the Holy Spirit, for He works His sanctifying power even in them, and has strengthened some of them even to the shedding of blood. Thus, the Spirit awakens and incites in all the disciples of Christ the desire and action that all, according to Christ's ordinance, may be peacefully united in one flock under one Shepherd.

References:

* *St. Augustine, Bapt. c. Donat. V, 28, 39: PL 43, 197:* "It is certainly clear that what is said must be considered in the Church, both within and without, in the heart, not in the body."

* *ib., III, 19, 26: col. 152; V, 18, 24: col. 189; in Io. Tr. 61, 2: PL 35, 1800, and elsewhere often.*

* *Luke 12, 48:* "But he that knew not and did things worthy of stripes shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more."

* *Also, Matthew 5, 19-20; 7, 21-22; 25, 41-46; James 2, 14.*

* *Leo XIII, Apost. Letter, Praeclara gratulationis, June 20, 1894: A.S.S. 26 (1893-94) p. 707.*

* *Leo XIII, Encycl. Letter, Satis cognitum, June 29, 1896: A. S. S. 28 (1895-96) p. 738.*

* *Encycl. Letter, Caritatis studium, July 25, 1898: A. S. S. 31 (1898-99) p. 11.*

* *Pius XII, Radio broadcast, Nell'alba, December 24, 1941: A. A. S. 34 (1942) p. 21.*

* *Pius XI, Encycl. Letter, Rerum Orientalium, September 8, 1928: A. A. S. 20 (1928) p. 287.*

* *Pius XII, Encycl. Letter, Orientalis Ecclesiae, April 9, 1944: A. A. S. 36 (1944) p. 137.*

* *Instr. S.S.C.S. Office, December 20, 1949: A. A. S, 42 (1950) p. 142.*

[*Latin ed. p. 20*]

Acta Apostolicae Sedis - Official Commentary 20. To this end, the Mother Church never ceases to pray, hope, and act, and exhorts others to purification and renewal, that the sign of Christ may shine more clearly upon the face of the Church. 16. Those who have not yet received the Gospel are ordered to the People of God for various reasons. 32. First, that people to whom the Testaments and promises were given, and from whom Christ

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was born according to the flesh (cf. Rom. 9, 4-5), are most dear according to election, for without repentance, the gifts and calling of God are without regret (cf. Rom. 11, 28-29). But the purpose of salvation also embraces those who acknowledge the Creator, among whom are especially the Muslims, who profess to hold the faith of Abraham, and who with us adore God, the One, the Merciful, who will judge men on the last day. And these, who seek God in shadows and images, are not far from that God Himself, for He gives to all life and breath and all things (cf. Act. 17, 25-28), and the Savior wills that all men should be saved (cf. 1 Tim. 2, 4). Those who, ignorant of the Gospel of Christ and His Church, nevertheless sincerely seek God, and endeavor to fulfill His will according to the dictates of conscience, may attain eternal salvation, under the influence of grace. 33. Moreover, divine Providence does not deny the necessary helps for salvation to those who, without fault, have not yet attained to the explicit knowledge of God, and who strive to live a righteous life, not without divine grace. Whatever good and truth is found among them, the Church considers as a preparation for the Gospel, 34 and is given by Him who illuminates every man, that they may have life. But often, men, deceived by the Evil One, have perished in their thoughts, and have changed the truth of God into a lie, serving the creature more than the Creator (cf. Rom. 1, 21 and 25), or living and dying in this world without God, are exposed to extreme despair. Therefore, for the promotion of the glory of God and the salvation of all these, the Church diligently fosters missions, mindful of the Lord's command: "Go and preach the Gospel to every creature" (Mark 16, 16). 17. Just as the Son was sent by the Father, and He Himself sent the Apostles (cf. John 20, 21), saying: "Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,".

[*Latin ed. p. 21*]

The Second Vatican Council teaches: "All that I have commanded you, behold, I am with you all days, even to the consummation of the world" (Matthew 28:18-20). This solemn command of Christ to proclaim the saving truth, received by the Church from the Apostles, is to be fulfilled until the very end of the earth (cf. Acts 1:8). Hence, the Apostle says: "For if I preach the gospel, it is no glory to me: for a necessity lieth upon me. For woe is unto me if I preach not the gospel." (1 Corinthians 9:16), and therefore, he perseveres in sending forth heralds, until the new Church is fully established, and the work of evangelization itself continues. For the Church is compelled by the Holy Spirit to cooperate, so that the purpose of God, who established Christ as the source of salvation for the entire world, may be fully accomplished. By proclaiming the Gospel, the Church draws listeners to faith and the confession of faith, prepares them for baptism, frees them from the bondage of error, and incorporates them into Christ, so that through charity they may grow in Him to full maturity. Moreover,

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the Church's actions ensure that whatever good is found in the hearts and minds of people, or in the customs and cultures of the peoples, not only does not perish, but is healed, elevated, and perfected for the glory of God, the confusion of the devil, and the beatitude of man. Every disciple of Christ has the duty of spreading the faith according to his own capacity.

But while any believer can baptize, it is the duty of the priest to perfect the building up of the Body through the sacrifice of the Eucharist, fulfilling the words of God through the prophet: "From the rising of the sun to the going down thereof, great is the name of the Lord" among the nations, and "in every place sacrifice and oblation are offered in my name; for in every place is my name glorified" (Malachi 1:11).

Thus, the Church prays and works together, so that the fullness of all things may pass into the People of God, the Body of the Lord, and the Temple of the Holy Spirit, and that all honor and glory may be rendered to the universal Creator and Father, in Christ, the Head of all.

CHAPTER III: Concerning the hierarchical constitution of the Church, and in particular, the Episcopate.

18. Christ the Lord, in order to nourish and constantly increase the People of God, instituted various ministries in His Church, which are directed to the good of the entire Body. Ministers, who are endowed with sacred power, serve their brothers.

[*Latin ed. p. 22*]

The Acts of the Apostolic See - Official Commentary. These serve so that all who belong to the People of God, and therefore enjoy true Christian dignity, may, freely and in an orderly manner, cooperate towards the same end, that they may attain salvation. This Holy Synod, following in the footsteps of the First Vatican Council, teaches and declares that Jesus Christ, the eternal Shepherd, has built the Holy Church, having sent the Apostles, just as He Himself was sent by the Father (cf. John 20:21); and He willed that their successors, namely the Bishops, should be pastors in His Church until the consummation of the age. In order that the episcopate itself might be one and indivisible, the blessed Peter was placed above the other Apostles, and in him was established a perpetual and visible principle and foundation of the unity of faith and communion.

37. This doctrine concerning the institution, perpetuity, power, and reason of the sacred primacy of the Roman Pontiff, and concerning his infallible Magisterium, this Holy Synod again proposes to all the faithful for firm belief, and, proceeding with the same purpose, it has decided to profess and declare before all the doctrine concerning the Bishops, successors of the Apostles, who, together with the successor of Peter, the Vicar of Christ, and the visible head of the whole Church, govern the house of the living God.

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19. The Lord Jesus, having poured forth prayers to the Father, called to Himself those whom He willed, and appointed twelve to be with Him, and to be sent forth to preach the Kingdom of God (cf. Mark 3:13-19; Matthew 10:1-42); and He instituted these Apostles (cf. Luke 6:13) in the manner of a college or stable group, to which He appointed Peter, chosen from among them, as its head (cf. John 21:15-17). He sent them first to the sons of Israel, and then to all the nations (cf. Romans 1:16), that they might become partakers of His power, and that, making all peoples His disciples, He might sanctify and govern them (cf. Matthew 28:16-20; Mark 16:15; Luke 24:45-48; John 20:21-23), and thus spread the Church, and that, under the guidance of the Lord, by ministering to them, they might feed them all the days until the consummation of the age (cf. Matthew 28:20). In this mission, on the day of Pentecost, they were fully confirmed (cf. Acts 2:1-26) according to the Lord's promise: "You shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses in Jerusalem, and in all Judea, and in Samaria, and to the ends of the earth" (Acts 1:8). The Apostles, preaching the Gospel everywhere (cf. Mark 16:20), which was received by those who heard it through the working of the Holy Spirit, gathered the universal Church, which the Lord founded in the Apostles.

37. Cf. Vatican Council I, Session IV, Dogmatic Constitution *Pastor Aeternus*: Denz. 1821 (3050 s.). Cf. Council of Florence, Decree concerning the Greeks: Denz. 694 (1307), and Vatican Council I, ibid.: Denz. 1826 (3059).

38.

[*Latin ed. p. 23*]

The Second Vatican Council, in its deliberations, built upon the foundation laid by the venerable Peter, its principal, establishing itself as the cornerstone, Christ Jesus Himself (cf. Apocalypse 21:14; Matthew 16:18; Ephesians 2:20).

20. That divine mission, entrusted to the Apostles by Christ, will endure until the end of the world (cf. Matthew 28:20), for the Gospel, which they were to transmit, is to be the principle of all life for the Church at all times. Therefore, the Apostles, in this hierarchically ordered society, took care to establish institutions that would ensure its continuity. For they not only had various helpers in the ministry, but also, so that the mission entrusted to them might continue after their death, they charged their immediate collaborators, as it were by a testament, to complete and confirm the work they had begun, and to instruct them to care for the entire flock in which the Holy Spirit had placed them to shepherd the Church of God (cf. Acts 20:28). Thus, they established such men and subsequently conferred ordination upon them, so that, when they died, their ministry might be taken up by other approved men.

42. Among the various ministries exercised from the earliest times in

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the Church, as testified by tradition, the ministry of those who, being constituted in the episcopate, possess, by succession from the beginning, a preeminent place.

43. Thus, as Saint Irenaeus testifies, the apostolic tradition is manifested throughout the world through those who, from the Apostles, were instituted as Bishops and their successors down to us.

45. Therefore, the ministry of the Bishops, with their assistants, the presbyters, is maintained.

[*Latin ed. p. 24*]

The Acts of the Apostolic See record that priests and deacons received, in the place of the Divine President, the governance of the flock, 47 to whom, as pastors, belong the duties of teaching doctrine, administering the sacred rites, and governing. 48 Just as the office granted by the Lord to Peter, the first of the Apostles, and to his successors remains, so too remains the office of the Apostles in feeding the Church, which is perpetually exercised by the sacred order of Bishops. 49 Therefore, the Holy Synod teaches that Bishops have succeeded to the place of the Apostles from divine institution, 51 as pastors of the Church, so that those who hear them hear Christ, and he who rejects them rejects Christ and Him who sent Christ (cf. Luke 10:16). 52 21. Therefore, in Bishops, who are assisted by priests, the Lord Jesus Christ, the Supreme Pontiff, is present in the midst of the faithful. For He, seated at the right hand of God the Father, is not absent from His assembly of pontiffs, 53 but, above all, through their outstanding service, He proclaims the word of God to all nations and continually administers the sacraments of faith to the faithful, incorporating new members into His Body through their paternal ministry (cf. 1 Corinthians 4:15), and, finally, through their wisdom and prudence, He guides and directs the People of the New Testament on their pilgrimage to eternal blessedness. These pastors, chosen to feed the Lord's flock, are ministers of Christ and dispensers of the mysteries of God (cf. 1 Corinthians 4:1), to whom has been entrusted the testimony of the Gospel of the grace of God (cf. Romans 15:16; Acts 20:24), and the ministry of the Spirit and of justice in glory (cf. 2 Corinthians 3:8-9). To fulfill these great duties, the Apostles were enriched by Christ with a special outpouring of the Holy Spirit (cf. Acts 1:8; 2:4; John 20:22-23), and they, in turn, bestowed this spiritual gift upon their helpers through the laying on of hands. 47 S, Ign, M,, Philad,, Praef.; ed. Funk, I, p. 264. g. Ign. M,, Phi.lad., 1, 1; Magn. 6, 1; Ed. Funk, I, pp. 264 et 234. S. Clem. Rom., 1. c, 42, 3-4; 44, 3-4; 57, 1-2; Ed. Funk, I, 152, 156, 171 s. S. Ign, M., Philad, 2; Smyrn. 8; Magn. 3; Troll. 7; Ed, Funk, I, p. 265 s.; 282 ; 232; 246 s. etc.; S. Iustinus, Apol., 1, .65; PG 6, 428; S. Cyprianus, Epist, passim. Cfr. Leo XIII, Epist. Encycl. Satis, cognitum, 29 iun. 1896 : A. S. S. 28 (1895-96) p. 732. Cfr. Conc. Trid., Sess. 23, Decr. de sacr. Ordinis, cap. 4: Denz. 960 (1768); Conc. Vat. Ï, Sess. 4, Const. Dogm. 1 De Ecclesia Christi, cap. 3 ; Denz. 1828, (3061). Pius XII, Litt. Encycl. Mystici

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Corporis, 29 iun. 1943 : A. A. S. 35 (1943) pp. 209 et 212. Cod. Iur. Can., c. 329 § 1. Cfr. Leo XIII, Epist.: Et sam, 17 dec. 1888 : A. S. S.. 21 (188.8) p. 321 s. S. Leo M., Serm. 5, 3: PL 54, 154. 48 49 so 51 52 65

[*Latin ed. p. 25*]

The Second Vatican Council taught (cf. 1 Timothy 4:14; 2 Timothy 1:6-7) that which has been transmitted to us through the episcopal consecration. The Holy Synod teaches that through the episcopal consecration, the fullness of the Order sacrament is conferred, which, according to the liturgical custom of the Church and the words of the Holy Fathers, is called the highest priesthood, the highest of sacred ministries. The episcopal consecration, along with the duty of sanctifying, also confers the duties of teaching and governing, which, however, by their very nature, can only be exercised in hierarchical communion with the Head and members of the College. From tradition, which is especially declared by liturgical rites and the usage of both the Eastern and Western Church, it is clear that through the imposition of hands and the words of consecration, the grace of the Holy Spirit is conferred in such a way, and the sacred character is imprinted in such a way, that Bishops, in a most eminent and worthy manner, sustain the roles of Christ the Teacher, the Pastor, and the Pontiff, and act in His person. It is the duty of Bishops, through the Order sacrament, to receive the newly elected into the episcopal body. As the Lord established, the holy Peter and the other Apostles constitute one apostolic College, so too the Roman Pontiff, the successor of Peter, and the Bishops, the successors of the Apostles, are united among themselves. From ancient times, the discipline by which Bishops established throughout the world communicated with each other and with the Roman Bishop in a bond.

[*Latin ed. p. 26*]

The Acts of the Apostolic See – Official Commentary, volume 26, discusses unity, charity, and councils, as well as higher matters to be decided in common, all carefully considered, through which the nature and collegial aspect of the order of bishops are signified; this is clearly demonstrated by the Ecumenical Councils celebrated throughout the centuries. Indeed, even ancient custom already indicated the practice of inviting more bishops to participate in the election of a new bishop to elevate him to the ministry of the highest priesthood. A member of the body of bishops is constituted by the power of sacramental consecration and hierarchical communion with the head of the College and its members. However, the College, or body, of bishops does not possess authority except together with the Roman Pontiff, the successor of Peter, understood as its head, provided that the full power of the Primacy remains intact in all, whether pastors or faithful. For the Roman Pontiment possesses, by virtue of his office, full, supreme, and universal power over the Church, as Vicar of Christ

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and Pastor of the entire Church, which he can always freely exercise. The Order of Bishops, which succeeds the College of the Apostles in teaching and pastoral governance, indeed in which the apostolic body continues, together with its head, the Roman Pontiff, and never without this head, also exists subject to the supreme and full power over the entire Church, which power can only be exercised with the consent of the Roman Pontiff. The Lord placed Simon as a rock and keeper of the keys of the Church (cf. Matthew 16:18-19), and constituted him pastor of his entire flock (cf. John 21:15 ff.); but that ministry of binding and loosing which was given to Peter (Matthew 16:19) is also clearly attributed to the College of the Apostles, joined to its head (Matthew 18:18; 28:16-20). This College, insofar as it is composed of many, expresses the variety and universality of the People of God; insofar as it is gathered under one head, it expresses the unity of Christ's flock. In it, the bishops, faithfully preserving the primacy and principate of their head, exercise their own authority for the good.

[*Latin ed. p. 27*]

The Vatican Council II serves its faithful, nay, the entire Church, with the organic structure and harmony of the same continually strengthened by the Holy Spirit. The supreme power over the entire Church, which this College possesses, is exercised in a solemn manner in the Ecumenical Council. An Ecumenical Council is never held unless it is confirmed or at least received as such by the Successor of Peter; and it is the prerogative of the Roman Pontiff to convene these Councils, to preside over them, and to confirm their decrees.

This same collegial power can be exercised by Bishops residing throughout the world, provided that the Head of the College calls them to collegial action, or at least approves or freely accepts the united action of the dispersed Bishops, so that a true collegial act is thereby effected.

The collegial union also appears in the mutual relationships of individual Bishops with their particular Churches and with the universal Church. The Roman Pontiff, as the Successor of Peter, is the perpetual and visible principle and foundation of the unity, both of Bishops and of the multitude of the faithful.

The individual Bishops, however, are the visible principle and foundation of unity in their particular Churches, formed in the image of the universal Church, within which and from which the one and unique Catholic Church exists. For this reason, each Bishop represents his own Church, and all together with the Pope represent the entire Church, in a bond of peace, love, and unity.

Individual Bishops, who are placed in charge of particular Churches, exercise their pastoral governance over the portion of the People of God entrusted to them, and not over other Churches or over the universal Church. But as members of the College of Bishops and legitimate successors of the

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Apostles, each is bound by the institution and command of Christ to have such concern for the entire Church, which, even if not exercised through an act of jurisdiction, contributes greatly to the benefit of the universal Church.

All Bishops are therefore to promote and safeguard the unity of the faith and the common discipline of the whole Church, to teach the faithful to love the entire Mystical Body of Christ, especially its poorer members.

[*Latin ed. p. 28*]

The Acts of the Apostolic See - Official Commentary: Those who are afflicted and who suffer persecution for righteousness' sake (cf. Matthew 5:10), ultimately promote all activity that is common to the entire Church, especially so that faith may increase and the light of full truth may arise for all men. Furthermore, it is fitting that they contribute effectively to the good of the entire mystical Body, which is also the body of Churches, by properly governing their own Church as a part of the universal Church.

70. The care for proclaiming the Gospel throughout the world belongs to the body of Pastors, to whom Christ gave a common mandate, as Pope Celestine commended to the Fathers of the Council of Ephesus.

71. Therefore, each Bishop is obligated to join in a fellowship of labor with his fellow bishops and with the successor of Peter, to whom a great task of spreading the Christian name has been entrusted in a particular way.

72. Therefore, they must contribute with all their strength to providing missionaries, as well as spiritual and material assistance, both directly and by inspiring the ardent cooperation of the faithful. Finally, the Bishops, in a universal society of charity, should readily offer fraternal assistance to other Churches, especially those that are neighboring and in need, according to the venerable example of antiquity.

Divine Providence has arranged that the various Churches instituted by the Apostles and their successors in various places have, over time, coalesced into several groups that are organically united, which, while preserving the unity of faith and the unique divine constitution of the universal Church, enjoy their own discipline, their own liturgical practice, and their theological and spiritual heritage. Among these, some, especially the ancient Patriarchal Churches, have given birth to others as if to daughters, with whom they are connected by a closer bond of charity in the sacramental life and in the mutual respect of rights and offices, even to our time.

[*Latin ed. p. 29*]

The Second Vatican Council, convened on July 29th, demonstrates the undivided unity of the Catholic Church more clearly. Similarly, Episcopal Conferences today can provide a multitude of benefits, so that the collegial spirit may be brought to concrete application.

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24. Bishops, as successors of the Apostles, receive from the Lord, to whom all power has been given in heaven and on earth, the mission of teaching all nations and preaching the Gospel to every creature, so that all men, through faith, baptism, and the fulfillment of commandments, may attain salvation (cf. Matthew 28:18; Mark 16:15-16; Acts 26:17 ff.). To fulfill this mission, Christ the Lord promised the Holy Spirit to the Apostles and sent Him from heaven on the day of Pentecost, by whose power they would be His witnesses even to the ends of the earth, before the Gentiles and peoples and kings (cf. Acts 1:8; 2:1 ff.; 9:15). The office that the Lord has entrusted to the pastors of His people is a true service, which in the sacred Scriptures is called "diakonia" or ministry (cf. Acts 1:17 and 25; 21:19; Romans 11:13; 1 Timothy 1:12). The canonical mission of Bishops can be fulfilled through legitimate customs, not revoked by the supreme and universal authority of the Church, or through laws promulgated or recognized by the same authority, or directly by the Successor of Peter himself; if the latter refuses or denies communion with the Apostolic See, the Bishops cannot assume office.

74.

25. Among the principal duties of Bishops, preaching the Gospel stands out. For Bishops are heralds of the faith, who lead new disciples to Christ, and are authentic teachers, endowed with the authority of Christ, who preach to the people entrusted to them the faith to be believed and the morals to be practiced, and, illuminated by the Holy Spirit, draw from the treasure of Revelation both new and old (cf. Matthew 13:52), making it fruitful, and vigilantly ward off errors that may threaten their flock (cf. 2 Timothy 4:1-4). Bishops, teaching in communion with the Roman Pontiff, are to be venerated by all as witnesses of divine and Catholic truth; and the faithful are to concur in the judgment of their Bishop concerning faith and morals, proclaimed in the name of Christ, and to adhere to him with religious devotion.

74. Cf. *Codex Iuris Canonici Ecclesiae Orientalis*, canons 216-314: concerning Patriarchs; canons 324-339: concerning major Archbishops; canons 362-391: concerning other dignitaries; in particular, canons 238 § 3; 216; 240; 251; 255: concerning Bishops to be appointed by the Patriarch. Cf. Council of Trent, Decree on Reform, Session V, chapter 2, number 9; and Session XXIV, canon 4.

75. Second Vatican Council, Decrees, pages 645 and 739.

[*Latin ed. p. 30*]

Acts of the Apostolic See - Official Commentary 30, paragraphs. This true obedience of will and intellect must be rendered in a singular manner to the authentic magisterium of the Roman Pontiff, even when he does not speak *ex cathedra*; that is, so that his supreme magisterium is reverently acknowledged, and sincere adherence is given to the opinions

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he expresses, according to the mind and will manifestly revealed by him, whether through the nature of the documents, or through the frequent exposition of the same doctrine, or through the manner of speaking. Although individual bishops do not possess the prerogative of infallibility, nevertheless, when, even dispersed throughout the world, they maintain the bond of communion among themselves and with the Successor of Peter, and authentically teach matters of faith and morals, agreeing in one judgment as definitively to be held, they infallibly declare the doctrine of Christ.

76. This is even more clearly the case when, assembled in an Ecumenical Council, they are the teachers and judges of faith and morals for the entire Church, whose definitions of faith must be obeyed.

77. This infallibility, with which the Divine Redeemer willed that His Church should be endowed in defining doctrine concerning faith or morals, is only evident to the extent that the deposit of divine Revelation is evident, which must be sacredly guarded and faithfully expounded. With this infallibility, the Roman Pontiff, as Head of the College of Bishops by virtue of his office, enjoys, when, as the supreme pastor and doctor of all the faithful, who strengthens his brothers in the faith (cf. Luke 22:32), he definitively proclaims doctrine concerning faith or morals.

78. Therefore, his definitions are rightly said to be irreformable *per se*, because they have been pronounced with the assistance of the Holy Spirit, promised to him in blessed Peter, and therefore require no approval from others, nor are subject to any appeal to another judgment. At that time, the Roman Pontiff does not express an opinion as a *privata* person, but as the supreme teacher of the universal Church, in whom the charisma of infallibility of the Church itself is singularly present, he expounds or defends the doctrine of the Catholic faith.

79. The infallibility of the Church, promised in the body of bishops, is also present when the supreme magisterium is exercised with the Successor of Peter. With these, the definitions...

[*Latin ed. p. 31*]

The Second Vatican Council, in its thirty-first decree, affirms that the Church can never lack the consensus of its members, due to the action of the same Holy Spirit, by which the entire flock of Christ is preserved and progresses in the unity of faith.

When the Roman Pontiff or the College of Bishops defines a doctrine, they do so according to Revelation itself, to which all are bound to adhere and conform, and which is faithfully transmitted through the legitimate succession of bishops and, above all, through the care of the Roman Pontiff, and is preserved and faithfully expounded in the Church under the shining light of the Spirit of Truth. To properly investigate and appropriately

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present this, the Roman Pontiff and the bishops, according to their office and the importance of the matter, diligently strive through suitable means. They do not, however, accept a new public revelation as belonging to the divine deposit of faith.

The bishop, marked by the fullness of the sacrament of Holy Orders, is the "steward of the grace of the supreme priesthood," and he himself offers, or sees to it that it is offered, especially in the Eucharist, through which and in which the Church continually lives and grows. This Church of Christ is truly present in all legitimate local congregations of the faithful, which, adhering to their pastors, are called by the New Testament "the church." For they are in their place the new people called by God, in the Holy and in all its fullness (cf. 1 Thessalonians 1:5). In them, the faithful are gathered for the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated, "so that through the food and blood of the Lord, the brotherhood of all may be united." In this community, which is exhibited under the sacred ministry of the bishop, the symbol of the charity and unity of the Mystical Body is manifested, without which salvation is not possible. In these communities, even if often small and poor, or living in dispersion, Christ is present, by whose power they are united as one, holy, catholic, and apostolic Church.

[*Latin ed. p. 32*]

Acts of the Apostolic See - Official Commentary 32. "For the participation in the Body and Blood of Christ accomplishes nothing other than to pass us over into that which we receive." 91. Every legitimate celebration of the Eucharist is directed by the Bishop, to whom the office has been entrusted of offering Christian worship to the Divine Majesty and of administering according to the Lord's commands and the laws of the Church, and who, according to his particular judgment, determines further matters for the diocese. Thus, the Bishops, by praying for the people and by working, abundantly and in many ways pour forth the fullness of Christ's sanctity. Through the ministry of the word, they communicate salvation to the faithful (cf. Rom. 1:16), and through the sacraments, whose regular and fruitful distribution they regulate by their authority, they sanctify the faithful. They administer the sacrament of baptism, by which participation in Christ's royal priesthood is conferred. They are the original ministers of confirmation, the dispensers of the sacred orders, and the moderators of the disciplinary power of penance, and they diligently exhort and instruct their people, so that in the liturgy, and especially in the holy sacrifice of the Mass, they may fulfill their parts with faith and reverence. Finally, they ought to lead by the example of their conversation, tempering their manners from all evil, and, as far as they can, changing to the good, so that, together with the flock entrusted to them, they may attain to everlasting life. 93. "• 27. Bishops govern the particular Churches entrusted to them.

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As vicars and legates of Christ, they govern, 94 by counsel, persuasion, example, and also by authority and sacred power, which they use only for building up their flock in truth and holiness, remembering that "whoever wishes to be great among you shall be your servant; and whoever wishes to be first among you shall be your slave" (cf. Luke 22:26-27). This power, which they exercise personally in the name of Christ, is proper, ordinary, and immediate, although the exercise of it is ultimately regulated by the supreme authority of the Church and may be circumscribed by certain limits, for the sake of the good of the Church or the faithful. By virtue of this power, the Bishops have the sacred right and the office before the Lord to enact laws for their subjects. 91 S. Leo M., Sem. 63, 7: PL 54, 357 C. Apostolic Tradition of Hippolytus, 2-3: ed. Botte, pp. 26-30. Cf. the texts of examination at the beginning of the episcopal consecration, and the Prayer at the end of the Mass of that consecration, after the Te Deum. Benedict XIV, Brief to the Roman Church, October 5, 1752, § 1: Bullarium Benedicti XIV, vol. IV, Rome 1758, 21: "The Bishop bears the image of Christ, and fulfills His office." Pius XII, Encyclical Letter Mystici Corporis, I. c, p. 211: "Each individual Bishop feeds and governs his own assigned flock in the name of Christ." 32 f,s 91.

[*Latin ed. p. 33*]

The Vatican Council, Session III, determines that bishops are to exercise judgment and govern all matters pertaining to the order of worship and the apostolate. To them is fully entrusted the pastoral office, that is, the habitual and daily care of their flocks, and they are not to be considered vicars of the Roman Pontiffs, because they possess authority of their own and are rightly called Antistites by those people whom they govern. Their authority is not diminished by the supreme and universal authority, but rather is affirmed, strengthened, and vindicated, faithfully preserving the form of government established by Christ the Lord in His Church through the Holy Spirit. The bishop, sent by the Father to govern his family, must keep before his eyes the example of the Good Shepherd, who came not to be ministered unto, but to minister, and to give His life for the sheep (cf. Matthew 20:28; Mark 10:45), and to lay down His soul for the sheep (cf. John 10:11). Having been chosen from among men and surrounded by weakness, he is able to have compassion on those who are ignorant and err (cf. Hebrews 5:1-2). He does not hesitate to listen to those subjects whom he cherishes as his true children and whom he exhorts to cooperate zealously with him. He is mindful of their souls, for whom he will have to give account to God (cf. Hebrews 13:17), and he diligently attends to their needs through prayer, preaching, and all works of charity, both for those who are already part of the flock and for those who are not yet one with them, whom he has entrusted to him in the Lord. He himself, being a debtor to all, as the Apostle Paul was, is ready to preach the Gospel to

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all (cf. Romans 1:14-15), and he exhorts his faithful to engage in apostolic and missionary activity. The faithful, for their part, ought to adhere to the bishop as to the Church of Jesus Christ, and as Jesus Christ adhered to the Father, so that all things may be done in harmony, and they may abound in the glory of God (cf. 2 Corinthians 4:15).

Christ, whom the Father sanctified and sent into the world (John 10:36), through His apostles, His successors, that is, the bishops, has imparted to them the consecration and mission, so that they may legitimately exercise the ministry of their office, in varying degrees, to various subjects within the Church. Thus, the ecclesiastical ministry, divinely instituted, is exercised by different orders.

[*Latin ed. p. 34*]

Acts of the Apostolic See - Official Commentary 34, which already calls Bishops, Presbyters, and Deacons by those names." Presbyters, although they do not possess the highest degree of the priesthood and are subject to Bishops in the exercise of their authority, are nevertheless joined to them in a priestly honor 100 and by the power of the Sacrament of Holy Orders, 101, in the image of Christ, the supreme and eternal Priest (Hebrews 5:1-10; 7:24; 9:11-28), they are consecrated to preach the Gospel, to nourish the faithful, and to celebrate the divine worship, as true priests of the New Testament. 102 Participants in the unique ministry of the Mediator of Christ (1 Timothy 2:5) in their own degree, they proclaim the divine word to all. But they most fully exercise their sacred office in the eucharistic worship or synaxis, in which, acting in the person of Christ 103 and proclaiming His mysteries, they join the prayers of the faithful to the sacrifice of their own Head, and they represent and apply the one sacrifice of the New Testament, namely, the one sacrifice of Christ, who offered Himself immaculately to the Father once for all (cf. Hebrews 9:11-28), until the coming of the Lord (cf. 1 Corinthians 11:26). 104 For the faithful who are penitent or sick, they diligently perform the ministry of reconciliation and alleviation, and they offer to God the Father the needs and prayers of the faithful (cf. Hebrews 5:1-4). Exercising, for their part, the authority of Christ the Pastor and Head, 105 they gather the family of God, animating it as a brotherhood in one spirit, 106 and they lead it through Christ to God the Father. In the midst of the flock, they adore Him in spirit and in truth (cf. John 4:24). Finally, they labor in the word and doctrine (cf. 1 Timothy 5:17), believing that by meditating on the law of the Lord, they have read; by teaching, they have believed; by imitating, they have learned what they have been taught. 107

[*Latin ed. p. 35*]

The Vatican Council, with the provident cooperation of the Presbyters, who are diligent assistants and instruments of the Episcopal order, called to serve the People of God, constitute, together with their Bishop, a single

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presbyterate, though bound by diverse offices. In each local congregation of the faithful, the Bishop, to whom they are confidently and wholeheartedly associated, makes himself, in a certain way, present, and undertakes a portion of his duties and concerns, exercising daily care. They sanctify and govern the portion of the Lord's flock entrusted to them under the authority of the Bishop, making the universal Church visible in their place, and contribute effective help in building up the whole body of Christ (cf. Eph. 4, 12). Always intent on the good of the children of God, they strive to devote their work to the pastoral ministry of the entire diocese, indeed, of the entire Church. Because of this participation in the priesthood and mission, the Presbyters truly recognize the Bishop as their father, and obey him with reverence. The Bishop, in turn, should regard his cooperating priests as sons and friends, just as Christ called his disciples, no longer servants, but friends (cf. Jn. 15, 15). Therefore, all priests, both diocesan and religious, are united to the body of Bishops, by reason of their Order and ministry, and serve the good of the entire Church according to their vocation and grace. By the bond of the common sacred ordination and mission, the Presbyters are closely united to one another, and this fraternity should spontaneously and freely manifest itself in mutual help, both spiritual and material, both pastoral and personal, in gatherings and in the communion of life, work, and charity. They should act as fathers towards the faithful, whom they have spiritually begotten through baptism and instruction (cf. 1 Cor. 4, 15; 1 Pt. 1, 23). They should be so present and serve their local community, with a heart (1 Pt. 5, 3), that it may worthily be called by that name by which the one and entire People of God is designated, namely, the Church of God (cf. 1 Cor. 1, 2; 2 Cor. 1, 1; and throughout). They should remember that in their daily conversation and concern for the faithful and the non-faithful, for Catholics and non-Catholics, they must exhibit the true face of the priestly and pastoral ministry, and must give witness to the truth and life to all, and that they must also seek out those who, although baptized in the Catholic Church, have fallen away from the practice of the sacraments, or even from the faith. Because mankind today is increasingly drawn into civil unity, so too, let the consecration of the priesthood...

[*Latin ed. p. 36*]

The Acts of the Apostolic See – Official Commentary 36: The economic and social aspects are intertwined; therefore, it is all the more necessary that Priests, with joined care and assistance under the guidance of Bishops and the Supreme Pontiff, eliminate every reason for division, so that the entire human race may be led into the unity of the family of God.

29. In the lower rank of the hierarchy are the Deacons, upon whom "hands are imposed, not for the priesthood, but for ministry." They, strengthened by the grace of the sacrament, serve the People of God in the liturgy, the word, and charity, in communion with the Bishop and

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his presbyterate. It is the duty of Deacons, as assigned by the competent authority, solemnly to administer baptism, to preserve and distribute the Eucharist, to assist and bless marriages in the name of the Church, to bring the Viaticum to the dying, to read the Scriptures to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, and to preside over the rites of funeral and burial. Devoted to the offices of charity and administration, let the Deacons remember the admonition of Blessed Polycarp: "Remember, brothers, to walk in accordance with the truth of the Lord, who became the minister of all."

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111

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11. Since these duties, which are supremely necessary for the life of the Church, can be difficult to fulfill in the present Latin Church in many regions, the Diaconate may in the future be restored as a proper and permanent rank in the hierarchy. It belongs to the competent groups of territorial Bishops, with the approval of the Supreme Pontiff, to decide whether and where it is appropriate to institute Deacons for the care of souls. With the consent of the Roman Pontiff, the Diaconate may also be conferred upon men of more mature age, even those living in marriage, as well as upon suitable young men, for whom, however, the law of celibacy must remain firm.

Constitutiones Ecclesiae aegyptiacae, III, 2: ed. Funk, Didascalia, II, p. 103.

Statuta Eccl. Ant. 37-41: Mansi 3, 954.

S. Polycarpus, Ad Phil. 5, 2: ed. Funk, I, p. 300: Christ is said to have become "the deacon of all."

Cfr. Didachè, 15, 1: ib., p. 32.

S. Ignatius M., Troll. 2, 3: ib., p. 242.

Constitutiones Apostolorum, 8, 28, 4 : ed. Funk. Didascalia, I, p. 530.

[*Latin ed. p. 37*]

Council of the Vatican, Second Session, CHAPTER 37 IV. Concerning the Laity, 30. The Holy Synod, having declared the duties of the Hierarchy, gladly turns its attention to the state of those Christian faithful who are called laymen. Although all that has been said about the People of God is directed equally to laymen, religious, and clergy, certain particular aspects pertain to laymen, both men and women, by reason of their condition and mission, the foundations of which must be more fully developed in light of the special circumstances of our time. The sacred pastors know well how much the laity contribute to the good of the whole Church. For the pastors know that they were not instituted by Christ to undertake the entire salvific

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mission of the Church towards the world alone, but rather, their distinguished duty is to pasture the faithful and to recognize the ministrations and charisms of others, so that all, in their own way, may cooperate harmoniously in the common work. It is necessary that "all of us, having attained to unity of mind and heart by the Holy Spirit, may grow up into Him in all things, which is the head, even Christ; from whom the whole body, perfectly joined together by every joint of the supporting sinews, according to the proper function of each member, causes the growth of the body for the edification of itself in love" (Ephesians 4:15-16). 31. By the term "laymen" here are understood all Christian faithful, except for members of the sacred order and the religious state established in the Church, that is, those faithful who, being incorporated with Christ through baptism, are constituted in the People of God, and who, by participating in the priestly, prophetic, and royal mission of Christ in their own way, exercise the mission of the entire Christian people in the Church and in the world. The laymen have a secular nature and condition that is proper and particular to them. Members of the sacred order, although they may sometimes be involved in secular affairs, even by exercising a secular profession, are, by reason of their particular vocation, especially and expressly ordained for the sacred ministry, while religious, by their state, give a distinguished and outstanding witness, showing that the world cannot be transformed and offered to God without the spirit of beatitude. It is the duty of the laity, by their own vocation, to pursue the Kingdom of God by managing temporal affairs and ordering them according to God. They live in the world, that is, in all and every worldly offices and works, and in the ordinary conditions of family and social life, in which their existence is almost interwoven. There they are called by God to exercise their own mission, guided by the spirit of the Gospel, as a leaven for the sanctification of the world, as if from within.

[*Latin ed. p. 38*]

The Acts of the Apostolic See, volume 38, teaches that, and thus, by the shining example of their lives, their faith, hope, and charity, they may manifest Christ to others. Therefore, all temporal matters, with which they are closely connected, should, in a special way, be illuminated and ordered, so that, according to Christ, they may constantly become and grow, and be for the praise of the Creator and Redeemer.

32. The holy Church, by divine institution, is ordered and governed by a wonderful variety. "For as in one body we have many members, and all the members do not have the same office: so we, being many, are one body in Christ, and every member belongs to the other" (Romans 12:4-5). Therefore, there is one people of God elected: "one Lord, one faith, one baptism" (Ephesians 4:5); a common dignity of the members, arising from their regeneration in Christ, a common grace of sons, a common calling

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to perfection, one salvation, one hope, and undivided charity. Therefore, there is no inequality in Christ and in the Church, considered in terms of race or nation, social condition, or sex, because "there is neither Jew nor Greek: neither slave nor free: neither male nor female. For you are all one in Christ Jesus" (Galatians 3:28, Greek; cf. Colossians 3:11). Therefore, although not all in the Church follow the same path, all are called to holiness and share an equal faith in the justice of God (cf. 2 Peter 1:1). Although some, by the will of Christ, are constituted as doctors, dispensers of mysteries, and pastors for others, true equality nevertheless prevails among all, as regards dignity and the common action of all the faithful in the building up of the Body of Christ. The distinction that the Lord has placed between the sacred ministers and the rest of the people of God involves a connection, since pastors and other faithful are bound together by a common bond; the pastors of the Church, following the example of the Lord, should minister to one another and to other faithful, while these, in turn, should readily offer their cooperation to the pastors and doctors. Thus, in this variety, all bear witness to the wonderful unity in the Body of Christ, because it is the very diversity of graces, ministries, and operations that gathers the sons of God into one, because "all these things the one and the same Spirit works" (1 Corinthians 12:11). Therefore, just as the laity, by divine grace, have Christ as their brother, who, although He is the Lord of all, came not to be ministered to, but to minister (cf. Matthew 20:28), so too they have brothers who, being placed in the sacred ministry, teach, sanctify, and govern the family of God by the authority of Christ, so that the new commandment of charity may be fulfilled by all. Therefore, Saint Augustine beautifully says: "Where I am led..."

[*Latin ed. p. 39*]

"The Council of Vatican II, which I am now a part of, consoles me because I am with you. For I am a bishop to you, and I am a Christian with you. One is the name of office, the other is the gift of grace; one is a danger, the other is salvation."

1. "The laity, gathered in the People of God and constituted in one Body of Christ under one head, are called, as living members, to contribute with all their strength, through the gifts of the Creator and the grace of the Redeemer, to the growth of the Church and its constant sanctification."

2. "The apostolate of the laity is the sharing of the salvific mission itself of the Church, to which all are deputed by the Lord through baptism and confirmation. Through the sacraments, especially the holy Eucharist, that charity towards God and towards men is fostered and nourished, which is the soul of the whole apostolate."

3. "The laity, in particular, are called to make the Church present and active in those places and in those circumstances where, without them, it could not be salt of the earth."

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4. "Thus, every lay person, from the very gifts bestowed upon him, becomes both a witness and a living instrument of the mission of the Church (according to the measure of Christ's gift) (Ephesians 4:7)."

5. "Besides this apostolate, which pertains to all the faithful, the laity can also be called in various ways to a more immediate cooperation with the apostolate of the Hierarchy, in the manner of those men and women who assisted the Apostle Paul in the Gospel, working hard in the Lord (cf. Philippians 4:3; Romans 16:3 ff.)."

6. "Furthermore, they have the opportunity to be enlisted by the Hierarchy for certain ecclesiastical duties, for the sake of spiritual ends."

7. "Therefore, a glorious duty is incumbent upon all the laity to strive that the divine plan of salvation may reach all men of all times and in every place more and more. The way is open for them, under each circumstance, so that, according to their strength and the needs of the time, they may participate in the saving work of the Church."

8. "The supreme and eternal Priest, Jesus Christ, who also wishes to continue His testimony and His service through the laity, vivifies them constantly with His Spirit and urges them to every good and perfect work."

9. Saint Augustine, *Serm. 340, 1*: PL 38, 1483. Cf. Pius XI, *Litt. Encycl. Quadragesimo anno*, May 15, 1931: A.A.S. 23 (1931) p. 221 ff. Pius XII, *Alloc. De quelle consolation*, October 14, 1951: A.A.S. 43 (1951) p. 790 ff. Cf. Pius XII, *Alloc. Six ans se sont écoulés*, October 5, 1957: A.A.S. 49 (1957) p. 927.

[*Latin ed. p. 40*]

40. For those who are intimately united to their lives and their mission, He also assigns a part of their priestly office to the exercise of spiritual worship, so that God may be glorified and men may be saved. For this reason, the laity, being dedicated to Christ and anointed with the Holy Spirit, are wonderfully called and instructed, so that more abundant fruits of the Spirit may be produced in them. Indeed, all their works, prayers, and apostolic endeavors, their conjugal and family life, their daily labor, and the relaxation of body and mind, if they are carried out in the Spirit, and even if the hardships of life are patiently endured, become spiritual sacrifices, acceptable to God through Jesus Christ (cf. 1 Peter 2:5), which are most piously offered to the Father in the celebration of the Eucharist, along with the offering of the Lord's Body. Thus, even the laity, acting as worshippers everywhere, consecrate the whole world to God.

35. Christ, the great Prophet, who proclaimed the Kingdom of the Father both by the power of His life and His word, fulfills His prophetic office until its full manifestation of glory, not only through the Hierarchy, which teaches in His name and with His authority, but also through the laity, whom He therefore also makes witnesses and instructs in the sense of

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faith and the grace of the word (cf. Acts 2:17-18; Revelation 19:10), so that the power of the Gospel may shine forth in daily life, in the family, and in society. They offer themselves as sons of the promise, if they redeem the present moment with strength in faith and hope (cf. Ephesians 5:16; Colossians 4:5) and await future glory with patience (cf. Romans 8:25). But they do not hide this hope in the interior of their hearts, but rather express it through continuous conversion and struggle "against the rulers of the darkness of this world, against the spiritual forces of evil" (Ephesians 6:12), even through the structures of secular life. Just as the sacraments of the New Law, by which the life and apostolate of the faithful are nourished, prefigure a new heaven and a new earth (cf. Revelation 21:1), so the laity become powerful heralds of the things hoped for (cf. Hebrews 11:1), if they join their profession of faith with a life of faith. This evangelization, that is, the proclamation of Christ through both word and the testimony of life, acquires a certain specific and peculiar effectiveness because it is accomplished in the common conditions of the world. Of great value in this mission is that state of life which is sanctified by a special sacrament, namely, married and family life. There is a most excellent exercise and school of the apostolate of the laity, where Christian religion permeates the entire structure of life and transforms it more and more each day. There, spouses have their own vocation, to be witnesses to the faith and love of Christ to each other and to their children. The Christian family is then...

[*Latin ed. p. 41*]

The Second Vatican Council proclaims, with a loud voice, the virtues of the Kingdom of God, thereby illuminating those who seek the truth and demonstrating to the world the reality of sin. Therefore, the laity, even when occupied with temporal affairs, can and should perform a valuable service in evangelizing the world. If some of them, in the absence of sacred ministers, or hindered by persecution against those very ministers, fulfill certain sacred duties according to their ability; and if many of them devote all their strength to the apostolic work: nevertheless, all ought to cooperate in the expansion and growth of the Kingdom of Christ in the world. Therefore, the laity should diligently strive for a deeper knowledge of revealed truth, and earnestly implore God for the gift of wisdom.

36. Christ, who became obedient even unto death, and for this reason was exalted by the Father (cf. Phil. 2:8-9), entered into the glory of His kingdom. To Him are all things subjected, until He Himself and all things created subject themselves to the Father, that He may be God, all in all (cf. 1 Cor. 15:27-28). He communicated this power to His disciples, so that they too may be established in royal freedom, and by denying themselves and living a holy life, may overcome the kingdom of sin within themselves (cf. Rom. 6:12), nay, so that, serving Christ even in others, they may lead their brothers to the King, to whom to serve is to reign, through humility and

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patience. For the Lord desires to extend His kingdom even through faithful laypeople, that is, the kingdom of truth and life, the kingdom of holiness and grace, the kingdom of justice, love, and peace; in which kingdom itself creation will be delivered from the bondage of corruption into the liberty of the glory of the sons of God (cf. Rom. 8:21). A great promise, and a great command, is given to the disciples: "All things are yours, and you are Christ's, and Christ is God's" (1 Cor. 3:23). Therefore, the faithful ought to recognize the intimate nature, value, and order of all creation for the praise of God, and through both spiritual and secular works, help one another to live a more holy life, so that the world may be imbued with the spirit of Christ, and may more effectively attain its end in justice, charity, and peace. In this universal office, the laity hold a prominent place. Therefore, through their competence in secular disciplines and their active involvement, elevated by the grace of Christ, they should contribute effectively to the development of created goods, according to the Creator's order and the illumination of His Word, so that through human labor, technical skill, and civil culture, they may be cultivated for the benefit of all people, and distributed more appropriately among them. (From the Preface of the Feast of Christ the King.)

[*Latin ed. p. 42*]

The Acts of the Apostolic See – Official Commentary 42, and in their own way, contribute to the universal progress in human and Christian liberty. Thus, Christ, through the members of the Church, will increasingly illuminate all of human society with his saving light. Furthermore, the laity, with their own contributions, will reform institutions and conditions of the world, so that if any customs incite to sin, they will be corrected, so that all things conform to the norms of justice and rather favor the exercise of virtues than hinder them. By acting in this way, they will imbue human culture and works with moral value. In this manner, the field of the world is better prepared for the seed of the divine word, and the doors of the Church are opened wider, through which the proclamation of peace may enter the world. For the sake of the very economy of salvation, the faithful must diligently learn to distinguish between the rights and duties that are incumbent upon them by virtue of their belonging to the Church, and those that pertain to them as members of human society. Both must be harmoniously reconciled, remembering that in all temporal matters, they must be guided by Christian conscience, since no human activity, not even in temporal matters, can be exempt from the authority of God. In our time, it is especially important that this distinction and harmony be clearly manifested in the actions of the faithful, so that the mission of the Church may more fully respond to the particular conditions of the modern world. As it is recognized that the earthly state, rightly dedicated to secular concerns, is governed by its own principles, so too, the false doctrine that seeks to build

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society without any regard for religion, and which attacks and deprives citizens of religious freedom, is rightly rejected. 116 Cf. Leo XIII, Encyclical Letter *Immortale Dei*, November 1, 1885: A.S.S. 18 (1885) p. 166 ss. Ibid., Encyclical Letter *Sapientiae Christianae*, January 10, 1890: A.S.S. 22 (1889-90) p. 397 ss. Pius XII, Allocution *Alla Vostra Filiale*, March 23, 1958: A.A.S. 50 (1958) p. 220: "the legitimate and sound secularity of the State." Code of Canon Law, c. 682. Cf. Pius XII, Allocution *De Quelle Consolation*, loc. cit., p. 789: "In decisive battles, it is sometimes from the front lines that the most fortunate initiatives originate..." Ibid., Allocution *L'Importance de la Presse Catholique*, February 17, 1950: A.A.S. 42 (1950) p. 256. 117 118

[*Latin ed. p. 43*]

The Second Vatican Council establishes forty-three institutes for this purpose, and always, with truth, fortitude, and prudence, with reverence and charity towards those who, by reason of their sacred office, represent the person of Christ. The laity, like all the faithful, readily embrace those things which the sacred pastors, representing Christ, establish as masters and guides in the Church, following the example of Christ, who, by His obedience even unto death, opened the blessed way of the sons of God to all men. Nor should they neglect to commend their superiors to God in their prayers, since they watch over us as those who will give an account for our souls, that they may do so with joy and not with grief (cf. Heb. 13, 17). The sacred pastors, for their part, should acknowledge and promote the dignity and responsibility of the laity in the Church; they should readily make use of their prudent counsel, and with confidence entrust them with offices in the service of the Church, and leave them freedom and scope for action, indeed, they should encourage them to undertake works of their own accord. With paternal love, they should carefully consider the proposals, wishes, and desires made by the laity.

Furthermore, the pastors should diligently recognize the just freedom which belongs to all in the earthly city. From this familiar intercourse between the laity and the pastors, many good things are to be expected for the Church: thus, the sense of their own responsibility is strengthened in the laity, zeal is fostered, and the forces of the laity are more easily associated with the work of the pastors. These, aided by the experience of the laity, are able to judge more distinctly and appropriately, both in spiritual and temporal matters, so that the entire Church, strengthened by all its members, may more effectively fulfill its mission for the life of the world.

Each member of the laity should be a witness before the world to the resurrection and life of the Lord Jesus Christ, and a sign of the living God. All, together and each one in his own way, should nourish the world with spiritual fruits (cf. Gal. 5, 22), and spread abroad that spirit in which the poor, the meek, and the peaceful are animated, whom the Lord proclaimed

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blessed in the Gospel (cf. Matth. 5, 3-9). In a word, "as the soul is to the body, so are Christians in the world."

(References: 1 Thess. 5, 19 and 1 Jn. 4, 1; Epistle to Diognetus, 6: ed. Funk, I, p. 400; St. John Chrysostom, in Matth., Hom. 46 (47), 2: PG 58, 478, on the leaven in the dough.)

[*Latin ed. p. 44*]

Acts of the Apostolic See - Official Commentary, Volume 44, CHAPTER V: On the universal call to holiness in the Church.

39. The Church, the mystery of which is presented by the Sacred Synod, is believed to be infallibly holy. For Christ, the Son of God, who, together with the Father and the Holy Spirit, is "alone Holy," has loved the Church as His bride, giving Himself up for her, that He might sanctify her (cf. Eph. 5, 25-26), and has joined her to Himself as His body, enriching her with the gift of the Holy Spirit, for the glory of God. Therefore, in the Church, all are called to holiness, whether they belong to the hierarchy or are nourished by it, according to the words of the Apostle: "For this is the will of God, your sanctification" (1 Thess. 4, 3; cf. Eph. 1, 4). This holiness of the Church is constantly manifested and must be manifested in the fruits of grace which the Spirit produces in the faithful; it is expressed in many ways in those who, in the order of their lives, strive for the perfection of charity, building up others; and it appears in a particular way in the practice of counsels, which are commonly called evangelical. This practice of counsels, moved by the Holy Spirit, is embraced by many Christians, whether privately or in conditions or states sanctioned within the Church, and bears, and ought to bear, a splendid witness and example of this same holiness in the world.

40. The divine Master and Exemplar of all perfection, the Lord Jesus, preached holiness of life, of which He is both the author and the consummator, to all His disciples, whatever their condition: "Be therefore perfect, as also your heavenly Father is perfect" (Matt. 5, 48). For He sent the Holy Spirit to all, that He might move them from within to love God with all their heart, with all their soul, with all their mind, and with all their strength (cf. Mark 12, 30), and to love one another as Christ loved them (cf. John 13, 34; 15, 12). Christ's followers, called by God not according to their works, but according to His purpose and grace, and justified in Jesus Christ, are truly sons of God and partakers of the divine nature through the baptism of faith, and are therefore truly made holy. Therefore, they ought, with God's help, to live and perfect the sanctification which they have received. They are exhorted by the Apostle to live "as" [reference to a missing text].

[*Latin ed. p. 45*]

The Second Vatican Council teaches that the saints "ought to be clothed" (Ephesians 5:3) "as God's chosen ones, saints and beloved, with all kindness, gentleness, humility, meekness, and patience" (Colossians 3:12), and

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that they should bear "the fruit of the Spirit in all holiness" (cf. Galatians 5:22; Romans 6:22). For truly, we offend in many ways (cf. James 3:2), and we are always in need of God's mercy, and we ought to pray daily: "And forgive us our debts" (Matthew 6:12).

Therefore, it is clear to all that all the faithful, whatever their state or order, are called to the fullness of the Christian life and the perfection of charity, whereby a more human way of living is promoted even in earthly society. To attain this perfection, the faithful should employ the gifts they have received according to the measure of Christ's gift, so that, following His footsteps and conformed to His image, they may devote themselves wholly to obeying the will of the Father, to the glory of God and the service of their neighbor. Thus, the holiness of the People of God will grow in abundant fruit, as is clearly demonstrated throughout the history of the Church by the lives of so many saints.

In all kinds of life and in all offices, holiness is cultivated by all who are led by the Spirit of God, and who, obedient to the voice of the Father, adore God the Father in spirit and in truth, and follow Christ, poor, humble, and bearing the cross, so that they may deserve to be partakers of His glory. Each one, according to his own gifts and talents, must steadfastly advance along the path of living faith, which excites hope and works through charity. The pastors of Christ's flock must, above all, diligently and zealously, humbly and courageously fulfill their ministry, striving to be conformed to the image of the highest and eternal Priest, the Shepherd and Bishop of our souls, so that, through this ministry, they themselves may also be a means of great sanctification. To the elect, the fullness of the priesthood is given through sacramental grace, so that, through prayer, sacrifice, and preaching, they may exercise the perfect ministry of pastoral charity through every form of episcopal care and service.

[*Latin ed. p. 46*]

Acts of the Apostolic See - Official Commentary 46, that they may lay down their lives for their sheep and thus form the flock (cf. 1 Peter 5:3), and that, through their example, they may promote the Church ever more to holiness. The priests, in imitation of the order of Bishops, of whose spiritual crown they form a part, 126, participating through Christ, the eternal and unique Mediator, in the grace of their ministry, should grow in the love of God and neighbor through the daily exercise of their office, maintain the bond of priestly communion, abound in all spiritual good, and give a living testimony of God to all, 127, emulating those priests who, throughout the ages, have left a shining example of holiness through humble and often hidden service. Their praise is in the Church of God. Praying and offering sacrifice for their people and for the whole People of God, by virtue of their office, recognizing what they do and imitating what they treat, 128, so that, even though they may be hindered by apostolic cares, dangers, and sor-

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rows, they may rather ascend to a higher holiness, nourishing and fostering their actions through an abundance of contemplation, for the joy of the whole Church of God. All priests, and especially those who, by the particular title of their ordination, are called diocesan priests, should remember how much their faithful union and generous cooperation contribute to their own sanctification with their Bishop. But the ministers of the lower orders, especially the Deacons, also participate in a particular way in the mission and grace of the Supreme Priest; they must, serving the mysteries of Christ and the Church, 129, keep themselves pure from all vice, and strive to please God and to provide all good things before men (cf. 1 Timothy 3:8-10 and 12-13). Clergy, who have been called by the Lord and dedicated to His service, under the guidance of pastors, prepare themselves for the duties of ministry, and are bound to conform their minds and hearts to this most excellent vocation, being constant in prayer, fervent in love, and considering all things that are true, just, and of good repute, accomplishing all things for the glory and honor of God. To these are added those lay people chosen by God, who, in order to dedicate themselves fully to apostolic works, are called by the Bishop and labor with great fruit in the Lord's field. 126 130 Cf. St. Ignatius M., Magn. 13, 1: ed. Funk, I, p. 241. Cf. St. Pius X, Exhort. Haerent animo, August 4, 1908: A. S. S. 41 (1908) p. 560 ff. Code of Canon Law, c. 124. Pius XI, Litt. Encycl. Ad catholici sacerdotii, December 20, 1935: A. A. S. 28 (1936) p. 22 ff. Order of priestly consecration, in the initial exhortation. Cf. St. Ignatius M., Troll. 2, 3: ed. Funk, I, p. 244. Cf. Pius XII, Alloc. Sous la maternelle protection, December 9, 1957: A. A. S. 50 (1958) p. 36. 127 128 129 130

[*Latin ed. p. 47*]

The Second Vatican Council, session 47: Christian spouses and parents ought to, following their own path, sustain each other with faithful love throughout the course of their lives, and lovingly instruct their children, received from God, in Christian doctrines and evangelical virtues. Thus, they offer an example of tireless and generous love to all, they build up the brotherhood of charity, and they are witnesses and co-workers of the fecundity of the Mother Church, as a sign and participation of that love with which Christ loved his Bride and gave himself up for her.

Similarly, an example is given in another way by widows and unmarried persons, who can contribute greatly to holiness and activity in the Church. Those who are often engaged in hard labor ought to perfect themselves through human works, help their fellow citizens, and promote the entire society and creation to a better state, and also be encouraged to active charity, hoping in Christ, whose hands they exercise in their craft, and who always works with the Father for the salvation of all, bearing each other's burdens, and by their daily labor ascending to a higher degree of holiness, even apostolic holiness.

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Especially, those who are oppressed by poverty, infirmity, sickness, and various troubles, or who suffer persecution for the sake of justice, should know how to unite themselves to Christ, who patiently endures for the salvation of the world, whom the Lord proclaimed blessed in the Gospel, and whom "But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you and confirm you and establish you" (1 Peter 5:10).

Therefore, all the faithful, in the conditions, offices, or circumstances of their lives, and through all these things, will be sanctified day by day, if they receive all things from the hand of the heavenly Father with faith and cooperate with the divine will, manifesting the love with which God loved the world to all in their temporal service.

42. "And we have known and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him" (1 John 4:16). God has poured forth his love into our hearts through the Holy Spirit who has been given to us (cf. Romans 5:5); therefore, the first and most necessary gift is charity, by which we love God above all things and our neighbor for his sake. In order that charity, like a good seed, may grow and bear fruit in the soul, each faithful person ought willingly to hear the word of God and, with the help of his grace, fulfill his will, frequently participate in the sacraments, especially the Eucharist, and in the sacred actions, and dedicate himself to prayer, self-denial.

[*Latin ed. p. 48*]

The Acts of the Apostolic See – Official Commentary 48, constantly applying itself to fraternal, active service and the practice of all virtues. Charity, for it is the bond of perfection and the fulfillment of the law (cf. Col. 3:14; Rom. 13:10), governs all that pertains to sanctification, shapes it, and leads it to its end. 132 Therefore, true disciples of Christ are marked by charity, both towards God and towards their neighbor. When Jesus, the Son of God, manifested His charity by laying down His life for us, He said, "No one has greater love than he who lays down his life for his friends" (cf. 1 John 3:16; John 15:13). Therefore, in order to give the greatest testimony of love before all, especially before persecutors, some Christians have been, and always will be, called to martyrdom. Martyrdom, by which the disciple imitates the Master in freely accepting death for the salvation of the world, and conforms to Him in the shedding of blood, is esteemed by the Church as an exceptional gift and the supreme proof of charity. Although this is given to only a few, all must be prepared to confess Christ before men, and to follow Him on the path of the cross, even amidst the persecutions that never cease to afflict the Church. The holiness of the Church is also fostered in a special way by the various counsels that the Lord proposes to His disciples in the Gospel. 133 Among these, a precious gift of divine grace stands out, which the Father grants to some (cf. Matt. 19:11; 1 Cor. 7:7), so that, through

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virginity or celibacy, they may more easily devote themselves wholly to God with undivided hearts (cf. 1 Cor. 7:32-34). 134 This perfect continence, for the sake of the Kingdom of Heaven, has always been held in high honor by the Church, as a sign and stimulus of charity, and as a particular source of spiritual fecundity in the world. The Church also recalls the exhortation of the Apostle, who, urging the faithful to charity, exhorts them to feel in themselves what they see in Christ Jesus, who "humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:8) and who, "For you know the grace of our Lord Jesus Christ, that being rich he became poor for your sakes." (2 Cor. 8:9). The imitation and testimony of this charity and humility of Christ must always be given by the disciples, and the Mother Church rejoices to find more and more men and women in her bosom.

132 Cf. St. Augustine, Enchir. 121, 32: PL 40, 288. St. Thomas, Summa Theol. II-II, q. 184, a. 1. Pius XII, Adhort. Apost. Menti nostrae, 23 Sept. 1950: A. A. S. 42 (1950) p. 660. Concerning counsels in general, cf. Origen, Comm. Rom. X, 14: PG 14, 1275 B. St. Augustine, De S. Virginitate, 15, 15: PL 40, 403. St. Thomas, Summa Theol. I-II, q. 100, a. 2 C (in fine); II-II, q. 44, a. 4, ad 3. Concerning the excellence of sacred virginity, cf. Tertullian, Exhort. Cast. 10: PL 2, 925 C. St. Cyprian, Sab. Virg. 3 et 22: PL 4, 443 B et 461 A s. St. Athanasius (?), De Virg.: PG 28, 252 ss. St. John Chrysostom, De Virg.: PG 48, 533 ss.

[*Latin ed. p. 49*]

The Second Vatican Ecumenical Council, II 49, more closely follows the example of the Savior and more clearly demonstrates how poverty is embraced in the freedom of the children of God, and how it is renounced through one's own will: for indeed, these individuals subject themselves to the name, for the sake of God, to a perfection that goes beyond the measure of the precept, so that, obeying Christ, they may more fully conform themselves to Him. 135 Therefore, all the faithful are invited and obligated to pursue holiness and the perfection proper to their state of life. Let all, therefore, take care to direct their affections properly, lest the use of worldly things and attachment to riches hinder the perfect charity that is to be pursued, as the Apostle warns: "He who uses the world, let him use it as if he were not using it; for the fashion of this world passes away" (cf. 1 Corinthians 7:31). 136

CHAPTER VI: Concerning Religious [Persons]

43. The evangelical counsels of chastity dedicated to God, poverty, and obedience, being founded in the words and examples of the Lord, and commended by the Apostles, the Fathers, and the doctors and pastors of the Church, are a divine gift which the Church has received from her Lord and always preserves through His grace. The authority of the Church, guided by the Holy Spirit, has taken care to interpret these counsels, to regulate

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their practice, and even to establish stable forms of living based upon them. As a result, just as in a tree, from a seed divinely given, various forms of solitary or communal life, and various families, have grown and multiplied in the Lord's field, increasing the resources both for the progress of the members and for the good of the whole Body of Christ. 137

Indeed, these families offer their members a firmer stability in their way of life, a proven doctrine for pursuing perfection, a fraternal communion in the service of Christ, a freedom strengthened by obedience, so that they may more readily pursue their religious [vocation]. 135 Concerning spiritual poverty, cf. Matthew 5:3 and 19:21; Mark 10:21; Luke 18:22; concerning obedience, the example of Christ is given in John 4:34 and 6:38; Philippians 2:8-10; Hebrews 10:5-7. The Fathers and founders of orders abound. Concerning the effective practice of these counsels, which are not imposed upon all, cf. St. John Chrysostom, *In Matth.* Hom. 7, 7: PG 57, 81 sq.; St. Ambrose, *De Viduis*, 4, 23: PL 16, 241 sq. Cf. Rosweydus, *Vitae Patrum*, Antwerpiae, 1628. *Apophthegmata Patrum*; PG 65. Palladius, *Historia Lausiaca*: PG 34, 995 sq.; ed. C. Butler, Cambridge 1898 (1904). Pius XI, Apostolic Constitution *Umbratilem*, July 8, 1924: *A.A.* 8. 16 (1924) pp. 386-387. Pius XII, Allocution *Nous sommes heureux*, April 11, 1958: *A.A.* 8. 50 (1958) p. 283. 137 4 — *A.A.S.*

[*Latin ed. p. 50*]

Acta Apostolicae Sedis - Official Commentary: 50 that they may securely fulfill and faithfully observe their profession, and that, rejoicing in the way of charity, they may progress. 138 This state, in view of the divine and hierarchical constitution of the Church, is not an intermediate one between the clerical and the lay condition, but rather, from both sides, certain faithful are called by God to enjoy a particular gift in the life of the Church, and, in their own way, to contribute to the same salvific mission. 139 44. Through vows or other sacred bonds, bonds assimilated in their own way to vows, by which the Christian faithful obligate themselves to the three aforementioned evangelical counsels, they are totally dedicated to the supremely beloved God, so that they are referred to the service of God and to His honor with a new and particular title. Indeed, through baptism, they have died to sin and have been consecrated to God; but in order that they may more fully receive the fruit of the grace of baptism, through the profession of the evangelical counsels in the Church, they intend to be freed from those impediments which could hinder them from the fervor of charity and the perfection of divine worship, and to be more intimately consecrated to divine service. 140 The more perfect, therefore, will be this consecration, the more it represents Christ united to the Church by an indissoluble bond, through firmer and more stable bonds. Since 1 the evangelical counsels, by the charity to which they lead, 1 join their members in a special way to the Church and to its mystery, it is fitting that the spiritual life of these should

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be dedicated to the good of the entire Church. From this arises the duty, according to their strength and according to the form of their own vocation, whether through prayer or through active works, to labor to implant and strengthen the Kingdom of Christ in souls, and to extend it to all. Hence, the Church safeguards and fosters the proper nature of the various religious institutes. Therefore, the profession of the evangelical counsels appears as a sign that can effectively attract and should attract all members of the Church to diligently fulfill the duties of the Christian vocation. Since the People of God here does not have a permanent homeland, but seeks a future one, the religious state, which frees its members more from earthly cares, also presents to all, more and more, the presence of heavenly goods in this world.

[*Latin ed. p. 51*]

The Second Vatican Council manifests 51 aspects, it testifies to the new and eternal life acquired by the redemption of Christ, and it foretells the future resurrection and the glory of the heavenly Kingdom. It also imitates, in a particular way, the form of life that the Son of God assumed when He entered the world to do the will of the Father, and which He proposed to His followers, and it perpetually represents this state within the Church. Finally, it clearly demonstrates the supreme elevation of the Kingdom of God above all earthly things, and its most profound connections; it also shows the outstanding magnitude of the power of the reigning Christ, and the infinite power of the Holy Spirit, working marvelously within the Church, to all men. Therefore, the state which is established by the profession of the evangelical counsels, although it does not pertain to the hierarchical structure of the Church, is nonetheless closely connected to its life and holiness.

45. Since the task of the ecclesiastical hierarchy is to pasture the People of God and to lead them to the richest pastures (cf. Ezekiel 34:14), it is incumbent upon it, with wise moderation, to govern the practice of the evangelical counsels, by which the perfection of charity towards God and neighbor is singularly fostered. It also, diligently following the inspiration of the Holy Spirit, receives and authentically approves the rules proposed and further ordered by outstanding men and women, and it is present, with its authority watching over and protecting, the Institutes established throughout the Body of Christ, so that they may grow and flourish according to the spirit of their founders.

In order that better provision may be made for the needs of the entire flock of the Lord, any Institute of perfection, and its individual members, may, by reason of the primacy of the Supreme Pontiff over the entire Church, and with a view to the common good, be exempted from the jurisdiction of the local Ordinary and be subject only to him.

Similarly, they may be left or entrusted to their own patriarchal authori-

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ties. The members themselves, in fulfilling their office towards the Church according to the particular form of their life, must render reverence and obedience to the Bishops, because of their pastoral authority in the particular Churches, and because of the necessary unity and concord in the apostolate.

(References to documents and papal pronouncements follow, but are not translated here.)

[*Latin ed. p. 52*]

Acta Apostolicae Sedis - Official Commentary 52. The Church not only elevates religious life to a canonical status through its own sanction, but also manifests it as a state consecrated to God through its liturgical actions. Indeed, the Church, with the authority entrusted to it by God, accepts the vows of those who profess them, and through its public prayers, obtains assistance and grace from God for them, commends them to God, and bestows upon them a spiritual blessing, associating their offering with the eucharistic sacrifice.

46. Let religious persons diligently strive that, through them, the Church may truly demonstrate Christ more fully each day, whether to the faithful or to the unbelievers, whether in contemplation on the mountain, or proclaiming the Kingdom of God to the crowds, or healing the sick and afflicted, and converting sinners to penance, or blessing children, and doing good to all, always obeying the will of the Father who sent Him.

145. Let all understand that the profession of evangelical counsels, although it involves the renunciation of goods which are undoubtedly to be considered of great value, does not hinder, but rather greatly benefits, the true progress of the human person. For, according to each person's individual vocation, the voluntarily accepted counsels contribute greatly to the purification of the heart and spiritual freedom, constantly kindle the fervor of charity, and, especially in the virginal and poor way of life which Christ the Lord chose, and which His Mother, the Virgin, embraced, they are more effective in conforming the Christian to Christ, as is confirmed by the example of so many founders of religious orders.

Let no one consider that, through their consecration, religious persons become alien or useless to society on earth. For, although they may not always directly assist their contemporaries, they are nonetheless present with them in the depths of Christ, and cooperate with them spiritually, so that the building up of earthly society is always founded in the Lord and directed towards Him, lest those who build it labor in vain.

146. Therefore, the Sacred Synod confirms and praises men and women, Brothers and Sisters, who, with steadfast and humble fidelity, honor the Bride of Christ through their consecration in monasteries, or in schools and hospitals, or in missions, and who render generous and diverse services to

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all people.

145. Cf. Pius XII, Litterae Encyclicae Mystici Corporis, 29 June 1943: A. A. S. 35 (1943) p. 214 ff; Cf. Pius XII, Allocutiones Annus sacer, op. cit., p. 30. Allocutiones Sous la maternelle protection, 9 December 1957: A. A. S. 50 (1958) p. 39 ff.

[*Latin ed. p. 53*]

The Vatican Council, U 53 47. Each one who is called to the profession of the counsels should diligently strive to remain and excel in that vocation to which he has been called by God, for the greater holiness of the Church, and for the greater glory of the one and undivided Trinity, which in Christ and through Christ is the source and origin of all holiness.

CHAPTER VII: On the Eschatological Nature of the Pilgrim Church and its Union with the Heavenly Church.

48. The Church, to which all of us are called in Christ Jesus, and in which we acquire holiness through the grace of God, will not be fully consummated until the time of the restoration of all things arrives (Acts 3:21), and when the entire human race, which is intimately joined to man and, through him, proceeds to its end, will be perfectly restored in Christ (cf. Eph. 1:10; Col. 1:20; 2 Pet. 3:10-13). Christ, having been exalted above the earth, drew all things to Himself (cf. Jn. 12:32); rising from the dead (cf. Rom. 6:9), He poured out His vivifying Spirit upon the disciples, and through Him, He established His Body, which is the Church, as the universal sacrament of salvation; sitting at the right hand of the Father, He continually works in the world to lead men to the Church and to join them more closely to Himself through it, nourishing them with His glorious Body and Blood, so that they may participate in His life. Therefore, the restoration which we await, having been promised, has already begun in Christ, is advanced through the mission of the Holy Spirit, and continues through the Church, in which, through faith, we are also taught concerning the very meaning of our temporal life, as we carry out the work which the Father has entrusted to us in the world, with the hope of future blessings, and work out our salvation (cf. Phil. 2:12).

49. Therefore, the ends of the ages have already arrived for us (cf. 1 Cor. 10:11), and the renewal of the world is irrevocably established, and in this present age it is anticipated in a certain way: for the Church, even on earth, already bears the mark of true holiness, although it is imperfect. Until, however, there are new heavens and a new earth, in which justice dwells (cf. 2 Pet. 3:13), the pilgrim Church, in its sacraments and institutions, which pertain to this age, bears the image of this passing age, and it itself dwells among creatures that groan and travail in pain, waiting for the manifestation of the sons of God (cf. Rom. 8:19-22).

50. Therefore, joined to Christ in the Church and sealed by the Holy Spirit

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"who is... "

[*Latin ed. p. 54*]

54 *Acta Apostolicae Sedis* - *Commentarium Officiale pignus hereditatis nostrae* » (Eph. 1, 14), we are truly called sons of God (cf. 1 Jn. 3, 1), but we have not yet appeared with Christ in glory (cf. Col. 3, 4), in which we will be like God, for we will see Him as He is (cf. 1 Jn. 3, 2). Therefore, "Therefore having always confidence, knowing that while we are in the body we are absent from the Lord" (2 Cor. 5, 6), and having the firstfruits of the Spirit within us (cf. Rom. 8, 23), we long to be with Christ (cf. Phil. 1, 23). But we are urged by the same love to live for Him who died for us and rose again (cf. 2 Cor. 5, 15). Therefore, we strive in all things to please the Lord (cf. 2 Cor. 5, 9) and we put on the armor of God, that we may be able to stand against the wiles of the devil and resist in the evil day (cf. Eph. 6, 11-13). Since we do not know the day or hour, as the Lord warns us, we must be constantly vigilant, so that, when our earthly life is completed (cf. Heb. 9, 27), we may deserve to enter into the marriage with Him and be numbered among the blessed (cf. Matth. 25, 31-46), and not, like the wicked and slothful servants (cf. Matth. 25, 26), be commanded to depart into eternal fire (cf. Matth. 25, 41), into the outer darkness where "there will be weeping and gnashing of teeth" (Matth. 22, 13 and 25, 30). For, before we reign with the glorious Christ, we shall all be manifested "For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil" (2 Cor. 5, 10), and at the end of the world, "they who have done good shall go into the resurrection of life, and they who have into the resurrection of judgment" (Jn. 5, 29; cf. Matth. 25, 46). Therefore, considering that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8, 18; cf. 2 Tim. 2, 11-12), we, being strong in faith, await "the blessed hope and the manifestation of the glory of our great God and Savior Jesus Christ" (Tit. 2, 13), "who shall reform the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3, 21) and who will come "to be glorified in his saints, and to be admired in all those who have believed" (2 Thess. 1, 10). 49. Until the Lord comes in his majesty and all the angels with him (cf. Matth. 25, 31), and death is destroyed, and all things are subjected to Him (cf. 1 Cor. 15, 26-27), some of His disciples are pilgrims on earth, others, having died in this life, are purified, and still others are glorified, beholding "clearly the Holy Trinity, as it is"; 1 4 7 all, however, in a manner and degree different, participate in the same love of God and of our neighbor, and sing the same hymn of glory to our God. All,

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1 1 7 Council of Fiorentino, Decree for the Greeks: Denz. 693 (1305).

[*Latin ed. p. 55*]

The Second Vatican Council, which comprises those who are Christ's, possessing His Spirit, coalesce into one Church and adhere to one another in Him (cf. Eph. 4, 16). Therefore, the communion of the living with those brothers and sisters who have fallen asleep in the peace of Christ is by no means interrupted, but rather, according to the perennial faith of the Church, it is strengthened by the communication of spiritual benefits. For those in heaven, being united more closely with Christ, more firmly consolidate the entire Church in holiness, ennoble the worship which it offers to God here on earth, and contribute in many ways to its greater edification (cf. 1 Cor. 12, 12-27). For those who have been received into the homeland and are present with the Lord (cf. 2 Cor. 5, 8), through Him, with Him, and in Him, do not cease to intercede for us with the Father, exhibiting the merits which they have acquired through one Mediator between God and men, Jesus Christ (cf. 1 Tim. 2, 5), serving the Lord in all things and fulfilling those things which are lacking in the sufferings of Christ in their flesh for the sake of His Body, which is the Church (cf. Col. 1, 24). Therefore, through their fraternal concern, our weakness is greatly aided.

Recognizing this communion of the whole Christ, the Mystical Body, the Church, from the earliest times of the Christian religion, has cultivated the memory of the dead with great piety, and, "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Macc. 12, 46), has also offered suffrages for them. The Church has always believed that the Apostles and martyrs of Christ, who had given the highest testimony of faith and charity through the shedding of their blood, are more closely united to us in Christ, and that, together with the Blessed Virgin Mary and the holy Angels, they are venerated with a special affection, and their intercession is piously implored. To these were soon added others also who had more closely imitated the virginity and poverty of Christ.

[*Latin ed. p. 56*]

Acta Apostolicae Sedis - Official Commentary 56, and others whom the exercise of outstanding Christian virtues 1 5 5 and divine charisms commend to the piety and imitation of the faithful. 156 For when we behold the lives of those who have faithfully followed Christ, we are spurred on in a new way to seek the future City (cf. Hebrews 13, 14 and 11, 10), and we are also taught the safest way in which, according to our own state and condition, we may attain perfect union with Christ, or sanctity. 157 In the lives of those who, being our fellow humans, are nevertheless more perfectly transformed into the image of Christ (cf. 2 Corinthians 3, 18), God vividly manifests His presence and His countenance. He speaks to us, and

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He gives us a sign of His Kingdom. 158 In them, to whom so great a cloud of witnesses has been appointed (cf. Hebrews 12, 1), and who offer such a powerful testimony to the truth of the Gospel, we are powerfully drawn. However, we do not honor the memory of the saints solely for the sake of their example, but rather, so that the unity of the entire Church in the Holy Spirit may be strengthened through the exercise of fraternal charity (cf. Ephesians 4, 1-6). For just as Christian fellowship among pilgrims draws us closer to Christ, so also communion with the Saints unites us with Christ, from whom flows all grace, and the very life of the People of God. 159 Therefore, it is most fitting that we love these friends and co-heirs of Jesus Christ, who are also our brothers and outstanding benefactors, that we render to them the thanks due to God, 160 that we invoke them humbly, and that, for the benefits to be obtained from God through His Son, Jesus Christ, our Lord, who alone is our Redeemer and Savior, we seek refuge in their prayers, their help, and their assistance. 161 For every genuine testimony of love offered by us to the saints is, by its very nature, directed and oriented towards Christ, who

[*Latin ed. p. 57*]

The Second Vatican Council is ((the crown of all the Saints)) (162), and through it, we are brought to God, who is glorified in His Saints, and in them He is magnified (163). Indeed, our union with the heavenly Church is most nobly realized when, especially in the sacred Liturgy, in which the power of the Holy Spirit acts upon us through sacramental signs, we joyfully celebrate the praise of divine majesty (164), and all, redeemed in the blood of Christ from every tribe and tongue and people and nation (cf. Apoc. 5, 9), and gathered into one Church, magnify God, one and three, in a single song of praise. Therefore, when we celebrate the Eucharistic Sacrifice, we are most closely united with the worship of the heavenly Church, honoring and remembering, above all, the glorious ever-Virgin Mary, but also the blessed Joseph, and the blessed Apostles and Martyrs, and all the Saints (165).

This Holy Synod, with great piety, receives and reaffirms the faith of our ancestors concerning the vital communion with our brothers who are in heavenly glory, or who are still being purified after death, as decreed by the Sacred Councils of Mcaeni (168), Florence (166), and Trent (167), and once again proposes them. At the same time, mindful of its pastoral duty, it urges all those to whom it pertains to strive to prevent or correct any abuses, excesses, or deficiencies, here or there, and to strive for everything that may promote the greater glory of Christ and of God. Therefore, let the faithful be taught that true devotion to the Saints consists not so much in the multitude of external actions, but rather in the intensity of our active love, by which, for our own and the Church's greater good, we seek ((from the Saints an example of conduct, a communion of fellowship, and an aid

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in intercession)) (169).

On the other hand, let the faithful be instructed that our communion with the heavenly ones, provided it is conceived in the fuller light of faith, does not in any way diminish the liturgical worship due to God the Father through Christ in the Holy Spirit, but rather, on the contrary, enriches it more abundantly (170).

[*Latin ed. p. 58*]

Acts of the Apostolic See - Official Commentary 58 For all those who are sons of God and are constituted as one family in Christ (cf. Hebrews 3:6), as we communicate with one another in mutual charity and in the praise of the Most Holy Trinity, we correspond to the intimate vocation of the Church and, by anticipating the consummated glory of the liturgy, we participate in it. 171 For when Christ appears and the glorious resurrection of the dead takes place, the light of God will illuminate the heavenly City, and its lamp will be the Lamb (cf. Revelation 21:24). Then the whole Church of the saints will adore God in the highest blessedness and charity, and with one voice will proclaim: "To him who sits on the throne and to the Lamb: blessing, and honor, and glory, and power, for ever and ever" (Revelation 5:13-14).

CHAPTER VIII

Of the Blessed Virgin Mary, the Mother of God, in the mystery of Christ and the Church.

I. INTRODUCTION

52. The most benign and most wise God, wishing to accomplish the redemption of the world, "when the fullness of time had come, he sent his Son, born of a woman, . . . to redeem those who were under the law, that we might receive adoption as sons" (Galatians 4:4-5). "Who, for us men and for our salvation, descended from heaven, and incarnate, of the Holy Spirit, of the Virgin Mary, was made man" (Nicene-Constantinople Creed).

172 This divine mystery of salvation is revealed and continues in the Church, which the Lord constituted as his body, and in which the faithful, adhering to Christ as the Head and communicating with all the saints, ought to venerate, "above all, the glorious ever-Virgin Mary, the Mother of God and of our Lord Jesus Christ."

173 53. The Virgin Mary, who, at the announcement of the Word of God by the angel, conceived the Word of God in her womb and brought forth Life into the world, is recognized and honored as the true Mother of God and of the Redeemer. Redeemed in a higher way through the merits of her Son, and united to Him by a close and unbreakable bond, she is endowed

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with this supreme office and dignity, so that she is the Mother of the Son of God, and therefore,

[*Latin ed. p. 59*]

The Second Vatican Council, a beloved daughter of the Father and a sanctuary of the Holy Spirit, by which extraordinary graces are bestowed upon all other creatures, both heavenly and earthly, far surpassing them. At the same time, it is joined with all men to be saved, descended from Adam; indeed, it is "the mother of the members (of Christ)... because she cooperated in charity so that the faithful might be born in the Church, which are the members of that Head."

Therefore, as an outstanding and altogether singular member of the Church, and as its most excellent type and exemplar in faith and charity, she is venerated, and the Catholic Church, instructed by the Holy Spirit, follows her with filial piety as a most loving mother.

54. Therefore, the Sacred Synod, intending diligently to illustrate the doctrine concerning the Church, in which the divine Redeemer works out salvation, seeks to explain both the role of the Blessed Virgin in the mystery of the Incarnation of the Word and the Body Mystical, and the duties of the redeemed towards the Theotokos, the Mother of Christ and the Mother of men, especially the faithful; however, it has in mind to present a complete doctrine about Mary, and not to resolve questions that have not yet been fully clarified by the labor of theologians. Therefore, the judgments, which are freely presented in Catholic schools concerning her, who holds a place in the holy Church after Christ, the Highest, and who is most dear to us, are maintained in their rightful place.

I. ON THE ROLE OF THE BLESSED VIRGIN IN THE ECONOMY OF SALVATION

55. The Sacred Scriptures of the Old and New Testaments, and the venerable Tradition, increasingly reveal and present as worthy of consideration the role of the Mother of the Savior in the economy of salvation. The books of the Old Testament describe the history of salvation, by which the coming of Christ into the world is gradually prepared. These ancient documents, as they are read and understood in the Church under the light of a fuller and more complete revelation, gradually bring to light the figure of the woman, the Mother of the Redeemer. She, under this light, is already prophetically foreshadowed in the promise given to the first parents who had fallen into sin, of victory over the serpent (cf. Gen. 3:15). Similarly, she is the Virgin who will conceive and bear a Son, whose name will be called Emmanuel (cf. Is. 7:14; cf. Micah 5:2-3; cf. Matt. 1:22-23). She excels among the humble

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and the poor.

[*Latin ed. p. 60*]

Acts of the Apostolic See - Official Commentary 60. Those who, with confidence, hope for and receive salvation from Him. Indeed, the most exalted Daughter of Sion, after a long expectation of the promise, is fulfilled in time, and the new economy is established, when the Son of God assumed human nature from her, so that through the mysteries of his flesh he might deliver man from sin. 56. But the Father of mercies willed that the acceptance of the predestined Mother should precede the Incarnation, so that, just as a woman brought death to man, so too a woman might bring life. This is most fittingly true of the Mother of Jesus, who poured forth the very Life, renewing all things, into the world, and who was endowed by God with gifts worthy of so great a dignity. Therefore, it is not surprising that among the Holy Fathers, the practice prevailed of calling the Virgin Mary entirely holy and free from every stain of sin, as if she were a new creation formed by the Holy Spirit. 176. From the very first moment of her conception, endowed with the splendor of singular holiness, the Virgin of Nazareth is greeted by the angel, by God's command, as "full of grace" (cf. Luke 1:28), and she responds to the heavenly messenger: "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38). Thus, Mary, daughter of Adam, by consenting to the divine word, became the Mother of Jesus, and embracing, with a full heart and without any delay of sin, the salvific will of God, she completely devoted herself, as a handmaid, to the person and work of her Son, serving, under Him and with Him, the mystery of redemption through the omnipotent grace of God. Therefore, the Holy Fathers rightly consider Mary not merely passively used by God, but freely cooperating with human salvation through faith and obedience. For, as St. Irenaeus says, "she became the cause of salvation, both for herself and for all mankind, through her obedience." 177. Therefore, not a few ancient Fathers, in their preaching, readily asserted: "The knot of Eve's disobedience was loosened through the obedience of Mary; what the Virgin Eve bound through incredulity, the Virgin Mary alone has loosed through faith." 178. And, by comparison with Eve, Mary is called "the mother of the living," in contrast to Eve, "the mother of all living" (Genesis 3:20).

[*Latin ed. p. 61*]

The Second Vatican Council, calling itself "the conciliarity of the living," affirms, "life through Mary," and frequently states: "death through her Son." However, this union of the Mother with the Son in the work of salvation is manifested from the time of the virginal conception of Christ until His death; first, when Mary, rising with haste to visit Elizabeth, was greeted by her with blessedness because of her faith in the salvation promised, and

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the forerunner leaped in the womb of his mother (cf. Luke 1:41-45); and then, at the Nativity, the Virgin Mother showed her firstborn Son, who did not diminish but sanctified her virginal integrity, to the shepherds and the Magi. When she presented Him in the temple, offering a gift of the poor to the Lord, she heard Simeon prophesying that this child would be a sign of contradiction, and that a sword would pierce her own heart, that thoughts from many hearts might be revealed (cf. Luke 2:34-35). When Jesus was lost and sought with sorrow, His parents found Him in the temple, occupied with the things of His Father; and they did not understand the words of the Son. But His Mother kept all these things in her heart (cf. Luke 2:41-51).

In the public life of Jesus, His Mother is clearly present; first, when, moved by mercy, she brought about the beginning of the signs of Jesus the Messiah at the wedding in Cana of Galilee (cf. John 2:1-11). During the course of His preaching, she heard the words with which the Son proclaimed blessed those who heard and kept the word of God, as she herself faithfully did (cf. Luke 2:19 and 51). Thus, the Blessed Virgin also progressed in her pilgrimage of faith, and faithfully maintained her union with the Son until the Cross, where she stood, not without divine providence (cf. John 19:25), and deeply grieved with her only Son, and, with a maternal spirit, associated herself with His sacrifice, lovingly consenting to the immolation of her own offspring; and finally, by the same Jesus Christ dying on the cross,

[*Latin ed. p. 62*]

Acta Apostolicae Sedis - Official Commentary 62, as a mother to her son, she spoke these words: (cf. John 19:26-27). "Woman, behold thy son." 182 59. But when it pleased God to solemnly manifest the sacrament of human salvation only after the Holy Spirit had been poured forth, as promised by Christ, we see the Apostles "devoting themselves to prayer, with some women, and Mary the mother of Jesus, and his brothers" (Acts 1:14), Mary also imploring with her prayers the gift of the Spirit, which had already been foreshadowed to her at the Annunciation. Finally, the Immaculate Virgin, preserved free from every stain of original sin, 183 at the completion of her earthly life, was taken body and soul into heavenly glory, 184 and, as Queen of all, was exalted by the Lord, so that she might be more fully conformed to her Son, the Lord of lords (cf. Apocalypse 19:16), and the victor over sin and death. 185

III. ON THE BLESSED VIRGIN AND THE CHURCH 60. Our only Mediator is, according to the words of the Apostle: "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all" (1 Timothy 2:5-6). However, the maternal role of Mary towards men in no way obscures or diminishes this unique mediation of Christ, but rather demonstrates its power. For all the salutary influences of the Blessed Virgin upon men do not arise from any necessity of the thing

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itself, but from the divine will and flow forth from the superabundance of the merits of Christ; they are joined to His mediation, entirely depend upon it, and draw all their power from it; and they in no way impede, but rather foster, the immediate union of the faithful with Christ. 142 Cf. Pius XII, Encyclical Letter *Mystici Corporis*, June 29, 1943: A.A.S. 35 (1943), pp. 247-248. Cf. Pius IX, Bull *Ineffabilis*, December 8, 1854: Acta Pii IX, 1, I, p. 616; Denz. 1641 (2803). Cf. Pius XII, Apostolic Constitution *Munificentissimus*, November 1, 1950: A.A.S. 42 (1950); Denz. 2333 (3903). Cf. St. John Damascene, *Encomium in dormitione Dei genitricis*, Hom. 2 et 3: PG 96, 721-761, especially col. 728 B. St. Germanus of Constantinople, *In S. Dei gen. dorm.*, Serm. 1: PG 9$, (6), 340-348; Serm. 3: col. 361. St. Modestus of Jerusalem, *In dorm. SS. Deiparae*: PG 86 (2), 3277-3312. Cf. Pius XII, Encyclical Letter *Ad caeli Reginam*, October 11, 1954: A.A.S. 46 (1954), pp. 633-636; Denz. 3913 ss. Cf. St. Andrew of Crete, *Roman Hymn in dorm. SS. Deiparae*: PG 97, 1089-1109. St. John Damascene, *De fide orth.*, IV, 14: PG 94, 1153-1161. 183 184 185

[*Latin ed. p. 63*]

63. The Second Vatican Council. The Blessed Virgin, from eternity destined together with the Incarnation of the Divine Word as Mother of God, by the counsel of Divine Providence, appeared on earth as the loving Mother of the Divine Redeemer, singularly generous among others, and a humble handmaid of the Lord. Conceiving Christ, giving birth to Him, praising Him in the temple, and compassionating Him in His suffering on the cross, she cooperated in a most singular way with the work of the Savior, through obedience, faith, hope, and ardent charity, in restoring the supernatural life of souls. For this reason, she is our Mother in the order of grace.

62. This maternal role of Mary in the economy of grace continues without interruption, from the consent she faithfully gave in the Annunciation, and which she steadfastly maintained under the cross, until the perpetual consummation of all the elect. For, having been taken up into heaven, she has not abandoned this salutary office, but continues through her manifold intercession to obtain for us the gifts of eternal salvation.

186. With her maternal charity, she cares for her children, the brothers and sisters of her Son, who are still journeying here on earth, as well as those who are in dangers and distress, until they are led to the happy homeland. Therefore, the Blessed Virgin is invoked in the Church with the titles of Advocate, Helper, Supporter, and Mediatrix.

187. This is understood in such a way that nothing is detracted from, nor added to, the dignity and efficacy of Christ, the one Mediator.

188. For no creature can ever be numbered with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways by both ministers and the faithful people, and just as the one goodness of God

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is truly diffused in creatures in diverse ways, so also the unique mediation of the Redeemer does not exclude, but rather encourages, a varied cooperation among creatures, all stemming from the one source. This subordinate office, conferred upon Mary, is a benefit to the Church, is constantly experienced, and is commended to the hearts of the faithful, so that, supported by this maternal protection, they may adhere more closely to the Mediator and Savior.

[*Latin ed. p. 64*]

The Acts of the Apostolic See - Official Commentary 64 63. But the Blessed Virgin, endowed with the gift and office of divine motherhood, which unites her with the redeeming Son, and with her singular graces and functions, is also intimately joined with the Church: the Mother of God is the type of the Church, as Saint Ambrose already taught, namely, in the order of faith, charity, and perfect union with Christ. 189 In the mystery of the Church, which is itself rightly called both mother and virgin, the Blessed Virgin Mary precedes, offering eminently and singularly the example of both virgin and mother. 190 Believing and obeying, she conceived the Son of the Father in the earthly realm, and that without the knowledge of man, overshadowed by the Holy Spirit, as a new Eve, not yielding to the ancient serpent, but to the messenger of God, demonstrating faith, undoubtedly undefiled. She bore the Son, whom God placed as the firstborn among many brethren (Romans 8:29), that is, among the faithful, for whom she cooperates with maternal love in their generation and upbringing. 64. Indeed, the Church, contemplating its own sacred mystery, imitating its charity, and faithfully fulfilling the will of the Father, itself becomes a mother through the faithful reception of the word of God: for through preaching and baptism, it generates sons, conceived of the Holy Spirit and born of God, into a new and immortal life. And it is a virgin, who preserves the faith given to her Spouse integrally and purely, and, imitating the Mother of her Lord, preserves integral faith, solid hope, and sincere charity through the power of the Holy Spirit. 191 65. While the Church, in the Blessed Virgin, attains perfection, in which it exists without spot or wrinkle (cf. Ephesians 5:27), the faithful still strive to grow in holiness, overcoming sin; and therefore, they turn their eyes to Mary, who shines forth as an example of virtues to the entire community of the elect. The Church, piously remembering her and contemplating her in the light of the Word made flesh, enters more deeply into the supreme mystery of the Incarnation, and is conformed more and more to her Spouse. For Mary, who, intimately entering into the history of salvation, somehow unites and reflects the greatest acts of faith, and, as she is preached and venerated, leads to her Son and His sacrifice, and...

1 8 9 Saint Ambrose, Expos. Lc, II, 7: PL 15, 1555. Cf. Ps.-Peter Damian, Serm. 63; PL 144, 861. Abbot Godfrey of Saint Victor, In nat. B. M., Ms. Paris,

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Mazarme, 1002, fol. 109. Gerhohus Reich., De gloria et honore Filii hominis, 10: PL 194, 1105.

1 9 1 Saint Ambrose, loc. cit. and Expos. Lc, X, 24-25: PL 15, 1810. Saint Augustine, in Io. Tr. 13, 12: PL 35, 1499. Cf. Serm. 191, 2, 3: PL 38, 1010; etc. Cf. also Venerable Bede, In Lc Expos. I, cap. 2 : PL 92, 330. Isaac of Stella, Serm. 51 : PL 194, 1863.

[*Latin ed. p. 65*]

The Second Vatican Council, in its desire to foster love for the Father, calls for devotion to Mary. The Church, pursuing the glory of Christ, becomes ever more like its highest Model, constantly progressing in faith, hope, and charity, and seeking and obeying the divine will in all things. Therefore, in its apostolic work, the Church rightly looks to Her who bore Christ, conceived by the Holy Spirit and born of a Virgin, so that through the Church, She may also be born and grow in the hearts of the faithful. This Virgin has shown in her life an example of that maternal affection with which all who cooperate in the Church's mission to regenerate men must be animated.

I. ON THE CULT OF THE BLESSED VIRGIN IN THE CHURCH

66. Mary, by the grace of Good, after the Son, is exalted above all angels and men, as the holiest Mother of God, who was present at the mysteries of Christ, and is therefore deservedly honored by the Church with special devotion. And indeed, from the most ancient times, the Blessed Virgin has been venerated under the title of "Mother of God," under whose protection the faithful seek refuge, praying in all their dangers and needs.

192. Especially from the Council of Ephesus, the devotion of the People of God towards Mary has wonderfully increased in veneration and love, in invocation and imitation, according to her own prophetic words: "For He hath looked down from His holy dwelling, and hath seen from heaven the sons of men. And He hath humbled the powers of the earth: He hath given His strength to His people. That they may know that He is the Lord, who is altogether our Lord" (Luke 1:48). This devotion, as it has always existed in the Church, is indeed singular, although it essentially differs from the cult of adoration, which is offered to the Incarnate Word, as well as to the Father and the Holy Spirit, and which favors it above all. The various forms of piety towards the Mother of God, which the Church has approved within the limits of sound and orthodox doctrine, according to the conditions of times and places, and according to the character and disposition of the faithful, ensure that, while the Mother is honored, the Son, for whom all things (cf. Col. 1:15-16) and in whom "Because in him, it hath well pleased the Father that all fulness should dwell" (Col. 1:19), may be rightly known, loved, glorified, and His commandments observed.

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67. This Catholic doctrine the Sacred Council teaches with deliberation, and at the same time admonishes all the children of the Church to generously foster devotion to the Blessed Virgin, especially liturgical devotion, and to observe the practices and exercises of piety towards Her which have been commended by the Magisterium through the centuries, particularly the words: "Under your protection."

[*Latin ed. p. 66*]

Let them observe with religious devotion those things which have been decreed concerning the worship of the images of Christ, the Blessed Virgin, and the Saints in times past. 193 Theologians and preachers of the divine word are earnestly exhorted to diligently abstain from all false exaggeration, as well as from excessive mental anxiety, when considering the singular dignity of the Mother of God. 194 Cultivating the study of the Holy Scriptures, the writings of the Saints, the Doctors of the Church, and the liturgies, under the guidance of the Magisterium, they should rightly illuminate the functions and privileges of the Blessed Virgin, which always pertain to Christ, the origin of all truth, holiness, and piety. They should diligently avoid whatever, whether in words or deeds, might lead brothers separated from us, or others, into error concerning the true doctrine of the Church. Furthermore, let the faithful remember that true devotion does not consist in a sterile and transient affection, nor in a certain empty credulity, but proceeds from true faith, by which we are led to acknowledge the excellence of the Mother of God, and are incited to filial love for our Mother and to the imitation of her virtues. V. MARY, CERTAIN HOPE FOR THE PILGRIM PEOPLE OF GOD. 68. Meanwhile, the Mother of Jesus, as in heaven she is already glorified in body and soul, is the image and beginning of the Church to be perfected in the future age, so on earth, until the day of the Lord arrives (cf. 2 Peter 3:10), she shines as a certain hope and consolation for the pilgrim People of God. 69. This Holy Synod brings great joy and consolation, knowing that even among brothers separated from us, due honor is offered to the Mother of our Lord and Savior, especially among the Easterns, who approach the worship of the ever-Virgin Mother with fervent zeal and a devout spirit. 195 Let all the faithful pour forth fervent supplications to the Mother of God and Mother of men, that She, who, in her prayers, aided the Church in its beginnings, may now also, exalted in heaven above all the Blessed and Angels, intercede for all in the communion of all the Saints, with her Son, until all the families of the nations, whether those who are Christian or not... 183 Council of Nicaea II, in the year 787: Mansi 13, 378-379; Denz. 302 (600-601). Council of Trent, Session 25: Mansi 33, 171-172. Cf. Pius XII, Radio address, October 21, 1954: A. A. S. 46 (1954) p. 679. Encyclical letter Ad caeli Reginam, October 11, 1954: A. A. S. 46 (1954) p. 637. Cf. Pius XI, Encyclical letter Ecclesiam Dei, November 12, 1923: A. A. S. 15 (1923) p. 581. Pius XII, Encyclical letter

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Fulgens corona, September 8, 1953: A. A. S. 45 (1953) pp. 590-591. 1 9 1 1 9 8

[*Latin ed. p. 67*]

The Second Vatican Ecumenical Council, numbering sixty-seven members, or those who still do not know their Savior, are happily gathered together in peace and harmony into one People of God, to the glory of the Most Holy and undivided Trinity. All the things which have been decreed in this dogmatic Constitution have pleased the Fathers. And We, with the power which Christ has given to Us, together with the Venerable Fathers, in the Holy Spirit, approve, decree, and establish, and, that what has been so determined by the Council may bring glory to God, We command that it be promulgated.

At Rome, near St. Peter, on the twenty-first day of the month of November, in the year 1964.

I, PAUL, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Porto, and Cardinal TISSERANT, Dean of the Sacred College.

I, JOSEPH, Bishop of Albano, Cardinal PIZZARDO.

I, BENEDICT, Bishop of Praeneste, Cardinal ALOISI MASELLA.

I, HAMLET JOHN, titular Bishop of Tusculum, Cardinal CICOĞNANI.

I, JOSEPH, titular Bishop of Sabina and Mandelensis, Cardinal FERRETTO.

I, EMMANUEL, titular of the churches of Ss. Marcelli and Petri, Presbyter, Cardinal GONÇALVES CEREJEIRA, Patriarch of Lisbon.

I, IGNATIUS GABRIEL, titular of the Basilica of the XII Apostles, Presbyter, Cardinal TAPPOUNI, Patriarch of Antioch of the Syrians.

I, JAMES ALOISIUS, titular of St. Lawrence in Damaso, Presbyter, Cardinal COPELLO, Chancellor of the Holy Roman Church.

I, PETER, titular of the Most Holy Trinity in Monte Pincio, Presbyter, Cardinal GERLIER, Archbishop of Lyons.

I, GREGORY PETER, titular of St. Bartholomew in the Island, Presbyter, Cardinal AGAGIANIAN.

I, NORMANN THOMAS, titular of the Ss. Four Crowned Martyrs, Presbyter, Cardinal GILROY, Archbishop of Sydney.

[*Latin ed. p. 68*]

Acts of the Apostolic See - Official Commentary 68-83. I, JOSEPH, holding the title of Saint John before the Latin Gate, Cardinal FRINGS, Archbishop of Cologne. 83. I, ERNEST, holding the title of Saint Sabina, Cardinal RUFFINI, Archbishop of Palermo. 83. I, ANTONIUS, holding the title of Saint Lawrence in Panisperna, Cardinal CAGGIANO, Archbishop

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of Buenos Aires. I, PETER, holding the title of Saint Lawrence in Lucina, Cardinal CIRIACI. 83. I, MAURITIUS, holding the title of Saint Mary of Peace, Cardinal FELTIN, Archbishop of Paris. 83. I, JAMES, holding the title of Saint Mary in Transpontina, Cardinal LERCARO, Archbishop of Bologna. 83. I, STEPHEN, holding the title of Saint Mary across the Tiber, Cardinal WYSZYNSKI, Archbishop of Gnesen and Warsaw, Primate of Poland. 83. I, FERDINAND, holding the title of Saint Augustine, Cardinal QUIROGA Y PALACIOS, Archbishop of Santiago de Compostela. 83. I, PAUL AEMILIUS, holding the title of Saint Mary of the Angels in the Baths, Cardinal LEGER, Archbishop of Montreal. 83. I, JOHN, holding the title of Saint Mark, Cardinal URBANI, Patriarch of Venice. I, PAUL, holding the title of Saint Mary in Vallicella, Cardinal GIOBBE, Datary of the Holy Roman Church. I, FERDINAND, holding the title of Saint Eustachius, Cardinal CENTO. 83. I, JOSEPH, holding the title of Saint Onuphrius on the Janiculum, Cardinal GARIBI Y RIVERA, Archbishop of Guadalajara. I, CHARLES, holding the title of Saint Agnes outside the walls, Cardinal CONFALONIERI. 83. I, PAUL, holding the titles of Saints Quiricus and Julitta, Cardinal RiCHAUD, Archbishop of Bordeaux. 83. I, JOSEPH M., holding the titles of Saints Vitus, Modestus, and Crescentia, Cardinal BUENO Y MONREAL, Archbishop of Seville. 83. I, FRANCIS, holding the title of Saint Eusebius, Cardinal KÖNIG, Archbishop of Vienna.

[*Latin ed. p. 69*]

The Second Vatican Council, session 69.

I, Julius Döpfner, Cardinal Priest of the title of Saint Mary Major, Archbishop of Munich and Freising.

I, Paulus Marello, Cardinal Priest of the title of Saint Andrew the Apostle at the Gardens.

I, Gustav Testa, Cardinal Priest of the title of Saint Jerome of the Illyrians.

I, Albert Meyer, Cardinal Priest of the title of Saint Cecilia, Archbishop of Chicago.

I, Aloysius Traglia, Cardinal Priest of the title of Saint Andrew of the Valley.

I, Petrus Tatsu□ Doi, Cardinal Priest of the title of Saint Anthony of Padua, Archbishop of Tokyo.

I, Joseph Lefebvre, Cardinal Priest of the title of Saint John the Baptist of Florence, Archbishop of Bourges.

I, Bernard Alfrink, Cardinal Priest of the title of Saint Joachim, Archbishop of Utrecht.

I, Laurean Rugambwa, Cardinal Priest of the title of Saint Francis of Assisi at the Greater Bank, Bishop of Bukoba.

I, Joseph Ritter, Cardinal Priest of the title of the Most Holy Redeemer and Saint Alphonsus in the Esquiline, Archbishop of Saint Louis.

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I, Joseph Humberto Quintero, Cardinal Priest of the title of Saints Andrew and Gregory at the Clivus Scauri, Archbishop of Caracas.

I, Aloysius Concha, Cardinal Priest of the title of Saint Mary of the New, Archbishop of BogotÃ¡.

I, Joseph da Costa Nunes, Cardinal Priest of the title of Saint Prisca.

I, Hildebrand Antoniutti, Cardinal Priest of the title of Saint Sebastian at the Catacombs.

I, Ephrem Forni, Cardinal Priest of the title of the Holy Cross in Jerusalem.

I, John Landazuri Ricketts, Cardinal Priest of the title of Saint Mary of Aracoeli, Archbishop of Lima, Primate of Peru.

I, Ralph Silva Henríquez, Cardinal Priest of the title of Saint Bernard at the Baths, Archbishop of Saint James in Chile.

I, Leo Joseph Suenens, Cardinal Priest of the title of Saint Peter in Chains, Archbishop of Mechelen-Brussels.

[*Latin ed. p. 70*]

Acts of the Apostolic See - Official Commentary 70. I, ALPHRIDUS, Cardinal Protodeacon of Saint Mary Major, OTTAVIANO. I, ALBERTUS, Cardinal Deacon of Saint Pudentiana, DI JORIO. I, FRANCISCUS, Cardinal Deacon of Saint Mary in Cosmedin, ROBERTI. I, ARCADIUS, Cardinal Deacon of the Two Saints Blaise and Charles at the Catacombs, LARRAONA. I, FRANCISCUS, Cardinal Deacon of Saints Cosmas and Damian, MORANO. I, GUILLELMUS THEODORUS, Cardinal Deacon of Saint Theodore in the Palace, HEARD. I, AUGUSTINUS, Cardinal Deacon of Saint Saba, BEA. I, ANTONIUS, Cardinal Deacon of Saint Eugene, BACCI. I, Brother MICHAEL, Cardinal Deacon of Saint Paul in the Harenula, BROWNE. I, IOACHIM ANSELMUS, Cardinal Deacon of Saint Apollinaris, ALBAREDA. I, STEPHANUS I SIDAROUSS, Patriarch of the Coptic Catholic Eparchy of Alexandria. I, MAXIMUS IV SAIGH, Patriarch of Antioch of the Melkite Church. I, PAULUS PETRUS MEOUCHI, Patriarch of Antioch of the Maronite Church. I, ALBERTUS GORI, Patriarch of Jerusalem of the Latins. I, PAULUS II CHEIKHO, Patriarch of Baghdad of the Chaldean Church. I, IGNATIUS PETRUS XVIB ATAÑÍAN, Patriarch of Cilicia of the Armenian Church. I, IOSEPHUS VIEIRA ALVERNAZ, Patriarch of India of the Oriental Rites. I, IOSEPHUS SLIPYJ, Major Archbishop and Metropolitan of Lviv of the Ukrainians. I, IOANNES CAROLUS MCQUAID, Archbishop of Dublin. Primate of Ireland. I, ANDREAS ROHRACHER, Archbishop of Salzburg, Primate of Germany. I, DEMETRIUS MOSCATO, Archbishop Primate of Salerno and Perpetual Administrator of Acerno. I, MAURITIUS ROY, Archbishop of Quebec. Primate of Canada. I, HUGO CAMOZZO, Archbishop of Pisa

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and Primate of Sardinia and Corsica.

[*Latin ed. p. 71*]

The Second Vatican Ecumenical Council, 71. I, ALEXANDER TOKIO, Archbishop of Antibarensis and Primate of Serbia. 98. I, MICHAEL DARIUS MIRANDA, Archbishop of Mexici, Primate of Mexici. 83. I, OCTAVIUS ANTONIUS BERAS, Archbishop of S. Dominici, Primate of the West Indies. 83. I, IOANNES CAROLUS HEENAN, Archbishop of Vestmonasteriensis, Primate of Angliae. I, GUILLELMUS CONWAY, Archbishop of Armachanus, Primate of all Hiberniae. I, FRANCISCUS MARIA DA SILVA, Archbishop of Bracharensis, Primate of Hispaniarum. I, PAULUS GOUYON, Archbishop of Rhedonensis, Primate of Britannia. I, ANDREAS CES ARANO, Archbishop of Sipontinus and Perpetual Administrator of Vestanus. The following are further signatures. Thus it is. I, PERICLES FELICI, titular Archbishop of Samosata, General Secretary of the Council. I, IOSEPHUS ROSSI, titular Bishop of Palmyrenus, Notary of the Council. I, FRANCISCUS HANNIBAL FERRETTI, Notary of the Council.

[*Latin ed. p. 72*]

Acta Apostolicae Sedis - Official Commentary 72 FROM THE ACTS OF THE MOST HOLY ECUMENICAL COUNCIL OF VATICAN II NOTIFICATIONS Made by His Eminence, the Secretary General of the Most Holy Council, in the General Congregation on the 16th day of November, 1964. It was inquired what theological qualification the doctrine should have which is presented in the Schema on the Church and which is submitted for approval. The Doctrinal Commission gave an answer to this question, concerning itself with the third section of the Schema on the Church, in these words: "As is evident, the texts of the Council must always be interpreted according to the general rules, which are known to all." On this occasion, the Doctrinal Commission refers to its Declaration of March 6, 1964, the text of which we transcribe here: "In view of the conciliar custom and the pastoral purpose of this Council, this Holy Synod defines only those matters of faith or morals which the Church holds, provided that it has clearly declared them as such. All and each of the faithful, however, must embrace and accept what this Holy Synod proposes, as the doctrine of the Supreme Magisterium of the Church, according to the mind of this Holy Synod itself, which is evident either from the subject matter or from the manner of speaking, according to the norms of theological interpretation." *** Furthermore, a preliminary explanatory note was communicated to the Fathers by higher authority, concerning the Explanations regarding the third section of the Schema on the Church, and the doctrine presented in that same third section must be explained and understood according to the meaning and intention of this note. The preliminary explanatory note: "The

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Commission has decided to preface the following general observations regarding the Explanations: I. The term 'College' is not to be understood in a strictly juridical sense, namely, as a group of equals who could appeal to their superior, but as a group..."

[*Latin ed. p. 73*]

The Second Vatican Council established 73 structures, whose structure and authority must be derived from Revelation. Therefore, in Document 12, it is explicitly stated concerning the Twelve that the Lord established them "in the manner of a college or stable group." Cf. also Document 53, c. — For the same reason, the terms Order or Body are also frequently used in reference to the College of Bishops. The parallelism between Peter and the other Apostles on the one hand, and the Supreme Pontiff and the Bishops on the other hand, does not imply the transmission of extraordinary power from the Apostles to their successors, nor, as is evident, equality between the Head and the members of the College, but only a proportionality between the first relationship (Peter - Apostles) and the second (Pope - Bishops). Therefore, the Commission decided to write, in n. 22, "not in the same way, but in a similar way." Cf. Document 57. 2° One becomes a member of the College through the consecration of the episcopate and through hierarchical communion with the Head and members of the College. Cf. n. 22, § 1, end. In the consecration, an ontological participation in the sacred office is conferred, as is clearly evident from Tradition, even liturgical Tradition. The term "offices" is used, rather than "powers," because the latter term could be understood as referring to a power that is expedited to an action. In order for such a power to be expedited, a canonical or juridical determination must follow, through hierarchical authority. This determination of power can consist of the granting of a particular office or the assignment of subjects, and is given according to the norms approved by the supreme authority. Such a further norm is required by the nature of the matter, because it concerns offices that must be exercised by several subjects, cooperating hierarchically according to the will of Christ. It is evident that this "communion" in the life of the Church, according to the circumstances of time, has been applied before it was codified in law. Therefore, it is explicitly stated that hierarchical communion with the Head and members of the Church is required. Communion is a concept that is held in high esteem in the ancient Church (as also today, especially in the East). It is not understood as a vague feeling, but as a real, organic entity, which requires a juridical form and is at the same time animated by charity. Therefore, the Commission, with almost unanimous consent, decided that it should be written: "in hierarchical communion." Cf. Document 40, and also what is said about the canonical mission, under n. 24. Documents of

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recent Supreme Pontiffs concerning jurisdiction.

[*Latin ed. p. 74*]

The Acts of the Apostolic See - Official Commentary, concerning the interpretation of this necessary determination of powers, states:

3° The College, which cannot exist without a Head, is said: "to also possess supreme and full power over the entire Church." This must necessarily be admitted, lest the fullness of power of the Roman Pontiff be put in question. For the College necessarily and always understands its Head, who, within the College, fulfills its integral function as Vicar of Christ and Pastor of the universal Church. There is no distinction between the Roman Pontiff and the Bishops taken collectively, but rather between the Roman Pontiff separately and the Roman Pontiff together with the Bishops. Because the Supreme Pontiff is the Head of the College, he alone can perform certain acts which in no way pertain to the Bishops, e.g., to convene and direct the College, to approve rules of action, etc. Cf. Norm 81. It belongs to the judgment of the Supreme Pontiff, to whom the care of the entire flock of Christ has been entrusted, to determine, according to the changing necessities of the Church over time, the manner in which this care should be carried out, whether in a personal or a collegial manner. The Roman Pontiff proceeds, with a view to the good of the Church, according to his own discretion, in ordering, promoting, and approving collegial activity.

4° The Supreme Pontiff, as the Supreme Pastor of the Church, can exercise his power at all times as it is required by his very office. The College, although it always exists, does not therefore always act in a strictly collegial manner, as is evident from the Tradition of the Church. Therefore, it is not always "in full act," but rather acts strictly collegially only at intervals and only with the consent of the Head. It is said "with the consent of the Head," lest it be thought of as a dependence on something external; the term "consent" evokes, on the contrary, communion between the Head and the members, and implies the necessity of an act which properly belongs to the Head. This is explicitly affirmed in n. 22, § 2, and explained in ibid., at the end. The negative formula "only" encompasses all cases: hence it is evident that the norms approved by the supreme Authority must always be observed. Cf. Norm 84. In all things, it is apparent that we are dealing with the conjunction of the Bishops with their Head, and never with the action of the Bishops independently of the Pope. In that case, if the action of the Head is lacking, the Bishops cannot act as a College, as is evident from the very notion of "College." This hierarchical...

[*Latin ed. p. 75*]

The Second Vatican Ecumenical Council, in its seventy-fifth session, solemnly affirms that the communion of all Bishops with the Supreme Pontiff is certainly a matter of great importance. Note: Without hierar-

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chical communion, the sacramental-ontological function, which must be distinguished from the canonical-juridical aspect, cannot be exercised. Furthermore, the Commission deemed it necessary not to enter into questions concerning licitness and validity, which are left for the discussion of theologians, especially with regard to the power which, in fact, is exercised among the Easterns, and concerning which various opinions exist.

© PERICLES FELICI, Archbishop titular of Samosata, Secretary General of the Sacred Ecumenical Council of Vatican II.

[*Latin ed. p. 76*]

Acta Apostolicae Sedis - Official Commentary 76. DECREE ON EASTERN CATHOLIC CHURCHES. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE FATHERS OF THE HOLY AND ECUMENICAL COUNCIL, FOR PERPETUAL REMEMBRANCE. PROEMIUM.

1. The Holy Catholic Church holds in high esteem the institutions, liturgical rites, ecclesiastical traditions, and the discipline of Christian life of the Eastern Churches. For in them shines forth that venerable antiquity, that which has been handed down by the Apostles through the Fathers, and which constitutes a part of the divinely revealed and undivided heritage of the universal Church. Therefore, this Holy and Ecumenical Council, concerned for the Eastern Churches, which are living witnesses of this tradition, and desiring that they may flourish and fulfill the mission entrusted to them with renewed apostolic vigor, besides those matters which pertain to the entire Church, has decreed certain things, leaving other matters to the care of the Eastern Synods and also of the Apostolic See.

ON PARTICULAR CHURCHES OR RITES.

2. The Holy and Catholic Church, which is the Mystical Body of Christ, consists of the faithful who are organically united in the same faith, the same sacraments, and the same governance in the Holy Spirit, and who, united in various groups by hierarchy, form particular Churches or rites. Among these, a wonderful communion flourishes, so that the variety within the Church does not harm its unity, but rather manifests it; for it is the purpose of the Catholic Church that the traditions of each particular Church or rite remain intact and whole, and that it also wishes to adapt its own life to the various needs of times and places.

1 Leo XIII, Apostolic Letter *Orientalium Dignitas*, November 30, 1894, in Leo XIII's Acts, vol. XIV, pp. 201-202.

2 St. Leo IX, Letter *In terra pax*, year 1053: "As, indeed..."; Innocent III, Fourth Lateran Council, year 1215, chapter IV: "Although the Greeks...";

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Letter *Inter quatuor*, August 2, 1206: "You have requested..."

[*Latin ed. p. 77*]

The Second Vatican Council, Session II, Decree 77, Paragraph 3: These particular Churches, both Eastern and Western, although they differ in part from one another in their rites, as they are called, namely in the liturgy, ecclesiastical discipline, and spiritual heritage, are nonetheless equally subject to the pastoral governance of the Roman Pontiff, who, succeeding the Blessed Peter in his primacy, divinely governs the entire Church. Therefore, they possess equal dignity, so that none of them excels the others in reason of rite, and they enjoy the same rights and are subject to the same obligations, even with regard to the preaching of the Gospel throughout the world (cf. Mt. 16:15), under the guidance of the Roman Pontiff.

4. Provision should therefore be made everywhere on earth for the protection and growth of all particular Churches, and for this reason, parishes and proper hierarchies should be established wherever the spiritual good of the faithful requires it. The hierarchies of the various particular Churches, possessing jurisdiction in the same territory, should strive, with the help of counsel given in periodic meetings, to foster unity of action, and, with united efforts, to assist in common endeavors, to promote the good of religion more effectively and to safeguard the discipline of the clergy. All clerics should be properly instructed in the rites, and especially in the practical norms in matters pertaining to different rites; indeed, even the laity should be instructed in the rites and their norms in catechetical instruction. Finally, all Catholics, as well as the baptized who belong to any other Church or non-Catholic community and who are striving to attain the fullness of Catholic communion, should everywhere on earth retain their own rite and cherish and observe it as far as they are able; with the exception of the right of appeal to the Apostolic See in particular cases of persons, communities, or regions, as the supreme arbiter in inter-ecclesial relations, as has been stated previously. [References to papal documents are omitted for brevity.]

[*Latin ed. p. 78*]

The Acts of the Apostolic See - Official Commentary 78 will provide for the needs, in the spirit of œcumenism, either directly or through other authorities, provided that appropriate norms, decrees, or rescripts are given. ON PRESERVING THE SPIRITUAL HERITAGE OF THE EASTERN CHURCHES

5. History, traditions, and many ecclesiastical institutions clearly demonstrate how much the Eastern Churches have deservedly contributed to the entire Church. Therefore, the Holy Synod not only honors this ecclesiastical and spiritual heritage with due esteem and just praise, but also considers it as the heritage of the entire Church of Christ. Wherefore, it solemnly

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declares that the Eastern Churches, as well as the Western, are entitled and obligated to govern themselves according to their own particular disciplines, as they are commended by venerable antiquity, are more suited to the customs of their faithful, and appear more conducive to the good of souls.

6. Let all Easterners know and be certain that they can and must always preserve their legitimate liturgical rites and their discipline, and that changes should only be introduced through their own and organic development. All of these things, therefore, must be observed by the Easterners with the greatest fidelity; and they should strive to acquire a greater and more perfect understanding and use of these things every day, and if, for reasons of time or people, they should fail to do so improperly, they should strive to return to the ancient traditions. Those who, by reason of office or of the apostolic ministry, have frequent dealings with Eastern Churches or with their faithful, should be instructed, with due regard to the importance of the office they hold, in the knowledge and practice of the rites, discipline, doctrine, history, and character of the East.

7. It is strongly recommended to religious congregations and associations of the Latin rite, which operate in Eastern regions or among Eastern faithful, that, for the sake of greater apostolic effectiveness, they establish houses or even provinces of the Eastern rite, as far as possible.

7. Cf. Leo XIII, Apostolic Letter *Orientalium dignitas*, November 30, 1894; Apostolic Letter *Praeclara gratulationis*, June 20, 1894, and the documents cited in note 2. Cf. Benedict XV, Motu proprio *Orientis catholici*, October 15, 1917; Pius XI, Encyclical Letter *Rerum orientalium*, September 8, 1928, etc. The practice of the Catholic Church during the times of Pius XI, Pius XII, and John XXIII abundantly demonstrates this movement.

6 7

[*Latin ed. p. 79*]

The Second Vatican Ecumenical Council, Session II, Decree on the Oriental Patriarchs:

7. From the most ancient times, the patriarchal institution has flourished in the Church, already recognized by the earliest Ecumenical Synods.

8. The title of "Oriental Patriarch" belongs to a bishop who possesses jurisdiction over all bishops, without exception, including metropolitans, the clergy, and the people within his own territory or rite, according to the law and with due regard for the primacy of the Roman Pontiff.

9. Wherever a hierarch of any rite is established outside the territorial boundaries of a patriarchal see, he remains a member of the hierarchy of that patriarchal see, according to the law.

8. The Patriarchs of the Oriental Churches, although some are historically later than others, are nevertheless equal in dignity as patriarchs, with

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the exception of any legitimate precedence of honor that may be established among them.

10. 9. According to the most ancient tradition of the Church, the Patriarchs of the Oriental Churches are to be held in singular honor, since each of them, within his own patriarchate, acts as father and head. Therefore, this Holy Synod decrees that their rights and privileges be maintained, according to the ancient traditions of each Church and the decrees of the Ecumenical Synods.

11. These rights and privileges are those that were in force at the time of the union of the East and the West, although they must be adapted to present-day conditions to some extent. The Patriarchs, together with their synods, constitute the highest authority for all matters pertaining to the patriarchate, without prejudice to the right to establish new dioceses and to appoint bishops of their own rite within the territorial boundaries of the patriarchate, with the exception of the inalienable right of the Roman Pontiff to intervene in each case.

8. See: Synodus Nicaena I, canon 6; Constantinopolitana I, canons 2 and 3; Chalcedonensis, canon 28; canon 9; Constantinopolitana IV, canons 17; canon 21; Lateranensis IV, canon 5; canon 30; Florentina, Decree for the Greeks; etc.

See: Synodus Nicaena I, canon 6; Constantinopolitana I, canon 3; Constantinopolitana IV, canon 17; Pius XII, Motu proprio Cleri sanctitati, canon 216, § 2, I.

In the Ecumenical Synods: Nicaena I, canon 6; Constantinopolitana I, canon 3; Constantinopolitana IV, canon 21; Lateranensis IV, canon 5; Florentina, decree for the Greeks, July 6, 1439, § 9.

See: Pius XII, Motu proprio Cleri sanctitati, June 2, 1957, canon 219, etc.

See: supra, note 8.

[*Latin ed. p. 80*]

Acta Apostolicae Sedis - Official Commentary 80 10. That which is said concerning Patriarchs also applies, according to law, to Major Archbishops, who preside over a particular Church or rite. 12 11. Since the patriarchal institution in the Eastern Churches is the traditional form of government, the Holy and Ecumenical Synod desires that, where it is appropriate, new patriarchates be established, the constitution of which is reserved to the Ecumenical Synod or the Supreme Pontiff. 13 ON THE DISCIPLINE OF THE SACRAMENTS 12. The Holy and Ecumenical Synod confirms and commends the ancient discipline concerning the sacraments which is observed in the Eastern Churches, as well as the practices pertaining to their celebration and administration, and, if the circumstances permit, desires that the same be restored. 13. The discipline concerning the Holy Chrism, which has been observed from the most ancient times in the Eastern Churches,

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should be fully restored. Therefore, priests are able to confer this sacrament, using the Chrism blessed by the Patriarch or Bishop. 14 14. All priests of the Eastern rite can validly confer this sacrament, whether together with Baptism or separately, upon all the faithful of any rite, the Latin rite not excluded, provided that the prescriptions of both common and particular law are observed. 12 15 Priests of the Latin rite, according to: Cf. Synodus Ephesina, canon 8; Clement VIII, Decet Romanum Pontificem, February 23, 1596; Pius VII, Litterae Ap. In universalis Ecclesiae, February 22, 1807; Pius XII, Motu proprio Cleri sanctitati, June 2, 1957, canons 324-339; Syn. Carthaginen., a. 419, canon 17. Syn. Carthaginen., a. 419, canons 17 and 57; Chalcedonensis, a. 451, canon 12; St. Innocent I, Litterae Et onus et honor, c. 415: « For what do you know »; St. Nicholas I, Litterae Ad consulta vestra, November 13, 866: « But from whom »; Innocent III, Litterae Rex regum, February 25, 1214; Leo XII, Constitution Ap. Petrus Apostolorum Princeps, August 15, 1824; Leo XIII, Litterae Ap. Christi Domini, a. 1895; Pius XII, Motu proprio Cleri sanctitati, June 2, 1957, canon 159. Cf. Innocent IV, Ep. Sub catholicae, March 6, 1254, § 3, n. 4; Syn. Lugdunensis II, a. 1274 (profession of faith of Michael Palaeologus offered to Gregory X); Eugenius IV, in Syn. Florentina, Constitution Exsultate Deo, November 22, 1439, § 11; Clement VIII, Instructio Sanctissimus, August 31, 1595; Benedict XIV, Constitution Etsi pastoralis, May 26, 1742, § II, n. 1, § III, n. 1, etc.; Synodus Laodicena, a. 347/381, canon 48; Syn. Sisen. Armenorum, a. 1342; Synodus Libanen. Maronitarum, a. 1736, P. II, Cap. III, n. 2, and other particular Synods. Cf. S. C. S. Officii, Instructio (ad Ep. Scepusien.), a. 1783; S. C. de Prop. Fide (pro Copiis), March 15, 1790, n. XIII; Decree, October 6, 1863, C, a; S. C. pro Eccl. Orient., May 1, 1948; S. C. S. Officii, rescript, April 22, 1896 with letter, May 19, 1896. 13 14 15

[*Latin ed. p. 81*]

The Second Vatican Ecumenical Council, 81, while recognizing the faculties with which they are endowed concerning the administration of this sacrament, permits them also to minister to the faithful of the Eastern Churches, without prejudice to the rite, provided that the prescriptions of law, whether common or particular, are observed regarding what is permitted. 16 15. The faithful are bound by the obligation to attend the Divine Liturgy on Sundays and feast days, or, according to the prescriptions or custom of their own rite, the celebration of the Divine Offices. 17 In order that the faithful may more easily fulfill this obligation, it is established that the time suitable for fulfilling this precept shall run from the Vespers of the eve until the end of Sunday or the feast day. 18 It is earnestly recommended to the faithful that they receive the Holy Eucharist on these days, indeed more frequently, and even daily, if possible. 19 16. Because of the daily mingling of the faithful of different particular Churches in the same region or territory, the faculty of priests of

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whatever rite to hear confessions, granted without any restriction by their own hierarchies, is extended to the entire territory, to those granting it, as well as to the places and faithful of whatever rite in the same territory, unless the hierarchy of the place expressly denies it, with regard to the places of its own rite. 20 17. This Holy Synod desires that the ancient discipline of the Order of the Sacrament be again observed in the Eastern Churches, and therefore, where the institution of the permanent diaconate has fallen into disuse, it urges its restoration. 16 21 Regarding CIC, canon 782, § 4; Sacred Congregation for the Eastern Churches, Decree concerning the administration of the Sacrament of Confirmation also to Eastern faithful by priests of the Latin rite, who enjoy this indult for the faithful of their own rite, May 1, 1948. Cf. Synodus Laodicensis, c. 347/381, canon 29; St. Nicephorus OP., cap. 14; Synodus Duinenensis Armenorum, c. 719, canon 31; St. Theodore Studita, sermon 21; St. Nicholas I, Litt. Ad consulta vestra, Nov. 13, 866: « In quorum Apostolorum »; « Nos cupitis »; « Quod interrogato»; «Praeterea consulitis»; «Si die Dominico»; and particular Synods. A new thing, at least where the obligation to hear the Holy Liturgy prevails; otherwise, it is consistent with the liturgical day among the Easterns. * Cf. Canons of the Apostles, 8 and 9; Synodus Antiochena, c. 341, canon 2; Timothy of Alexandria, interrogations 3; Innocent III, Constitution Quia divinae, Jan. 4, 1215; and many other more recent particular Synods of the Eastern Churches. Saving the territoriality of jurisdiction, the canon intends to provide, for the good of souls, for the plurality of jurisdiction in the same territory. Cf. Synodus Nicaena I, canon 18; Synodus Neocaesariensis, c. 314/325, canon 12; Synodus Sardica, c. 343, canon 8; St. Leo M., Litt. Omnium quidem, Jan. 13, 444; Synodus Chalcedonensis, canon 6; Synodus Constantinopolitana IV, canons 23, 26; etc. 17 18 l 20 21 6 - A . A . s.

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Official Commentary: Regarding the subdiaconate and the lower orders, and their rights and obligations, the legislative authority of each particular Church shall provide.

22 18. In order to safeguard against invalid marriages, when Eastern Catholics enter into marriage with non-Catholic Eastern Christians who have been baptized, and in order to promote the firmness and sanctity of marriages, as well as domestic peace, the Holy Synod has decreed that the canonical form for the celebration of these marriages shall be binding only for their validity; the presence of a sacred minister shall suffice for their validity, provided that all other legally required conditions are observed.

23 ON DIVINE WORSHIP

19. It is incumbent upon a single Ecumenical Synod or the Apostolic

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See to establish, transfer, or suppress common feast days for all Eastern Churches. However, the establishment, transfer, or suppression of feast days for individual particular Churches, apart from the Apostolic See, pertains to patriarchal or archiepiscopal synods, due regard being given to the entire region and other particular Churches.

24 20. Until an agreement is reached among all Christians regarding a single day on which the feast of Easter shall be celebrated by all, in the meantime, in order to foster unity among Christians living in the same region or nation, it is entrusted to the Patriarchs or the highest ecclesiastical authorities in place, with unanimous consent and after consultation with those concerned, to agree on the celebration of the feast of Easter on the same Sunday.

22 25. In the Eastern Churches, the subdiaconate is considered a lower order, but by the Motu proprio *Cleri sanctitati* of Pope Pius XII, certain obligations of the higher orders are prescribed for it. The canon proposes a return to the ancient discipline of individual Churches regarding the obligations of subdeacons, in derogation of the common law of *Cleri sanctitati*. Cf. Pius XII, Motu proprio *Crebrae allatae*, February 22, 1949, canon 32, § 2, n. 5° (the faculty of patriarchs to grant dispensations from the form); Pius XII, Motu proprio *Cleri sanctitati*, June 2, 1957, canon 267 (the faculty of patriarchs to validate); The Sacred Congregation of the Holy Office and the Sacred Congregation for Eastern Churches, in the year 1957, grant the faculty to dispense from the form and to validate due to a defect in the form (for a period of five years): "outside the patriarchates, to Metropolitans, and other local Ordinaries... who have no superior within the Holy See." Cf. St. Leo M., Letter *Quod saepissime*, April 15, 454: "Concerning the petition..."; St. Nicephorus OP., chapter 13; Synod of Patriarch Sergius, September 18, 1596, canon 17; Pius VI, Apostolic Letter *Ap. Assueto paterne*, April 8, 1775; etc. Cf. Vatican Council II, Constitution *De Sacra Liturgia*, December 4, 1963.

23 24 And Pilate gave sentence that it should be as they required.

[*Latin ed. p. 83*]

The Second Vatican Council, 83, 21. Individual faithful who reside outside the region or territory of their own rite may fully conform to the discipline in force in the place where they live, with regard to the laws concerning sacred times. In mixed-rite families, it is permissible to observe this law according to one and the same rite.

22. Eastern clergy and religious should celebrate the Divine Office according to the prescriptions and traditions of their own discipline, which from ancient times have been held in great honor among all the Eastern Churches. Faithful, following the example of their ancestors, should also devote themselves to the Divine Office with all their strength and devotion.

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23. It belongs to the Patriarch with the Synod, or to the Supreme Authority of each Church with the Council of Hierarchs, to regulate the use of languages in liturgical actions, and also, after consultation with the Apostolic See, to approve translations of texts into the vernacular language.

28. ON CONVERSATION WITH BROTHERS OF SEPARATED CHURCHES

24. To the Eastern Churches, which maintain communion with the Roman Apostolic See, a particular duty belongs: to foster the unity of all Christians, especially of those of the East, according to the principles of the decree of this Holy Synod "On Ecumenism," namely, through prayers, examples of life, religious fidelity to the ancient Eastern traditions, mutual and better knowledge, collaboration, and fraternal esteem of minds and hearts.

29. 25. From those Easterns who, under the influence of the grace of the Holy Spirit, are coming into the Catholic unity, nothing more should be demanded than what...

26. See Clement VIII, Instruct. Sanctissimus, August 31, 1595, § 6: "Si ipsi graeci"; S. O. S. Office, June 7, 1673, ad 1 and 3; March 13, 1727, ad 1; S. C. de Prop. Fide, Decree, August 18, 1913, art. 33; Decree, August 14, 1914, art. 27; Decree, March 27, 1916, art. 14; S. C. pro Eccl. Orient., Decree, March 1, 1929, art. 36; Decree, May 4, 1930, art. 41. See also: Syn. Laodicen., 347/381, can. 18; Syn. Mar Issaci Chaldaeorum, a. 410, can. 15; S. Nerses Glaien. Armenorum, a. 1166; Innocentius IV, Ep. Suo catholicae, March 6, 1254, § 8; Benedictus XIV, Const. Etsi pastoralis, May 26, 1742, § 7, n. 5; Instruct. Eo quamvis tempore, May 4, 1745, §§ 42ss.; and more recent particular Synods: Armenorum (1911), Coptorum (1898), Maronitarum (1736), Rumenorum (1872), Ruthenorum (1891), Syrorum (1888). From Eastern tradition. From the tenor of the Bulls of union of individual Eastern Catholic Churches.

27 y 28.

[*Latin ed. p. 84*]

Acta Apostolicae Sedis ^ Commentarium Officiale 84. Una simplex professio fidei catholicae requirit. Et cum apud eos sacerdotium validum servatum sit, clericis orientalibus, in unitatem catholicam convenientibus, facultas est proprium Ordinem exercendi, iuxta normas a competenti Auctoritate statutas. 30 26. Communicatio in sacris, quae unitatem Ecclesiae offendit aut formalem errori adhaesionem vel periculum aberrationis in fide, scandali et indifferentismi includit, lege divina prohibetur. 31. Praxis vero pastoralis demonstrat, ad fratres orientales quod spectat, varia considerari posse et debere singularum personarum adiuncta, in quibus nec unitas Ecclesiae laeditur, nec pericula vitanda adsunt, sed necessitas salutis et bonum spirituale animarum urgent. Ideo Ecclesia catholica, pro temporum, locorum et personarum adiunctis, mitiorem saepe adhibuit et adhibet

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rationem agendi, salutis media et testimonium caritatis inter christianos omnibus praebens, per participationem in sacramentis aliisque in functionibus et rebus sacris. His attentis, Sancta Synodus, « ne impedimento propter sententiae severitatem simus iis qui salvantur » 32 et ad magis fovendam unionem cum Ecclesiis Orientalibus a nobis seiunctis, sequentem agendi rationem statuit. 27. Positis memoratis principiis, Orientalibus, qui bona fide seiuncti inveniuntur ab Ecclesia catholica, si sponte petant et rite sint dispositi, sacramenta Poenitentiae, Eucharistiae et Unctionis Infirmorum conferri possunt; imo, etiam catholicis eadem sacramenta licet petere ab iis ministris acatholicis, in quorum Ecclesia habentur valida sacramenta, quotiescumque id necessitas aut vera spiritualis utilitas suadeat, et accessus ad sacerdotem catholicum physice vel moraliter impossibilis evadat. 33 28. Item, positis iisdem principiis, communicatio in sacris functionibus, rebus et locis inter catholicos et fratres seiunctos orientales iusta de causa permittitur. 30 34. Obligatio synodalis quoad fratres seiunctos orientales et quoad omnes Ordines cuiuscumque gradus tum iuris divini tum ecclesiastici. Haec doctrina valet etiam in Ecclesiis seiunctis. S. Basilius M., Epistula canonica ad Amphilochium : PG 32, 689 B. Fundamentum mitigationis consideratur: 1) validitas sacramentorum; 2) bona fides et dispositio; 3) necessitas salutis aeternae; 4) absentia sacerdotis proprii; 5) exclusio periculorum vitandorum et formalis adhaesionis errori. Agitur de s. d. «communicatione in sacris extrasacramentali». Concilium est quod mitigationem concedit, servatis servandis. 31 32 33 34.

[*Latin ed. p. 85*]

The Second Vatican Ecumenical Council, 11, 85, 29. This more lenient approach to communication in sacred matters with the brethren of the Eastern Churches, which are separated, is entrusted to the vigilance and moderation of the local hierarchies, so that, after mutual consultations, and, if the circumstances permit, after also hearing the hierarchies of the separated Churches, they may guide the conduct of Christians with suitable and effective precepts and norms.

CONCLUSION. 30. The Holy Synod greatly rejoices in the fruitful and active collaboration of the Eastern and Western Catholic Churches, and also declares: all these legal provisions are established for the present conditions, until the Catholic Church and the Eastern Churches, which are separated, attain the fullness of communion. In the meantime, however, all Christians, both Eastern and Western, are earnestly requested to offer fervent and constant, indeed daily, prayers to God, so that, with the help of the Most Holy Virgin, all may be made one. They should also pray that the fullness of consolation and comfort of the Holy Spirit may come upon all Christians of whatever Church, who, zealously professing the name of Christ, suffer and are afflicted. Let us all love one another with fraternal charity, anticipating one another in honor (Romans 12, 10). These and all

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the individual items which are contained in this Decree pleased the Fathers. And We, with the power entrusted to Us by Christ, together with the Venerable Fathers, approve, decree, and establish these things in the Holy Spirit, and We order that those things which have been thus solemnly established be promulgated for the glory of God.

At Rome, at St. Peter's, on the twenty-first day of the month of November, in the year 1964.

I, PAUL, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College.

I, JOSEPHUS, Bishop of Albano, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Praenestus, Cardinal ALOISI MASELLA.

I, HAMLETUS IOANNES, titular Bishop of Tusculum, Cardinal CIGNANI.

I, IOSEPHUS, titular Bishop of Sabina and Mandelensis, Cardinal FERRETTO.

[*Latin ed. p. 86*]

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PAUL AEMILIUS, holding the title of Saint Mary of the Angels in the Baths, Priest, Cardinal LEGER, Archbishop of Montreal. © I, JOHN, holding the title of Saint Mark, Priest, Cardinal URBANI, Patriarch of Venice. I, PAUL, holding the title of Saint Mary in Vallicella, Priest, Cardinal GIOBBE, Datary of the Holy Roman Church. I, FERDINAND, holding the title of Saint Eustachius, Priest, Cardinal CENTO.

[*Latin ed. p. 87*]

The Second Vatican Council, 87. I, JOSEPH, holding the title of Saint Onuphrius on the Janiculum, Presbyter Cardinal GARIBI Y RIVERA, Archbishop of Guadalajara. I, CHARLES, holding the title of Saint Agnes outside the walls, Presbyter Cardinal CONFALONIERA. I, PAUL, holding the title of Saints Quiricus and Julitta, Presbyter Cardinal RiCHAUD, Archbishop of Bordeaux. I, JOSEPH M., holding the title of Saints Vitus, Modestus, and Crescentia, Presbyter Cardinal BUENO Y MONREAL, Archbishop of Seville. I, FRANCIS, holding the title of Saint Eusebius, Presbyter Cardinal KÖNIG, Archbishop of Vienna. I, JULIUS, holding the title of Saint Mary of the Scala, Presbyter Cardinal DÖPFNER, Archbishop of Munich and Freising. I, PAUL, holding the title of Saint Andrew the Apostle of the Gardens, Presbyter Cardinal MARELLA. I, GUSTAVUS, holding the title of Saint Jerome of Illyria, Presbyter Cardinal TESTA. I, ALBERTUS, holding the title of Saint Cecilia, Presbyter Cardinal MEYER, Archbishop of Chicago. I, ALOISIUS, holding the title of Saint Andrew of the Valley, Presbyter Cardinal TRAGLIA. I, PETER TATSUO, holding the title of Saint Anthony of Padua, Presbyter Cardinal Doi, Archbishop of Tokyo. I, JOSEPH, holding the title of Saint John the Baptist of Florence, Presbyter Cardinal LEFEBVRE, Archbishop of Bourges. I, BERNARDUS, holding the title of Saint Joachim, Presbyter Cardinal ALFRINS, Archbishop of Utrecht. I, LAUREANUS, holding the title of Saint Francis of Assisi at the Greater Bank, Presbyter Cardinal RUGAMBWA, Bishop of Bukoba. I, JOSEPH, holding the title of the Most Holy Redeemer and Saint Alphonsus on the Esquiline, Presbyter Cardinal RITTER, Archbishop of Saint Louis. I, JOSEPH HUMBERTUS, holding the title of Saints Andrew and Gregory at the Clivus Scauri, Presbyter Cardinal QUINTERO, Archbishop of Caracas. I, ALOISIUS, holding the title of Saint Mary of Nova, Presbyter Cardinal CONCHA, Archbishop of Bogotá. I, JOSEPH, holding the title of Saint Prisca, Presbyter Cardinal DA COSTA NUNES. I, HILDEBRANDUS, holding the title of Saint Sebastian at the Catacombs, Presbyter Cardinal ANTONIUTTI.

[*Latin ed. p. 88*]

Acts of the Apostolic See - Official Commentary 88. I, EPHREM, Cardinal Priest of the title of the Holy Cross in Jerusalem, FORNI. I, JOHN, Cardinal Priest of the title of Saint Mary of the Heavenly

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Ladder, LANDAZURI RICKETTS, Archbishop of Lima, Primate of Peru. I, RALPH, Cardinal Priest of the title of Saint Bernard at the Baths, SILVA HENRÍQUEZ, Archbishop of Saint James in Chile. I, LEO JOSEPH, Cardinal Priest of the title of Saint Peter in Chains, SUENENS, Archbishop of Mechelen-Brussels. I, ALAPHRID, Cardinal Deacon of the title of Saint Mary in Domnica, OTTA VIANI. I, ALBERT, Cardinal Deacon of the title of Saint Pudens, DI JORIO. I, FRANCIS, Cardinal Deacon of the title of Saint Mary in Cosmedin, ROBERTI. I, ARCADIUS, Cardinal Deacon of the titles of Saints Blaise and Charles at the Catacombs, LARRAONA. I, FRANCIS, Cardinal Deacon of the titles of Saints Cosmos and Damian, MORANO. I, WILLIAM THEODORE, Cardinal Deacon of the title of Saint Theodore in the Palace, HEARD. I, AUGUSTINE, Cardinal Deacon of the title of Saint Saba, BEA. I, ANTHONY, Cardinal Deacon of the title of Saint Eugene, BACCI. I, Brother MICHAEL, Cardinal Deacon of the title of Saint Paul in the Furrow, BROWNE. I, JOACHIM ANSELM, Cardinal Deacon of the title of Saint Apollinaris, ALBAREDA. I, STEPHEN I SIDAROUSS, Patriarch of Alexandria of the Copts. I, MAXIMUS IV SAIGH, Patriarch of Antioch of the Melchites. I, PAUL PETER MEOUCHI, Patriarch of Antioch of the Maronites. I, ALBERT GORI, Patriarch of Jerusalem of the Latins. I, PAUL II CHEIKHO, Patriarch of Babylon of the Chaldeans. I, IGNATIUS PETER X VI BATANIAN, Patriarch of Cilicia of the Armenians. I, JOSEPH VIEIRA ALVERNAZ, Patriarch of the Orientals of India. I, JOSEPH SLIPYJ, Major Archbishop and Metropolitan of Lviv of the Ukrainians. I, JOHN CHARLES MCQUAID, Archbishop of Dublin, Primate of Ireland. I, ANDREW ROHRACHER, Archbishop of Salzburg, Primate of Germany. I, DEMETRIUS MOSCATO, Archbishop Primate of Salerno and Perpetual Administrator of Acerno. I, MAURITIUS ROY, Archbishop of Quebec, Primate of Canada.

[*Latin ed. p. 89*]

I, HUGO CAMOZZO, Archbishop of Pisa and Primate of Sardinia and Corsica.

I, ALEXANDER TOKIC, Archbishop of Antibarensis and Primate of Serbia.

I, MICHAEL DARIUS MIRANDA, Archbishop of Mexici, Primate of Mexico City.

I, OCTAVIUS ANTONIUS BERAS, Archbishop of S. Dominici, Primate of the West Indies.

I, IOANNES CAROLUS HEENAN, Archbishop of Vestmonasteriensis, Primate of England.

I, GUILLELMUS CONWAY, Archbishop of Armachanus, Primate of all Ireland.

I, FRANCISCUS MARIA DA SILVA, Archbishop of Bracharensis, Pri-

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mate of the Spanish kingdoms.

I, PAULUS GOUYON, Archbishop of Rhedonensis, Primate of Britain.

I, ANDREAS CESARANO, Archbishop of Sipontinus and Perpetual Administrator of Vestanus.

The following signatures are appended. Thus it is.

I, PERICLES FELICI, titular Archbishop of Samosata, General Secretary of the Holy Ecumenical Council.

I, IOSEPHUS ROSSI, titular Bishop of Palmyrenus, Notary of the Holy Council.

I, Franciscus Hannibal Ferretti, Notary of the Holy Council.

NOTIFICATION

Concerning the Decree on Eastern Catholic Churches, the Supreme Pontiff has decreed the suspension of the aforementioned law for the triarchs, for the purpose of either revising it or, if that is not possible, postponing its implementation.

I, PERICLES FELICI, titular Archbishop of Samosata, General Secretary of the Holy Ecumenical Council of Vatican II, with the authority granted to me.

[*Latin ed. p. 90*]

Acts of the Apostolic See - Official Commentary 90. DECREE ON ECUMENISM. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE HOLY COUNCIL FATHERS, FOR PERPETUAL REMEMBRANCE. PROEMIUM.

1. The restoration of unity among all Christians is one of the principal aims of the Sacred Second Vatican Ecumenical Council. For the Church, indeed, is one and unique, founded by Christ the Lord; yet, various Christian communions present themselves to men as the true inheritance of Jesus Christ; while all the disciples of the Lord profess that they are His, they think differently and walk in different ways, as if Christ Himself were divided. This division, indeed, openly contradicts the will of Christ and is a scandal to the world, and it brings detriment to the most holy cause of preaching the Gospel to every creature. But the Lord of hosts, who wisely and patiently pursues the purpose of His grace towards us sinners, has recently begun to pour forth abundantly into the hearts of those Christians who are divided among themselves, compunction and a desire for union. Through this grace, many everywhere have been moved, and among our separated brethren also, under the fostering grace of the Holy Spirit, there has arisen a movement for the restoration of the unity of all Christians. This movement, now called ecumenical, is shared by those who invoke the Holy Trinity and confess Jesus Christ as Lord and Savior, not only individually, but also in groups gathered together, in which each one says that the Church is his own and that of God. Almost all, however, though in different

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ways, aspire to the one and visible Church of God, which should truly be universal. 1 Cf. 1 Corinthians 1:13.

[*Latin ed. p. 91*]

The Second Vatican Council* 91, and sent to the entire world, so that the world may be converted to the Gospel and thus be saved for the glory of God. Therefore, this Holy Synod, considering all these things with a joyful spirit, having already declared the doctrine concerning the Church, and moved by the desire to restore unity among all the disciples of Christ, wishes to propose to all Catholics aids, ways, and means by which they may respond to this divine vocation and grace.

CHAPTER I: On the Catholic Principles of Ecumenism

2. In this, the charity of God appeared in us, because the Only-Begotten Son of God was sent by the Father into the world, that He, made man, might redeem the entire human race and gather it into one. He, before offering Himself as a spotless victim on the altar of the cross, prayed to the Father for those who believe, saying: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21), and in His Church, He instituted the wonderful sacrament of the Eucharist, by which the unity of the Church is both signified and effected. He gave to His disciples a new commandment of mutual love 3, and promised the Paraclete, the Holy Spirit 4, who, Lord and life-giver, would remain with them forever. Having been exalted on the cross and glorified, the Lord Jesus poured forth the promised Spirit, through whom the people of the New Covenant, which is the Church, is called and gathered into unity of faith, hope, and charity, as the Apostle teaches: "For we are members of one body, and one in Spirit, as you were called to one hope" (Ephesians 4:4-5). For "all you who have been baptized in Christ have put on Christ... For all of you are one in Christ Jesus" (Galatians 3:27-28). The Holy Spirit, who dwells in and fills and governs those who believe, effects that wonderful communion of the faithful and so intimately unites all in Christ that He is the Principle of the unity of the Church. He works out diversities of gifts and ministries, by various functions, in the Church of Jesus Christ.

3 Cfr. 1 John 4:9; Colossians 1:18-20; John 11:52.

4 Cfr. John 13:34.

5 Cfr. John 16:7.

6 Cfr. 1 Corinthians 12:4-11.

[*Latin ed. p. 92*]

The Acts of the Apostolic See, in its official commentary, states "for the perfection of the saints in the work of ministry, for the building up of the Body of Christ" (Ephesians 4:12). To this most holy Church of His, established throughout the earth until the consummation of the ages, Christ

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entrusted the task of teaching, governing, and sanctifying to the College of the Twelve. Among them, He chose Peter, upon whom, after the confession of faith, He decreed that His Church should be built; to whom He promised the keys of the kingdom of heaven, and, after the profession of His love, He entrusted all the sheep to be confirmed in the faith and to be fed in perfect unity, with Christ Jesus, the supreme cornerstone and Shepherd of our souls, eternally remaining. Jesus Christ desires, through the Apostles and their successors, namely the bishops with the successor of Peter as head, to faithfully preach the Gospel and administer the sacraments, and through governance in love, working through the Holy Spirit, to make His people grow and to perfect their communion in unity: in the confession of one faith, in the common celebration of divine worship, and also in the fraternal concord of the family of God; thus, the Church, the one flock of God, as a sign raised up among the nations, ministering the Gospel of peace to the whole human race, journeys in hope towards the heavenly homeland. This is the sacred mystery of the unity of the Church, in Christ and through Christ, with the variety of gifts working through the Holy Spirit. The highest example and principle of this mystery is the unity of the one God in the Trinity of Persons, Father and Son in the Holy Spirit.

3. In this one and unique Church of God, from the very beginning, certain divisions have arisen, which the Apostle vehemently condemned; in subsequent centuries, however, greater dissensions have arisen, and Communion...

[*Latin ed. p. 93*]

The Second Vatican Council (93) has noted that there are not a few difficulties that separate those who are not in full communion with the Catholic Church, sometimes due to the fault of both sides. However, those who are born into such communities and are imbued with the faith of Christ cannot be accused of the sin of separation, and they are embraced with fraternal reverence and love by the Catholic Church. For those who believe in Christ and have received the sacrament of baptism are, in a certain way, united with the Catholic Church, although not in a perfect manner. Indeed, due to the various differences that exist between them and the Catholic Church, both in matters of doctrine and sometimes also in discipline, and concerning the structure of the Church, there are many, and sometimes serious, obstacles that prevent full ecclesiastical communion, which the ecumenical movement seeks to overcome. Nevertheless, justified by the faith received in baptism, they are incorporated into Christ, and therefore they are rightly called by the Christian name, and are rightly recognized by the children of the Catholic Church as brothers in the Lord. Furthermore, certain, indeed many, and excellent elements, by which the Church itself is built up and vivified, may exist outside the visible boundaries of the Catholic Church: the written Word of God, the life of grace, faith, hope, and

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charity, and other interior gifts of the Holy Spirit, and visible elements: all these things, which come from Christ and lead to Him, rightly belong to the one Church of Christ. Moreover, many of the sacred actions of the Christian religion are performed among our separated brethren, which, in various ways, according to the different condition of each Church or community, can undoubtedly generate the life of grace, and are fitting to be called those which open the way to communion with salvation. Therefore, the separated Churches (19) and communities, although we believe that they suffer from defects, are by no means devoid of the mystery of salvation in significance and weight. For the Holy Spirit does not refuse to use them as means of salvation, the power of which derives from the very fullness of grace and truth entrusted to the Catholic Church. However, our separated brethren, whether individuals or communities, and their churches, do not enjoy that unity which Jesus Christ offered to them.

[*Latin ed. p. 94*]

94. Acta Apostolicae Sedis – The official record desired to be made known to all those whom it has regenerated and vivified into one body, and which the Sacred Scriptures and the venerable Tradition of the Church attest. For it is only through the Catholic Church of Christ, which is the universal means of salvation, that the fullness of all salutary means can be attained. Indeed, we believe that the Lord has entrusted all the blessings of the New Covenant to the one apostolic college, under the leadership of Peter, for the purpose of establishing the one body of Christ on earth, to which all those who already belong in some way to the people of God ought fully to be incorporated. This people, during its earthly pilgrimage, although remaining subject to sin in its members, grows in Christ and is gently guided by God, according to His mysterious designs, until it joyfully reaches the fullness of eternal glory in the heavenly Jerusalem.

4. Since today, in many parts of the world, with the grace of the *Spiritus Sancti*, through prayer, word, and action, many efforts are being made to approach that fullness of unity which Jesus Christ desires, this Holy Synod urges all Catholics to participate diligently in the ecumenical work, recognizing the signs of the times. By ”ecumenical movement” are understood activities and endeavors which, according to the various needs of the Church and the opportunities of the times, are aroused and organized to promote Christian unity, such as: first, all efforts to eliminate words, judgments, and actions which do not correspond to the condition of the separated brethren according to justice and truth, and which therefore make relations with them more difficult; then, in gatherings of Christians from different Churches or Communities, religiously ordered, a ”dialogue” is begun among suitably trained experts, in which each explains more deeply the doctrine of his own communion and clearly presents its characteristics. Through this dialogue, all acquire a truer knowledge of the doctrine and

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life of both communions, and a more equitable appreciation; then, these communions also achieve a wider collaboration in any offices demanded by the common good from all Christian conscience, and, where possible, they join together in united prayer. Finally, all examine their fidelity to the will of Christ concerning the Church, and, as is fitting, they vigorously undertake the work of renewal and reform. All of these things, when prudently and patiently carried out by the faithful of the Catholic Church under the watchful guidance of pastors, contribute to the good of justice and truth.

[*Latin ed. p. 95*]

The Second Vatican Council contributes to unity, concord, and collaboration; to fraternal spirit and union; so that, by this path, gradually, overcoming the obstacles that impede perfect ecclesiastical communion, all Christians may be gathered together in one Eucharist celebration, in the unity of one and the same Church, which Christ bestowed from the beginning of His Church, and which we believe is indispensable in the Catholic Church, and which we hope will grow daily until the consummation of the age. It is clear that the work of preparation and reconciliation of those who desire full Catholic communion is distinct in its nature from the ecumenical endeavor; nevertheless, there is no opposition, since both proceed from the wonderful disposition of God. Catholic faithful should undoubtedly be concerned about our separated brethren in the ecumenical endeavor, praying for them, communicating with them about matters of the Church, and taking the first steps towards them. Above all, they themselves must sincerely and attentively consider those things that must be renewed and perfected within the Catholic Family, so that its life may give a more faithful and clearer testimony of the doctrine and institutions transmitted by Christ through the Apostles. For although the Catholic Church is endowed with all truth revealed by God and with all means of grace, yet its members do not all live with equal fervor, so that the face of the Church shines less brightly upon our separated brethren and the whole world, and the growth of the Kingdom of God is delayed. Therefore, all Catholics should strive for Christian perfection, and, according to their own condition, endeavor that the Church, bearing in its members the humility and mortification of Jesus in His body, may be cleansed and renewed daily, until Christ presents it to Himself glorious, without spot or wrinkle. Maintaining unity in essentials, all in the Church, according to the role given to each, should observe due freedom, both in various forms of spiritual life and discipline, and in the diversity of liturgical rites, indeed even in the elaboration of theological truth revealed; in all things, however, they should cultivate charity. By this manner of acting, they will more fully manifest both the true name of the Catholicity and the apostolicity of the Church.

20 Cf. Acts 1, 4; Rom. 12, 1-2.

21 Cf. 2 Cor. 4, 10; Phil. 2, 5-8.

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22 Cf. Eph. 5, 27.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Commentarium Officiale.

On the other hand, it is necessary for Catholics to joyfully acknowledge and appreciate the true Christian goods, stemming from the common heritage, which are found among brothers separated from us. To recognize the riches of Christ and the works of virtue in the lives of others who bear witness for Christ, even to the point of shedding their blood, is both right and salutary: for God is always wondrous and to be admired in His works. Furthermore, it must not be overlooked that whatever is accomplished by the grace of the *Spiritus Sancti* in brothers separated from us, can also contribute to our own edification. Whatever is truly Christian, never opposes the good things of the faith, but can always effect that the very mystery of Christ and the Church may be attained more perfectly. However, divisions among Christians are an impediment to the Church, preventing it from fully realizing its own catholicity in those sons who, although baptized into it, are separated from its full communion. Indeed, it becomes more and more difficult for the Church itself to fully express the fullness of catholicity in all respects in its very reality. This Holy Synod joyfully notes that the participation of Catholic faithful in the ecumenical movement is increasing day by day, and it commends this to bishops everywhere, so that they may diligently promote it, and prudently direct it.

CHAPTER II. On the practice of ecumenism.

5. The solicitude for the restoration of unity pertains to the entire Church, both to the faithful and to pastors, and affects each one according to his own ability, whether in daily Christian life or in theological and historical investigations. This care already manifests the fraternal union existing among all Christians, and leads to full and perfect unity according to God's will.

6. Since every renewal of the Church 23 *Cfr. Conc. Lateranense V, Sess. XII (1517), Constitutio Constituti : Mansi 32, 988 B-C.* essentially consists in increased fidelity to its vocation, it is undoubtedly the reason why the movement towards unity strives. The Church, journeying through life, is called by Christ.

[*Latin ed. p. 97*]

The Second Vatican Council, number 97, speaks of this perennial reform, which, as the human and earthly institution, is perpetually in need; so that if anything, according to the circumstances of times and things, whether in morals, or in ecclesiastical discipline, or even in the manner of proclaiming doctrine – which must be diligently distinguished from the deposit of faith itself – has been less carefully observed, it should be suitably, rightly, and diligently addressed. Therefore, this renewal holds a significant ecumenical importance. Various ways of life within the Church, through which this

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renewal is already being effected – such as the biblical and liturgical movements, the preaching of the Word of God and catechesis, the apostolate of the laity, new forms of religious life, the spirituality of marriage, and the doctrine and activity of the Church in social matters – are to be regarded as certain signs and portents, which auspiciously foretell future progress in ecumenism.

7. True ecumenism is not possible without inner conversion. Indeed, from the renewal of the mind, from self-denial, and from the most abundant outpouring of charity, arise and mature the desires for unity. Therefore, we must implore from the divine Spirit the grace of sincere self-denial, humility, and gentleness in serving, and fraternal generosity towards others. "I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and gentleness, with patience supporting one another in love, eager to preserve the unity of the Spirit in the bond of peace" (Eph. 4, 1-3). This exhortation especially concerns those who, having been led to the sacred order, strive to continue the mission of Christ, who is among us "Even as the Son of man is not come to be ministered unto, but to minister and to give his life a redemption for many." (Matt. 20, 28). Also, concerning sins against unity, the testimony of St. John holds: "If we say that we as we have not sinned, we make him a liar, and his word is not in us" (1 Jn. 1, 10). Therefore, with humble prayer, we ask for forgiveness from God and from those brothers and sisters who are separated from us, just as we forgive our debtors. Let all the faithful remember that they can and should promote, indeed exercise, Christian unity the more, insofar as they strive to live a life that is purer according to the Gospel. For the more closely they are united with the Father, the Word, and the Spirit, the more intimately and easily they will be able to increase mutual fraternity.

21 Cfr. Eph. 4, 23.

7 - A. A. S.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Commentarium Officiate 8. Haec conversio cordis et sanctitas vitae, una cum privatis et publicis supplicationibus pro unitate Christianorum, sunt consideranda quasi anima totius motus oecumenici, et merito possunt nuncupari "oecumenismus spiritualis." Est enim consuetudine inter Catholicos frequenter convenire ad illam orationem pro unitate Ecclesiae, quam Salvator Ipse, in pervigilio mortis, vehementer a Patre imploravit: « Ut omnes unum sint » (Io. 17, 21). In quibusdam peculiaribus circumstantiis, sicut in precationibus quae "pro unitate" sunt indicatae, et in oecumenicis conventibus, licet, immo et est desideratum, ut Catholici cum fratribus separatis in oratione consocientur. Communes preces eiusmodi sunt sane efficax medium ad impetrandam gratiam unitatis, et vera significatio vinculorum, quibus Catholici cum

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fratribus separatis adhuc coniunguntur: « For where there are two or three gathered together in my name, there am I in the midst of them. » (Mt. 18, 20). Attamen, communicationem in sacris considerare non licet velut medium indiscrete adhibendum ad restaurandam unitatem Christianorum. Quae communicatio a duobus principiis praecipue pendet: ab unitate Ecclesiae significanda, et a participatione in mediis gratiae. Significatio unitatis plerumque vetat communicationem. Gratia procuranda quandoque illam commendat. De modo concreto agendi, attentis omnibus circumstantiis temporum, locorum et personarum, prudenter decernat auctoritas episcopalis localis, nisi aliud a conferentia episcopali, ad normam propriorum statutorum, vel a Sancta Sede statuatur. 9. Animum fratrum separatorum cognoscere oportet. Ad hoc necessario requiritur studium, quod secundum veritatem et animo benevolo peragendum est. Catholici debito modo praeparati acquirant necessitatem melioris cognitionis doctrinae et historiae, vitae spiritualis et cultualis, psychologiae religiosae et culturae, quae fratribus propria est. Ad id assequendum multum iuvant ex utraque parte conventus ad theologicas praesertim quaestiones tractandas, ubi unusquisque par cum pari agat, dummodo qui in illis partem habent sub praesulum vigilantia vere periti sint. Ex tali dialogo etiam clarius innotescet, quae sit revera condicio Ecclesiae catholicae. Hac via et mens seiunctorum fratrum melius cognoscetur, et eis fides nostra aptius exponetur.

[*Latin ed. p. 99*]

The Second Vatican Council 99 10. It is necessary that the foundations of sacred theology and other disciplines, especially historical ones, be presented in such a way that they respond more accurately to the truth of things, particularly from an ecumenical perspective. It is of great importance that future pastors and priests be strengthened in theology, carefully and thoroughly developed, not polemically, especially in those matters concerning the relations of separated brethren with the Catholic Church. For the formation of priests depends most of all on the necessary spiritual instruction and formation of the faithful and religious. Even Catholics engaged in missionary work in the same territories as other Christians must, especially today, be aware of the questions and the fruits that arise from ecumenism in their apostolate. 11. The manner and method of expressing the Catholic faith must not become an obstacle to dialogue with our brethren. The entire doctrine must be clearly explained. Nothing is more alien to ecumenism than that false irenicism, by which the purity of Catholic doctrine suffers, and its genuine and certain meaning is obscured. Rather, the Catholic faith must be explained more deeply and more correctly, in a manner and language that can truly be understood even by those separated from us. Furthermore, in ecumenical dialogue, Catholic theologians, adhering to the doctrine of the Church, together with separated brethren, must,

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with love of truth, charity, and humility, make progress in the investigation of divine mysteries. When comparing doctrines, they must remember that there exists an order, or "hierarchy," of truths in Catholic doctrine, since their connection to the foundation of the Christian faith is different. Thus, a path is laid down whereby all may be encouraged to a deeper knowledge and a clearer manifestation of the investigable riches of Christ. 25 12. Before all the nations, all Christians profess faith in the one and triune God, in the Son of God incarnate, our Redeemer and Lord, and, with a common effort, they give witness to our hope, which does not confound, and demonstrate mutual esteem. Since cooperation in social matters is widely established in these modern times, all people are called to common endeavor, and especially those who believe in God, and above all, all Christians, as marked by the name of Christ. The cooperation of all Christians strengthens that bond which already exists among 3 5 Cf. Eph. 3, 8.

[*Latin ed. p. 100*]

The Acts of the Apostolic See – Official Commentary 100 expresses in a living way the face of the Servant of Christ and brings it into fuller light. This cooperation, already established in many nations, must be perfected ever more, especially in regions where social or technical progress is taking place, whether in rightly valuing the dignity of the human person, or in promoting the good of peace, or in pursuing the social application of the Gospel, or in advancing the sciences and arts with a Christian spirit, or even in applying remedies of any kind against the miseries of our age, such as famine and disasters, illiteracy and poverty, lack of housing and the unequal distribution of goods. Through this cooperation, all who believe in Christ can easily learn how to better know and appreciate one another, and the way to Christian unity can be paved.

CHAPTER III

Concerning the Churches and Ecclesial Communities separated from the Apostolic See of Rome.

13. We turn our attention to the two principal categories of divisions, which obscure the seamless garment of Christ. The first of these occurred in the East, either through the controversy over the dogmatic formulas of the Councils of Ephesus and Chalcedon, or, later, through the breaking of ecclesiastical communion between the Eastern Patriarchates and the Roman See. Others, after more than four centuries, arose in the West from events commonly known as the Reformation. From the Roman See, several Communities, whether national or confessional, have been separated. Among these, the Anglican Communion holds a special place, in which Catholic traditions and structures still persist in part. However, these diverse divisions differ greatly from one another, not only in terms of origin, place, and

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time, but especially in the nature and gravity of the questions pertaining to faith and the structure of the Church. Therefore, this Holy Synod, not overlooking the diverse conditions of the various Christian groups, nor passing over, despite the divisions, the bonds that exist between them, has decided to propose the following considerations for the exercise of prudent ecumenical action.

[*Latin ed. p. 101*]

The Second Vatican Council, Document 101, I – ON THE PARTICULAR CONSIDERATION OF EASTERN CHURCHES, 14: The Eastern and Western Churches, for many centuries, have followed their own paths, yet united by a fraternal communion of faith and the sacraments, under the guidance of the Roman See, by common consent, should disagreements arise concerning faith or discipline between them. The Sacred Synod is pleased to recall, among other matters of great importance, that many particular or local Churches flourish in the East, among which the Patriarchal Churches hold the first place, and from which many boast of having originated with the very Apostles. Therefore, among the Easterns, there prevails and has always prevailed a concern and care for preserving those fraternal bonds in the communion of faith and charity, which ought to exist between local Churches, as between sisters. It is also to be noted that the Eastern Churches have, from the beginning, possessed a treasure from which the Western Church has drawn much in matters liturgical, in spiritual tradition, and in legal order. Nor should it be considered insignificant that the fundamental dogmas of the Christian faith, concerning the Trinity and the Word of God, incarnate in the Virgin Mary, were defined in ecumenical Councils held in the East. Those Churches have suffered much and continue to suffer in order to preserve this faith. The inheritance transmitted by the Apostles has been received in various forms and ways, and from these beginnings, the Churches have developed in diverse ways here and there, also due to differences in character and circumstances of life. All of these things, besides external causes, have, due to a lack of mutual understanding and charity, provided an opportunity for divisions. Therefore, the Sacred Synod exhorts all, but especially those who intend to work for the restoration of the desired full communion between the Eastern Churches and the Catholic Church, to give due consideration to this particular condition of the emerging and growing Churches of the East, and to the nature of the relationships that existed between them and the Roman See before the separation, and to strive to form a correct judgment of all these matters. This, accurately observed, will greatly contribute to the intended dialogue. 15. It is also well known to all how lovingly the Eastern Christians perform the sacred

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liturgical rites, especially the celebration of the Eucharist.

[*Latin ed. p. 102*]

The Acts of the Apostolic See - Official Commentary 102, is the source of the life of the Church and a pledge of future glory, whereby the faithful, united with the bishop, having access to God the Father through the Son, the Word made flesh, who suffered and was glorified, attain, through the outpouring of the Holy Spirit, communion with the Most Holy Trinity, becoming « partakers of the divine nature » (By whom he hath given us most great and precious promises. (2 Pet. 1:4)). Therefore, through the celebration of the Eucharist of the Lord in these individual churches, the Church of God is built up and grows, and through the concelebration, their communion is manifested. In this liturgical worship, the ever-Virgin Mary, whom the Ecumenical Council of Ephesus solemnly proclaimed the Most Holy Mother of God, so that Christ the Son of God and the Son of Man, according to the Scriptures, might be truly and properly recognized, is glorified by the Easterns with the most beautiful hymns, and many also Saints are praised, among whom are the Fathers of the universal Church. Moreover, since those churches, although separated, possess true sacraments, especially, by virtue of the apostolic succession, the Priesthood and the Eucharist, with which they are still closely connected to us, a certain communion in the sacred rites is not only possible, but is also encouraged, given suitable circumstances and with the approval of ecclesiastical authority. In the East, also, are found the riches of those spiritual traditions, which monasticism, in particular, has expressed. For from the glorious times of the Saints, that monastic spirituality flourished there, which then flowed to the Western parts, and from which the religious institute of the Latins derived its origin, and subsequently received new vigor repeatedly. Therefore, it is earnestly recommended that Catholics more frequently draw upon these spiritual riches of the Eastern Fathers, which lead the whole person to divine contemplation. All should know that it is of the greatest importance to know, venerate, preserve, and foster the most precious liturgical and spiritual heritage of the East, in order faithfully to safeguard the fullness of Christian tradition and to perfect the reconciliation of Eastern and Western Christians. 16. Furthermore, from the earliest times, the churches of the East followed their own disciplines, sanctioned by the Holy Fathers and by Synods, even Ecumenical ones. Since these do not hinder the unity of the Church, but rather enhance its beauty and contribute not a little to the fulfillment of its mission.

[*Latin ed. p. 103*]

The Second Vatican Council 103, mindful of the customs and differences mentioned above, declares that the Eastern Churches, remembering the necessary unity of the whole Church, have the faculty of governing them-

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selves according to their own disciplines, as being more suitable to the character of their faithful and more conducive to the good of souls. The perfect observance of this traditional principle, which has not always been maintained, pertains to those things which are absolutely required for restoring union.

17. What has been said above concerning legitimate diversity also applies to the diverse exposition of theological doctrines. Indeed, in the exploration of revealed truth, different methods and approaches have been employed in the East and in the West to attain to divine knowledge and to confess it. Therefore, it is not surprising that certain aspects of the revealed mystery are sometimes better understood and brought to light by one side than by the other, so that those diverse theological formulations are often to be said to complement each other rather than to oppose each other. As for the authentic theological traditions of the East, it must be recognized that they are indeed deeply rooted in the Holy Scriptures, fostered and expressed by the liturgical life, and nourished by the living apostolic tradition, the writings of Eastern Fathers and spiritual authors, and tend towards the right ordering of life, indeed towards the full contemplation of Christian truth. This Holy Synod, giving thanks to God that many sons of the Catholic Church in the East, who preserve this heritage and desire to live it more purely and fully, already live in full communion with their brothers who cherish the Western tradition, declares that this entire spiritual and liturgical, disciplinary and theological heritage, in its diverse traditions, pertains to the full catholicity and apostolicity of the Church.

18. Having considered all these things, this Sacred Synod renews what has been declared by the preceding Ecumenical Councils and by the Roman Pontiffs, namely that for restoring or maintaining communion and unity, it is necessary to impose ((nothing beyond what is necessary)) (Acts 15:28). It earnestly desires that all efforts to gradually achieve this should be directed towards the various institutions and forms of life in the Church, especially through prayer and fraternal dialogue concerning the more urgent needs of our time in doctrine and pastoral ministry.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - The official commentary recommends to pastors and faithful of the *catholica* Church the necessity of maintaining bonds with those who no longer reside in the East, but live far from their homeland, so that fraternal collaboration with them may grow in the spirit of charity, and with all spirit of contentious rivalry banished. If this work is promoted with all sincerity, the Most Holy Synod hopes that the wall dividing the Western and Eastern Churches will be removed, and that a single dwelling, firmly founded on the stone, Christ Jesus, will be made, so that both may become one.

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27 II - ON CHURCHES AND ECCLESIASTICAL COMMUNITIES SEPARATED IN THE WEST

19. Churches and ecclesiastical communities, which, either in that very serious division of affairs which began in the West at the end of the Middle Ages, or in later times, have been separated from the Apostolic See of *Romana*, are joined to the *catholica* Church by a special affinity and bond, because of the long life of the Christian people in ecclesiastical communion during past centuries. Although these Churches and ecclesiastical communities, due to differences in origin, doctrine, and spiritual life, differ not only from us, but also among themselves, it is a very difficult task to describe them equally, which we do not intend to undertake here. Although the ecumenical movement and the desire for peace with the *catholica* Church have not yet prevailed everywhere, we hope that in all places the ecumenical sense and mutual esteem will gradually grow. Nevertheless, it must be acknowledged that there are significant differences between these Churches and communities and the *catholica* Church, not only in terms of historical, sociological, psychological, and cultural aspects, but above all in the interpretation of revealed truth. In order that, despite these differences, an ecumenical dialogue may be more easily established, we wish to present here certain things that can and should be the foundation and incentive for this dialogue.

20. Our thoughts are primarily directed towards those Christians who openly confess Jesus Christ as God and Lord, and the only mediator between God and men, for the glory of the one God, the Father and the Son and the Holy Spirit. * -Cf. Florentinum Council, Session VI (1439), Definition Laetentur caeli: Mansi 31,1026 E.

[*Latin ed. p. 105*]

The Second Vatican Council, 105. We are indeed aware that there exist discrepancies from the doctrine of the Catholic Church, even concerning Christ, the Word of God made flesh, and concerning the work of redemption, and therefore concerning the mystery and ministry of the Church, and the role of Mary in the work of salvation. Nevertheless, we rejoice to see brothers separated from us turning to Christ as the source and center of ecclesiastical communion. Urged by the desire for union with Christ, they are compelled to seek unity ever more earnestly, and also to give witness to their faith throughout the nations.

21. The love and veneration, and indeed the worship, of the Holy Scriptures lead our brothers to a constant and diligent study of the Sacred Page: "For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth: to the Jew first and to the Greek" (Rom 1:16). Invoking the Holy Spirit, they seek God in the very Holy Scriptures, as if He were speaking to them in Christ, foretold by the Prophets, the

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Word of God made flesh for us. In them, they contemplate the life of Christ, and those things which the Divine Master taught and accomplished for the salvation of mankind, especially the mysteries of His death and resurrection. But while Christians separated from us affirm the divine authority of the Holy Books, they do so differently, and indeed in various ways, from the relationship that exists between the Scriptures and the Church, in which, according to Catholic faith, the authentic magisterium holds a particular place in explaining and proclaiming the written Word of God. Nevertheless, the Sacred Scriptures are an outstanding instrument in the very dialogue, in the powerful hand of God, for attaining that unity which the Savior offers to all mankind.

22. Through the sacrament of Baptism, whenever it is rightly conferred according to the Lord's institution and received with due disposition of mind, man is truly incorporated into Christ, both crucified and glorified, and is regenerated to the communion of divine life, according to the words of the Apostle: "For you are risen with Christ: and if you be justified by faith in his death" (Col. 2:12).

23. Therefore, Baptism constitutes a living, sacramental bond of unity among all who are regenerated through it. However, Baptism by itself is only the beginning and the starting point, since it tends entirely towards acquiring the fullness of life in Christ. And therefore, Baptism is ordered towards inte- 8 * Cf. Rom. 3, 4.

[*Latin ed. p. 106*]

Acts of the Apostolic See - Official Commentary 106, for the complete profession of faith, for complete incorporation into the institution of salvation, as Christ Himself willed it, and finally, for complete insertion into the eucharistic communion. The ecclesial communities separated from us, although lacking the full unity with us flowing from baptism, and although we believe that they have not preserved the genuine and integral substance of the eucharistic mystery, especially due to the deficiency of the Sacrament of Orders, nevertheless, while they commemorate the death and resurrection of the Lord in the Holy Supper, they profess that life is signified in communion with Christ and they await His glorious coming. Therefore, the doctrine concerning the Lord's Supper, the other sacraments, and the worship and ministries of the Church should be the object of dialogue.

23. The Christian life of these brothers is nourished by faith in Christ, fostered by the grace of baptism and the hearing of the Word of God. It is manifested in private prayer, in biblical meditation, in the life of the Christian family, and in the worship of communities gathered for the praise of God. Furthermore, their worship sometimes bears conspicuous elements of the ancient common liturgy. The faith in which Christ is believed bears fruit in praise and thanksgiving for the benefits received from God; there is added a living sense of justice and sincere charity towards one's neighbor. And

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this active faith has produced many institutions to alleviate spiritual and corporal misery, to cultivate the education of youth, to make the conditions of social life more humane, and to establish peace throughout the world. Although, if among Christians many do not always understand the Gospel in the same way as Catholics, nor do they accept the same solutions to the difficult questions of modern society, nevertheless, they wish to adhere to the Word of Christ as the source of Christian virtue and to obey the apostolic precept: "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him" (Col 3:17). From this, an ecumenical dialogue about the moral application of the Gospel can begin.

24. Thus, after briefly expounding the conditions under which ecumenical activity takes place, and the principles by which it must be guided, we confidently turn our eyes to the future. This Holy Synod exhorts the faithful to abstain from any levity or imprudent zeal, which would hinder true progress.

[*Latin ed. p. 107*]

The Second Vatican Council can harm unity if, for those actions which are ecumenical in nature, it is not fully and sincerely catholic, that is, faithful to the truth received from the Apostles and the Fathers, and in conformity with the faith which the Catholic Church has always professed, and at the same time tending towards that fullness in which the Lord wills that His Body be increased over the course of time. This Holy Synod earnestly desires that the undertakings of the sons of the Catholic Church advance together with the undertakings of our separated brethren, so that no obstacle may be placed in the way of the ways of Divine Providence, and so that future impulses of the Holy Spirit may not be prejudiced. Furthermore, it declares that it is aware that this holy purpose of reconciling all Christians in the unity of one and the same Church of Christ surpasses human powers and talents. Therefore, it places its hope in the prayer of Christ for the Church, in the love of the Father for us, and in the power of the Holy Spirit. "And hope confoundeth not: because the charity of His God is poured forth in our hearts, by the Holy Ghost who is given to us" (Rom. 5:5). These decrees and all the things contained in this decree pleased the Fathers. And We, with the power given to Us by Christ, together with the Venerable Fathers, in the Holy Spirit, approve, decree, and establish these things, and, that which has been so solemnly determined, We command to be promulgated for the glory of God. At Rome, at St. Peter's, on the twenty-first day of the month of November, in the year 1964. I, PAUL, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Portus, and of S. Rufina, Cardinal TISSERANT, Dean of the Sacred College. I, JOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICT, Bishop of Praeneste, Cardinal ALOISI MASELLA. I, HAMLETUS IOANNES, Bishop titular of Tusculum, Cardi-

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nal CICOĞNANI. I, JOSEPH, Bishop titular of Sabina and Mandelensis, Cardinal FERRETTO.

[*Latin ed. p. 108*]

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I, EMMANUEL, holding the title of Saints Marcellinus and Peter, Presbyter Cardinal GONÇALVES CEREJEIRA, Patriarch of Lisbon.

I, IGNATIUS GABRIEL, holding the title of the Basilica of the Eleven Apostles, Presbyter Cardinal TAPPOUNI, Patriarch of Antioch of the Syrians.

I, JAMES ALOISIUS, holding the title of Saint Lawrence in Damasus, Presbyter Cardinal COPELLO, Most Reverend Secretary.

I, PETER, holding the title of the Most Holy Trinity in Monte Pincio, Presbyter Cardinal GERLIER, Archbishop of Lyons.

I, GREGORY PETER, holding the title of Saint Bartholomew in the Island, Presbyter Cardinal AGAGIANIAN.

I, NORMANNUS THOMAS, holding the title of Saints Four Crowned, Presbyter Cardinal GILROY, Archbishop of Sydney.

I, JOSEPH, holding the title of Saint John before the Latin Gate, Presbyter Cardinal FRINGS, Archbishop of Cologne.

I, ERNEST, holding the title of Saint Sabina, Presbyter Cardinal RUFFINI, Archbishop of Palermo.

I, ANTONIUS, holding the title of Saint Lawrence in Panisperna, Presbyter Cardinal CAGGIANO, Archbishop of Buenos Aires.

I, PETER, holding the title of Saint Lawrence in Lucina, Presbyter Cardinal CIRIACI.

I, MAURITIUS, holding the title of Saint Mary of Peace, Presbyter Cardinal FELTIN, Archbishop of Paris.

I, JAMES, holding the title of Saint Mary in Transpontina, Presbyter Cardinal LERCARO, Archbishop of Bologna.

I, STEPHEN, holding the title of Saint Mary across the Tiber, Presbyter Cardinal WYSZYNSKI, Archbishop of Gnesen and Warsaw, Primate of Poland.

I, FERDINAND, holding the title of Saint Augustine, Presbyter Cardinal QUIROGA Y PALACIOS, Archbishop of Santiago de Compostela.

I, PAUL AEMILIUS, holding the title of Saint Mary of the Angels in the Baths, Presbyter Cardinal LEGER, Archbishop of Montreal.

I, JOHN, holding the title of Saint Mark, Presbyter Cardinal URBANI, Patriarch of Venice.

[*Latin ed. p. 109*]

The Second Vatican Council.

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I, PAUL, holding the title of Presbyter Cardinal of Saint Mary in Vallicella, GIOBBE, of the Holy Roman Church, do hereby attest.

I, FERDINAND, holding the title of Presbyter Cardinal of Saint Eustachius, CENTO.

I, JOSEPH, holding the title of Presbyter Cardinal of Saint Onuphrius in Ianiculo, GARIBI Y RIVERA, Archbishop of Guadalajara.

I, CHARLES, holding the title of Presbyter Cardinal of Saint Agnes outside the walls, CONFALONIERI.

I, PAUL, holding the title of Presbyter Cardinal of the Holy Quiricus and Julitta, RiCHAUD, Archbishop of Bordeaux.

I, JOSEPH M., holding the title of Presbyter Cardinal of Saints Vitus, Modestus, and Crescentia, BUENO Y MONREAL, Archbishop of Seville.

I, FRANCIS, holding the title of Presbyter Cardinal of Saint Eusebius, KÖNIG, Archbishop of Vienna.

I, JULIUS, holding the title of Presbyter Cardinal of Saint Mary Scalaris, DÖPFNER, Archbishop of Munich and Freising.

I, PAUL, holding the title of Presbyter Cardinal of Saint Andrew the Apostle of the Gardens, MARELLA.

I, GUSTAVUS, holding the title of Presbyter Cardinal of Saint Jerome of Illyria, TESTA.

I, ALBERT, holding the title of Presbyter Cardinal of Saint Cecilia, MEYER, Archbishop of Chicago.

I, ALOISIUS, holding the title of Presbyter Cardinal of Saint Andrew of the Valley, TRAGLIA.

I, PETER TATSUO, holding the title of Presbyter Cardinal of Saint Anthony of Padua, Doi, Archbishop of Tokyo.

I, JOSEPH, holding the title of Presbyter Cardinal of Saint John the Baptist of the Florentines, LEFEBVRE, Archbishop of Bourges.

I, BERNARD, holding the title of Presbyter Cardinal of Saint Joachim, ALFRINK, Archbishop of Utrecht.

I, LAUREAN, holding the title of Presbyter Cardinal of Saint Francis of Assisi at the Greater Rip, RUGAMBWA, Bishop of Bukoba.

[*Latin ed. p. 110*]

Acts of the Apostolic See - Official Commentary 110 © I, JOSEPH, holding the title of Holy Redeemer and Saint Alphonsus in Exquiliis, Priest, Cardinal RITTER, Archbishop of Saint Louis. © I, JOSEPH HUMBERT, holding the title of Saints Andrew and Gregory at Cleve, Priest, Cardinal QUINTERO, Archbishop of Caracena. © I, ALOISIUS, holding the title of Saint Mary of New, Priest, Cardinal CONCHA, Archbishop of BogotÃ¡. I, JOSEPH, holding the title of Saint Prisca, Priest, Cardinal DA COSTA NUNES. I, HILDEBRAND, holding the title of Saint Sebastian at the

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Catacombs, Priest, Cardinal ANTONIUTTI. I, EPHRAEM, holding the title of the Holy Cross in Jerusalem, Priest, Cardinal FORNI. © I, JOHN, holding the title of Saint Mary of Aracoeli, Priest, Cardinal LANDAZURI RICKETTS, Archbishop of Lima, Primate of Peru. © I, RADULF, holding the title of Saint Bernard at the Baths, Priest, Cardinal SILVA HENRÍQUEZ, Archbishop of Saint James in Chile. © I, LEO JOSEPH, holding the title of Saint Peter at Chains, Priest, Cardinal SUENENS, Archbishop of Mechelen-Brussels. I, ALAPHRID, of Saint Mary in Domnica, Protopriest, Cardinal OTTAVIANO. I, ALBERT, of Saint Pudens, Deacon, Cardinal DI JORIO. I, FRANCIS, of Saint Mary in Cosmedin, Deacon, Cardinal ROBERTI. I, ARCADIUS, of Saints Blaise and Charles at the Catini, Deacon, Cardinal LARRAONA. I, FRANCIS, of Saints Cosmos and Damian, Deacon, Cardinal MORANO. I, WILLIAM THEODORE, of Saint Theodore in the Palace, Deacon, Cardinal HEARD. I, AUGUSTINE, of Saint Saba, Deacon, Cardinal BEA. I, ANTHONY, of Saint Eugene, Deacon, Cardinal BACCI. I, Brother MICHAEL, of Saint Paul in Harenula, Deacon, Cardinal BROWNE.

[*Latin ed. p. 111*]

The Second Vatican Ecumenical Council. I, JOACHIM ANSELMUS, Cardinal ALBAREDA, Deacon of S. Apollinaris.

I, STEPHANUS I SIDAROUSS, Patriarch of the Coptic Catholic Eparchy of Alexandria.

I, MAXIMUS IV SAIGH, Patriarch of Antioch of the Melkite Church.

I, PAULUS PETRUS MEOUCHI, Patriarch of Antioch of the Maronite Church.

I, ALBERTUS GORI, Patriarch of Jerusalem of the Latins.

I, PAULUS II CHEIKHO, Patriarch of Baghdad of the Chaldean Church.

I, IGNATIUS PETRUS X V I BATANIAN, Patriarch of Cilicia of the Armenian Church.

I, IOSEPHUS VIEIRA ALVERNAZ, Patriarch of India of the Oriental rites.

I, IOSEPHUS SLIPYJ, Major Archbishop and Metropolitan of Lviv of the Ukrainian rite.

I, IOANNES CAROLUS MCQUAID, Archbishop of Dublin, Primate of Ireland.

I, ANDREAS ROHRACHER, Archbishop of Salzburg, Primate of Germany.

I, DEMETRIUS MOSCATO, Primate Archbishop of Salerno and Perpetual Administrator of Acerno.

I, MAURITIUS ROY, Archbishop of Quebec, Primate of Canada.

I, HUGO CAMOZZO, Archbishop of Pisa and Primate of Sardinia and

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Corsica.

I, ALEXANDER TOKIC, Archbishop of Bar and Primate of Serbia.

I, MICHAEL DARIUS MIRANDA, Archbishop of Mexico City, Primate of Mexico.

I, OCTAVIUS ANTONIUS BERAS, Archbishop of St. Dominic, Primate of the West Indies.

I, IOANNES CAROLUS HEENAN, Archbishop of Westminster, Primate of England.

I, GUILLELMUS CONWAY, Archbishop of Armagh, Primate of all Ireland.

[*Latin ed. p. 112*]

I, FRANCIS, MARY of SILVA, Archbishop of Braga, Primate of Spain.

I, PAUL GOUYON, Archbishop of Rennes, Primate of Brittany.

I, ANDREW CESARANO, Archbishop of Manfredonia and Perpetual Administrator of Vesta. The following signatures follow. Thus it is.

I, PERICLES FELICI, titular Archbishop of Samosata, Secretary General of the Holy Council.

I, JOSEPH ROSSI, titular Bishop of Palmyra, Notary of the Holy Council.

I, FRANCISCUS HANNIBAL FERRETTI, Notary of the Holy Council.

[*Latin ed. p. 113*]

Year and Volume, LVII, February 27, 1965, No. 2. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTS OF PAUL PP. VI, SUPREME PONTIFF, DURING HIS JOURNEY TO INDIA.

In the homily delivered in the Vatican Basilica before the Pontifical Mass, during the solemn canonization of the Blessed Ugandan Martyrs, the Supreme Pontiff informed the Fathers of the Second Vatican Council about the planned journey to the shores of India, so that he might participate in the Eucharistic Congress of all nations, to be held soon in Bombay, and he explained the reasons that led him to undertake this journey. This journey was undertaken by the Most Blessed Father by means of an aircraft equipped with four engines, departing from the city very early on December 2, 1964. At the "Leonardo da Vinci" airport, before boarding the aircraft, he reiterated the reasons for this renewed journey with these words: "In this hour of anxious anticipation, to which the loving Providence of the Lord leads us, our thoughts eagerly turn towards the vast eastern regions that we will encounter today in the broad scope of our pilgrimage; and we already anticipate the joyful moment of meeting with the noble and great Indian nation, with its religious and civil authorities, with its hardworking, patient, and gentle population. We already send to it our auspicious and blessing greetings." As everyone has rightly

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understood, our journey has no other purpose than to offer a religious testimony to [Footnote: See A. A. S., vol. LVI (1964), p. 910 ff. and A. A. S.]

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Commentarium Officiale. O Christ, Lord eternal of peoples and ages, on the occasion of the International Eucharistic Congress, which brings together throngs of believers from the entire world in adoration at Bombay, it is also a journey of peace and love, which seeks to unite all peoples in closer bonds of mutual understanding and friendship, making them ever more aware of the inescapable duty to know each other, to love each other from the heart, to help each other effectively according to the gifts received from God in varied measure, gifts not destined for a few nations, but created for the entire human family; it is, in fine, Our journey of friendship and brotherhood, which offers Us the desired opportunity to become better acquainted with a vast people, whom We so admire for their deep religiosity, for their innate nobility, for their artistic and cultural civilization, which reaches the highest peaks of the human spirit, and to which the truth of the Gospel can impart an unsuspected and universal fullness and validity. We are journeying towards a people who, while preserving the treasures of their past, are also striving for the courageous achievements of the future, for the attainment of well-being, prosperity, and social progress: and in reflecting on all these values, so high and cherished, Our anticipation extends beyond the distances that still separate Us from India, to hasten the hour of the desired encounter. We entrust Our pilgrimage to the maternal intercession of the Most Holy Virgin, of the Apostles Thomas and Bartholomew, of Saint Francis Xavier, and of the heavenly hosts; We thank those who have favored Us in fulfilling this purpose of Our heart, in particular the Authorities and military personnel present here, despite the unusual hour, the diligent Air Company, which has made this powerful aircraft available, the valiant crew, and all the personnel of the Airport. And to all Our beloved children of Italy and the world, who support Us with their affection, We ask for the charity of their particular prayers, that Our journey may achieve its hoped-for results; while We assure them that We carry in Our thoughts, with the intentions, affections, and concerns of each, and We will remember to Christ Jesus, in the hour of His gentle Eucharistic triumph, that in all hearts may reign, unchangeably and without contest, His grace, His peace, and His blessing. Received with great applause by the other citizens, the Most Blessed Father delivered various addresses to the Governors and Magistrates of the Cities, to the assembly of Men and Representatives, and to those attending the Eucharistic.

[*Latin ed. p. 115*]

Acts of Pope Paul VI, 115. Various groups were present, including religious communities, both Christian and non-Christian, the sick, medical

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personnel attending to the sick in hospitals, and young people devoted to literary studies, as well as orphans under the care of their parents. It is fitting to record the following from these gatherings: At the airport in Beirut, upon the arrival of the aircraft, words were spoken to His Excellency, Mr. Charles Helou, President of the Lebanese Republic, to the members of the government, other civil and ecclesiastical authorities, in order that the Most Blessed Father might express his feelings of gratitude, for having been received so joyfully and kindly. "We thank from the bottom of our hearts His Excellency, Mr. Charles Helou, President of the Republic, whom We have known for so long, the Gentlemen of the Government, and the Gentlemen Deputies, the religious and civil authorities, and all those who have kindly come to greet Us at the airport of Beirut. Providence has allowed Us to respond to an invitation that We were unable to accept during Our journey to the Holy Land, and which the Lebanese authorities have, once again, kindly renewed. It is a joy for Us to have this opportunity for direct contact with a country that is particularly dear to Us, and which maintains the most cordial relations with the Holy See. Lebanon – it is pleasing for Us to say it in this place – holds with honor its place in the concert of nations. Its history, its culture, the peaceful character of its inhabitants earn it, one might say, general esteem and friendship. Its ancient and venerable religious traditions, above all, seem worthy of being mentioned by Us with praise. And We cannot forget, in particular, all that the faith of the Christian populations of Lebanon represents for the Church, expressed in the harmonious diversity of Rites, in the abundance and variety of religious and monastic communities, in numerous activities of an apostolic, educational, cultural, or charitable nature. The Church appreciates and encourages all these efforts of its good sons of Lebanon, and We are happy to be able to express our appreciation for them here, in the presence of their religious leaders. We also greet with the greatest cordiality all those, without distinction of rites or communities, who have wished to manifest, by their presence here, their esteem for the spiritual values of the Church."

[*Latin ed. p. 116*]

The Acts of the Apostolic See – Official Commentary 116 – are a testament, and their benevolence towards Our humble person. The Arab world, to which they belong, revealed itself to Us during Our journey in the Holy Land, displaying spontaneity in their welcome, joyful popular enthusiasm, and religious veneration, which have remained and will forever remain imprinted in Our memory. Therefore, with feelings of profound sympathy, We extend Our greetings to all those – Christians and non-Christians – who have kindly come to welcome Us here today, and We invoke upon them, upon their temporal and spiritual authorities, and upon their noble and beautiful Lebanese homeland, so admirably represented by its President of

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the Republic, the abundance of divine favors. To the Most Excellent Virum Zakir Hussein, President of the Federated States of India, and to the Most Excellent Virum Lai Bahadur Shastri, Prime Minister, who, accompanied by the Most Reverend Cardinal Valeriano Gracias, Archbishop of Bombay, received and greeted Our Blessed Father with kindness at the Bombay airport, known as "Santa Cruz." Mister Vice President, Mister Prime Minister, We rejoice in the honor and pleasure of meeting you. We thank you for your great kindness in coming, at the cost of no little sacrifice, to bid Us welcome to your land, and We salute you and the members of the Government of India with deference and respect. Great indeed is Our joy in finding Ourselves among the Indian people, on the occasion of an important religious event, the International Eucharistic Congress in Bombay. At last, We can come to know this immense and populous land, and to manifest in person Our friendship and admiration to the great and noble people of India, so untiring in its efforts for world peace, so industrious in seeking prosperity in harmony and concord with the other nations of the world. We come as a pilgrim; a pilgrim of peace, of joy, of serenity, and of love. We greet all the Indian people, every man, woman, and child; and We extend Our greeting to all the nations of Asia, to every nation in the world. May they always remember that all men are brothers under the fatherhood of the Divinity; may they learn to love one another, to avoid violating the natural rights of others, and may they ever strive to respect these rights in truth, in justice, and in love.

[*Latin ed. p. 119*]

To the Most Excellent Gentlemen, from the Assembly of Legates among the highest authorities of the Federated States of India.

Gentlemen, Members of the Diplomatic Corps, We feel in Our heart a sentiment of joy and gratitude to see Your Excellencies gathered around Our Person. Indeed, you have not hesitated to travel from New Delhi to this place to do us the courtesy of coming to greet us in the name of the countries you represent. This respectful gesture, be assured, touches us deeply, and it is with all Our heart that We wish to respond to it, by expressing Our sincere wishes for prosperity and well-being for your respective peoples, several of whom, moreover, have representatives with the Holy See, with whom We maintain the most cordial relations.

This meeting of today does not, as you know as well as We, have any political character. Indeed, it is for a purely religious purpose that We have undertaken this journey: We have come among Our sons of the Far East to adore Our Lord Jesus Christ present in the Eucharist. Such is the purpose of this international Congress so nobly welcomed by India. And We have wished to thus thank this prestigious country, of which We cannot forget that it opened itself very early to the preaching of the Gospel and that it has Christian communities that are among the oldest and most venerable.

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Therefore, We have come first of all as pilgrims in the footsteps of the Apostle Saint Thomas and the glorious Saint Francis Xavier, whom the Church celebrates on these days. But We have also come to manifest the esteem, respect, and love that the Catholic Church bears for the populations of the Asian continent, for their civilizations, and for their profoundly religious nature. In this country, which has long fostered a noble tradition of non-violence, We are pleased to think that Our pilgrimage will also have the value of a sign in favor of peace.

Following Our predecessors, We will never tire of asking Almighty God to grant peace to the world; We will always bless the sincere and loyal efforts made to establish concord among men; We will constantly urge the leaders responsible for the destiny of the Peoples to spare no initiative capable of bringing this so desired benefit to humanity; We will never cease to remind that the edifice of Peace can only find solid foundations in truth, justice, and charity.

[*Latin ed. p. 120*]

Acta Apostolicae Sedis - Official Commentary 120, rightly and freely, thus repeating the affirmations of John XXIII in his Encyclical *Pacem in Terris*. As for you, most esteemed gentlemen, who, by virtue of your mission, are more aware than others of the grandeur and fragility of this edifice of good understanding among peoples, We say to you: work also for peace. The entire human race will be grateful to you, and God will bless you. With a generous heart, We invoke His divine assistance upon your persons, upon your families, upon your respective countries, and upon your peaceful endeavors, while We reiterate Our heartfelt gratitude for the honor you have kindly bestowed upon Us, and for the joy that your visit has brought Us. To the most distinguished members of the Eucharistic Committee and to the most distinguished administrators of the city of Bombay.

Eucharistic Congress Members of the Committee and Eucharistic Civic Community.

Congress Committee, We greet you with paternal joy, and We thank you for the cordial welcome you have offered Us during Our visit to the Eucharistic Congress of Bombay. Our heart is filled with admiration and gratitude for your great achievement in preparing and organizing this great international religious event. We thank you most sincerely for the self-sacrificing generosity with which you have dedicated your talents, time, and, in many cases, your personal contributions, to the success of this universal act of worship and veneration of Our Most Blessed Savior in the sacrament of His love for men. Asking Our Eucharistic Master to reward you with His choicest favors and graces, We willingly bestow upon all of you present, upon your families and loved ones, and upon all your collaborators and benefactors, Our special paternal Apostolic Blessing.

Honorable representatives of the Civic Community of this beautiful city

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of Bombay, to you We wish to extend a special word of greeting and thanks. The magnificent site of the Oval and the other Eucharistic Congress preparations could not have been possible without your generous support and collaboration. We thank you from the depths of Our heart, and We invoke upon you and your city abundant blessings and favors of Almighty God. Jai Hind.

[*Latin ed. p. 121*]

Acts of Pope Paul VI, 121: "Let me now speak to you in Italian, so that I may more fully express the sentiments of my heart. This spontaneity finds its reason in wishing to indicate what has most deeply moved me within my heart. I shall make a declaration that I have already made, but which I love to repeat: the Eucharistic Congress was successful because it was well prepared. The merit belongs to those who worked: you, first of all! I would repeat the names of those who have already been mentioned, but I will not do so merely for the sake of saving time. I will add two names: one is that of the unknown soldier, the one whom no one knows and who has received no earthly recognition for his merits, because he worked with his heart and offered only to God his labor; the other is that of your Archbishop, whom I wish to publicly and solemnly thank in the name of the Catholic Church for all that he has done for the Congress. Another impression that I have had in my heart is your fervor, your spontaneity, your devotion. This applies to both Catholics and non-Catholics. It is a lesson that transcends the city of Bombay and extends beyond the moment in which the Congress was celebrated. Your fervor, your devotion, and your spontaneity are a response to the invitation of the Authorities, and especially of the Archbishop, but also a response to the invitation coming from God who speaks to hearts. Children, continue to be faithful to the voice of God, and strive to keep religious ideals alive. You will benefit your homeland, India, and you will help it to become greater. You will benefit the Catholic Church, which will look to Bombay as a beacon of light and hope."

Allocution given in the forum, where the solemn Eucharistic Congress was celebrated, on the occasion of the feast day of Saint Francis Xavier, when six Bishops were consecrated by the Supreme Pontiff.

Venerable Brothers and beloved sons, let us seriously contemplate the fact that Jesus Christ is present. Jesus Christ, alive. Jesus Christ, He Who is the eternal and consubstantial Son of God; Who is also the Son of Mary, true man, our Brother.

[*Latin ed. p. 136*]

To make you good, to make you holy, to make you ever more and more like Himself. You altar boys are the closest ones to Jesus in the Tabernacle, when you serve the priest at Holy Mass. Be pure and good. You must therefore be especially so. I would ask you, and all the other boys and girls,

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to think seriously whether Our Lord is calling you to serve him by means of a vocation. Pray to Jesus to send many good workers into His harvest of souls, to bring men and women to know, love and serve Him here on earth, and to be happy with Him for ever in Heaven. I am going to give you all my blessing. I will ask Our Lord to grant you His richest graces, and to bless also your dear parents, your brothers and sisters, your priests, teachers and all those you love.

To the Most Illustrious Gentlemen and Members of the Consular Corps in Bombay, fulfilling their assigned duties.

Gentlemen, Members of the Consular Corps in Bombay, We are most happy to meet you here in what might be considered Our home in Bombay. The work that you are called to do produces benefits not only for your own countries but also contributes much to the development and progress of this noble nation of India. Mutual respect and cooperation such as yours cannot but produce beneficial results and serve as a further proof of the brotherhood of nations which is a guarantee for peace and prosperity. People everywhere are most desirous of creating an atmosphere in which they are able to grow, develop and progress. We wish you well in your task and We encourage you to bind more securely the bonds that unite all men in the one family of God. Upon you and your work We invoke an abundance of heavenly blessings and graces.

Message to the Rulers and Leaders of Nations, whom the Most Blessed Father implores to dedicate themselves diligently to preserving and safeguarding peace.

At this moment of leaving the soil of India, where We have lived days of fraternity and peace, how can We not think of those regions of the world where, even in these days, peace seems still to be in peril, to urge the rulers and all those upon whom depends the maintenance of this good so precious to all humanity? Concerned by the grave tensions that persist between peoples and even within nations themselves, We have raised Our fervent supplications to Christ, Prince of Peace, that He may remove the obstacles constantly aroused.

[*Latin ed. p. 137*]

137 The Acts of Pope Paul VI, on the path toward a true and lasting reconciliation among men. Threatening shadows continue to weigh upon the world, disturbing the souls of good men, paralyzing honest and constructive energies. As long as these threats remain, tranquility will not reign upon the earth. Therefore, we implore all those whose actions can be decisive for the maintenance and consolidation of peace in the world, to measure the gravity of their responsibilities, and to undertake everything to prevent the outbreak of a new catastrophe, which is always susceptible of degenerating into a global conflict, which would be the ruin of humanity. May God remove the designs of pride, violence, vengeance, and despotism.

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May He, on the contrary, inspire thoughts of peace in all, in politicians, in military men, in promoters of public opinion, in peoples, and in rulers. This is the object of Our most fervent prayer and of Our most ardent wishes. In the port of the aircraft "Santa Cruz," a discourse was delivered before a vast multitude of people, before the Supreme Pontiff boarded the aircraft to return to Italiam. Our visit to the beloved land of India, though of short duration and limited scope, has filled Our heart with joy and satisfaction. The Pope has been given the opportunity to meet the people of India, to admire their virtues and qualities, to appreciate their high talents and generous energies. Our thanks are due, and We offer them, to all those who have contributed to make Our visit such a happy one. First, to His Excellency the President of India, who came to offer Us a personal welcome; then, to the Right Honourable Prime Minister and Members of the Government, who have honored Us by their presence; to the civil authorities of Bombay; to the Organizers of the Congress and all their collaborators; and to the Indian people, who have received Us with such warm and affectionate hospitality. Our particular gratitude goes to Our Beloved Son, the Cardinal Archbishop of Bombay, for his innumerable kindnesses. As for Ourselves, We can only say: Here We leave Our heart! We feel Ourselves to share in a moral citizenship with this land, which We will ever love. With deepest interest, We shall follow its future development, exhorting Our Catholic sons to contribute generously, in loyalty and obedience, to the true progress of India.

[*Latin ed. p. 138*]

4 Acta Apostolicae Sedis — Official Commentary 138 We return to Rome, carrying with Us an unforgettable memory of Our pilgrimage and of all the kindnesses and favours showered upon Us here; as well as a great human and religious confidence in the people of India. Most lovingly, then, do We invoke upon you all the richest and choicest of divine graces. God bless India! Jai Hind! Upon His return, the Supreme Pontiff, having come from India to Italy, touched down at the "Fiumicino" airport of Rome on the tenth of December, after midday, awaited by numerous distinguished officials of the Italian government and by eminent men from both the ecclesiastical and lay orders. The Most Excellent Aldo Moro, President of the Council of Ministers for the administration of public affairs in Italy, greeted the returning Pontiff on behalf of all the citizens of Italy; to whom the Most Blessed Father responded, expressing the sentiments of his heart with these words: "At the very moment, after the indelible emotions of Our pilgrimage in the land of India, that We set foot once again on beloved Italy, a feeling of profound gratitude, joyful and moved together, rises from Our heart towards the Lord, Who has granted Us this incomparable experience. In the radiant light that emanates from the Mystery of the Eucharist, Our encounter with India, a great and noble nation, took place; an encounter that We wished to extend to all the immense regions of India, and furthermore,

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to all the regions of the mysterious and distant East, to its wise and patient peoples, humble and generous, still illuminated by the rays of their ancient civilizations, and yet striving towards the conquests of progress and social order. The brief days of Our sojourn in Bombay, a gateway to India, and the countless and stimulating conversations, held with the authorities and with the various strata of that citizenry, and especially with the beloved children of the Catholic Church, allowed Us to come to know that nation more closely, to appreciate its treasures of art and culture, its testimonies of profound religiosity, its character of noble reserve and distinction, and its moral value. Our heart desired to beat in unison with the heart of an entire people, to share their aspirations and expectations, their sufferings and hopes, their thoughts and intentions; it rejoiced and suffered, trembled and hoped with all those Our children and brothers; and it expanded in universal prayer, embracing the desires and yearnings of all hearts, so that, according to a biblical reminiscence, 'as the earth produces its vegetation, and as a garden...' "

[*Latin ed. p. 139*]

Acts of Pope Paul VI, page 139, reveals the fruits of his efforts, may the Lord cause justice to spring forth and glory to be manifest before all nations. Therefore, we repeat our greeting, mindful and hopeful, to the entire Indian nation, in its individual states and populations; to the civil authorities, who have given us so many demonstrations of their consideration, their courtesy, and their care, doing all that was in their power to make our brief stay in their hospitable land unforgettable and pleasing: may the Lord grant success to their constant efforts to ensure that their populations enjoy the desired fruits of true peace. Our affectionate and heartfelt remembrance also goes to our venerable brothers in the episcopate, to the priests and the faithful, to the flourishing institutions of Catholic life, joyfully engaged in a generous witness of charity and of life to Christ and to His Church. But not separated from our thoughts and prayers, we also embrace our brothers of the various and ancient non-Christian religions: to them also, we offer an expression of our sincere goodwill. And now, we first express to the Honorable Prime Minister our deep pleasure for the noble words with which he wished to welcome us upon our return to the land of Italy. With profound respect, we also offer a due expression of thanks to the distinguished Italian governmental authorities, who, with their deferential and spontaneous presence, make this hour of our return to the sacred memories of Peter all the more pleasing to us, where is our dwelling and the center of Catholic unity; and we cannot withhold a particularly heartfelt and moving wish to Professor Anthony Segni, President of the Italian Republic, whom we believe to be spiritually united with this illustrious gathering of personalities from the fields of politics, culture, and art. We especially greet the distinguished and meritorious members of the diplomatic corps accredited

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in the Eternal City, whose presence testifies to the deferential participation of their respective nations in our pilgrimage. We also feel the pleasant duty to express our pleasure and gratitude to the leaders, pilots, and crews of the aircraft of the two airlines, who made our long journey across two continents so swift, comfortable, and enjoyable. And a special heartfelt thanks goes to all those who cooperated, with generous dedication and with perfect organization, in the complete success of this our missionary journey. 1 Isaiah 61, 11.

[*Latin ed. p. 140*]

Acts of the Apostolic See - Official Commentary 140. While once again presenting to Christ the Lord, King universal of the ages, all the peoples encountered, those that we have traversed, and those who have supported us with their prayers and their auspicious wishes, we are pleased to impart to you who are present here, to our most beloved sons of the City, and to all of humanity, Our Apostolic Blessing, a pledge and reflection of the divine effusions of grace and mercy. The Supreme Pontiff, carried in a sedan chair and greeted with great acclaim by a vast multitude of citizens throughout the journey, traversed the City, publicly receiving homage from the Magistrate of the Roman City, together with a group of administrators, to the Basilica of Saint Chrysogonus in the urban region of Transtyberim. Having entered the Apostolic Palace, He received the homage of the Most Eminent Cardinals in the Hall of Consistory, and, on behalf of all the Fathers, Em. Card. Pizzardo opened His heart to the Most Blessed Father. Finally, entering the private apartments, He briefly addressed the countless faithful gathered in the Piazza of Saint Peter from a window: "Beloved children, we do not know how to thank you. It is not merely an honor that you bestow upon us. We receive it as a proof of your fidelity and adherence to Our Ministry, which has been exercised in these days on such vast geographical and ethnic scales, and in such new ways. To know that you live with us, pray with us, think with us, desire with us, and suffer with us, greatly comforts us, for you must know that these new, great adventures of the Kingdom of God enormously increase Our duties, Our labors, and certainly also the sacrifices that always accompany the service of Christ and His cross. We need comfort, we need faithful children, we need to feel that Rome is truly Christian and Catholic, and that you, as tonight, will always be Our children. May the Lord comfort you. Be joyful, for we announce to you that the brotherhood of man has ever greater boundaries, that the Gospel has opened new paths, that we have encountered on Our roads and in Our footsteps millions of good souls, perhaps innocent in their tribute of enthusiasm and homage. Therefore, pray for these brothers, whether potential or actual; pray for the world. To be faithful Christians today, one must have a great heart, an open heart, a heart that takes on the proportions of the heart of Christ, that is, a heart that loves all men because all are

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children of God. Thus, with us and with Our Blessing."

[*Latin ed. p. 141*]

Acta Pauli Pp. VI 141 CONSTITUTIONES APOSTOLICAE I BOTUCATUENSIS-LINENSIS (ARCHIDIOCESAN) Having withdrawn certain territories from the archdiocese of Botucatu and the diocese of Lins, another episcopal see is established, named "Bauropolitana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of Christ's flock, whose care and solicitude we have received, burdened as we are by the weight of being the leader and teacher of all, according to the divine plan, sometimes requires that, through the division of the territory of the Churches, we allow a new ecclesiastical circumscription to be established, so that more suitable means may be provided for assisting the faithful. Therefore, according to the opinion of the venerable Brother Armandus Lombardi, holding the title of Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, who, with the consent of the venerable Brothers Henry Hector Golland Trindade, Archbishop of Botucatu, and Henry Gelain, Bishop of Lins, proposed to the Apostolic See that another see be established from those mentioned, We, having heard about this matter from our venerable Brothers, Cardinals of the Holy Roman Church, who preside over the Sacred Congregation of the Consistory, decree and order the following.

We separate from the archdiocese of Botucatu the entire territory of the municipalities commonly called Agudos, Boracela, Cabrália Paulista, Duartina, Gália, Lucianópolis, Pederneiras, Piratininga, and that part of the municipality of Bauru which belongs to the same archdiocese; and from the diocese of Lins, the other part of the municipality of Bauru, that is, the district now called Tibiricá, and the entire territory of the municipalities of Arealva, Avai, Iacanga, and from these, we establish a new diocese, named Bauropolitana, to be bounded by the same limits and municipalities as mentioned above, as they are currently defined by civil law.

Furthermore, we withdraw the entire territory of the municipalities, which, according to civil law, are united under the name Conchas, Itaí, and Paranapanema, from the diocese of Sorocoba, and we permanently add them to the archdiocese of Botucatu.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - The official acts concerning the newly founded diocese state that the seat of the Bishop and his residence will be in the city of Bauru; the episcopal chair of the magisterium, however, will be located in the curial temple, also in that city, dedicated to the Holy Spirit, which we shall elevate to the dignity of a cathedral. We grant to this temple, or to the Bauru sacred precinct, all rights and privileges that pertain to it, in addition to the appropriate duties of a major church. Among these, the

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most important are: that the Bishop, together with his Church, shall be subject to the metropolitan jurisdiction of the Archbishop of Botucatu; that a college of canons shall be established for him, although for the present, diocesan consultants will suffice, until, as we shall state in subsequent documents, the college is formally established; that a seminary must be built as soon as possible, and this is a serious obligation, in accordance with common law and the special laws of the Sacred Congregation for Seminaries and Universities: and that students who have distinguished themselves in piety and intellect shall be sent to Rome, to the Pontifical College of the Pian, in Brazil, for philosophical and theological studies. Regarding the episcopal household, we decree that it shall be supported from the revenues of the Curia, with an endowment established by civil authority, from a portion of the assets that, according to canon 1500 of the Code of Canon Law, will accrue to the diocese of Bauru. As soon as these documents are put into effect, priests shall be assigned to that Church, who hold a legitimate benefice or office within its territory; and other clerics and seminarians shall be assigned to it, who have a legitimate domicile there. Finally, the acts and documents concerning the new diocese shall be sent from the Curias of Botucatu and Lins to Bauru, to be kept religiously in the archives. All of these things that we have ordered must be carried out by the venerable Brother Armandus Lombardi, whom we have appointed, or by someone he may delegate, provided that he is a man of ecclesiastical standing. Whoever completes this task shall cause the documents to be drawn up in the customary manner and sent to the Sacred Consistorial Congregation, duly signed and sealed. We intend this Constitution to be effective now and in the future; so that those to whom it pertains shall observe religiously what has been decreed in it, and thus it shall have its full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we hereby repeal all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of an official, shall be kept in the ecclesiastical archives.

[*Latin ed. p. 143*]

The Acts of Paul, page VI, 143, if documents are established with a certain dignity and are signed by a public notary, they shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifteenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-four, in the first year of Our Pontificate. James A. Cardinal Cope□□□, Secretary of the Holy Roman Church. Charles Cardinal Confalonieri, of the Sacred Congregation of Consistorial Affairs, Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, titular Bishop of Caesar. Frederick, Protonotary Apostolic of Palmyra. Apostolic Place. In

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the Apostolic Chancellery, volume CXV, number 21. II. PESQUEIRENSIS - PETROLINENSIS (FLORESTENSIS). After certain territories were taken from the Churches of Pesqueira and Petrolina, a new diocese was established, named "Florestensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since, by the secret counsel and will of God, we are appointed as superiors of the entire Church, so that, in the face of so many evils and dangers threatening mortals, we may make the path to eternity safer, we devote our whole mind and all our care and diligence to this, so that not only do we propose the precepts of the Christian faith to those who need the light of truth, so that they may embrace them, but also we consider the needs and benefits of the faithful, whether by establishing certain boundaries for the Churches, or by appointing Bishops who will govern and rule. In this matter, since it has been proposed to this Apostolic See that certain territories be taken from the Churches of Pesqueira and Petrolina, and a new local diocese be established there, We, after hearing the opinion of the venerable Brothers Ordinaries,

[*Latin ed. p. 144*]

14th Acts of the Apostolic See - Official Commentary concerning matters of interest, including the deliberations of the Cardinals presiding over Consistorial affairs, by Our apostolic authority We decree and command the following. From the diocese of Pesqueira, We detach the entire territory of the municipalities which are commonly known by the following names: Floresta, Belem do Rio São Francisco, Betânia, Custódia, Inajá, Petrolândia, and Tacaratu; and from the diocese of Petrolina, We separate the entire territory of the municipality of Cabroró. With these territories, We establish a new diocese, named Floresta, whose boundaries shall be clearly defined by the regions from which it is formed. The seat of this new ecclesiastical circumscription shall be located in the city of Floresta, where the Bishop shall establish his residence; and the cathedral shall be the temple which the people commonly call "Senhor Bom Jesus dos Aflitos," with the just privileges and rights pertaining to it. We make the diocese of Floresta a suffragan of the metropolitan See of Olinda and Recife, to which the Bishop of Floresta shall be subject. Furthermore, he shall take care to establish a college of Canons for the honor of the Church and of himself; but if this cannot be done immediately, he shall choose diocesan consultants who will assist him with counsel and work. The episcopal table, so-called, shall be provided from: the revenues of the Curia, contributions from the faithful, the endowment assigned by the civil authority, and finally, from the goods which, according to Canon 1500 of the Code of Canon Law, shall be allocated to the diocese of Floresta. The Bishop to whom this See is entrusted shall endeavor to establish at least a small seminary for the reception of boys called to the priesthood, for they are the most verdant hope of the

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Church. This, indeed, is a weighty task for the Bishop. As soon as the constitution of the new diocese is established, priests shall be assigned to that circumscription, in which they hold a benefice or office, and other clerics, as well as seminarians, shall be assigned to it, provided they legitimately reside there. Finally, the acts and documents pertaining to the new diocese shall be sent to its Curia, where they shall be religiously preserved in the archives. Furthermore, all that We have commanded shall be carried out by the Most Reverend Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, who indeed requested that this matter be carried out, or by whomever he may delegate. Upon completion of the matter, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Consistory. We will and desire that this Constitution be effective now and in the future; so that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its force. The validity of this Constitution shall not be impaired by any contrary prescriptions of any kind, since We hereby repeal all such prescriptions. To no one shall leave power to.

[*Latin ed. p. 145*]

The Acts of Pope Paul VI, page 145, paragraph ter: These documents of Our will may be torn or corrupted; nay, even copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and are simultaneously signed by a public notary, shall be considered entirely valid, as if the original were presented. Given in Rome, at St. Peter's, on the fifteenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-four, in the first year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. CHARLES Cardinal CONFALONIERI, of the Sacred Congregation of the Consistory, Secretary. Francis Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary.

III. GARZONENSIS (GARZONENSIS - NEIVENSIS): In the city of Neiva, the church designated as the "Concatedral" is established, and the name "Garzonensis" is added to the diocese.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Concerned for the prosperity of the churches, to whose benefit we desire to contribute in a timely and appropriate manner, we have considered the requests presented to Us by the Most Reverend Brother Joseph Paupini, Archbishop with the title of Sebastopolitan, Apostolic Nuncio in Abasgia and in the Republic of Colombia, so that the city commonly known as Neiva might be granted a concatedral church, and its name be added to the Garzonensis diocese, for the purpose of signifying this. Therefore, after hearing the opinion of Our

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beloved sons, the Most Reverend Cardinals of the Sacred Congregation of the Consistory, and after hearing the Most Reverend Brother Gerard Martínez Madrigal, Bishop...

[*Latin ed. p. 146*]

146. Acts of the Apostolic See – Official Commentary. Concerning the diocese of Garzón, we, with our supreme authority, decree the following: Firstly, that the diocese of Garzón, preserving the dignity of its episcopal see, the church dedicated to the Most Holy Virgin Mary, conceived without original sin, located in the city of Neiva, shall be considered a co-cathedral, with all the rights, honors, privileges, and obligations that pertain to such a sacred building. Secondly, that the diocese of Garzón and its current ecclesiastical superior shall henceforth be called the diocese of Garzón-Neiva. Thirdly, that the Prefect of Garzón-Neiva and his successors shall henceforth be permitted to have their residence in the city of Neiva, if it seems to them to be a good and opportune thing. The execution of these Our decrees shall be overseen by the venerable Brother Joseph Paupini, whom We have appointed, either by himself or through another delegated man, provided that he is established in ecclesiastical dignity. After the matter has been carried out, the same documents shall be drawn up, and a true copy thereof shall be promptly sent to the Sacred Congregation of the Consistory. We will and order that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed in it, and thus it shall obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since We hereby repeal all such prescriptions. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth and twentieth day of the month of February, in the year of Our Lord nineteen hundred and sixty-four, in the first year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Ecclesiastical Council. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Francis John Loco. © Plumbi In Ap. Cane, vol. CXTV, n. 90. H. Ferretti, Proton. Calieri, Proton. Apost. Apost.

[*Latin ed. p. 147*]

Acta Pauli Pp. VI 147 IV. PIURENSIS (CHULUCANENSIS). After certain territories were detached from the diocese of Piura, a "nullius" prelate was established, named "Chulucanas."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE

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EVERLASTING RECORD.

The Venerable Brother Romulus Carboni, Archbishop with the title of Sidon, and Apostolic Nuncio in the Republic of Peru, deeply concerned for the stability and flourishing of the Catholic Church, considered it opportune and conducive to the good of the faithful of Christ, if the territory of the diocese of Piura were to be divided more appropriately, and from it, a new ecclesiastical circumscription were to be established. To this end, after hearing the Venerable Brother Erasmus Hinojosa, Bishop of Piura, he petitioned the Apostolic See. Therefore, We, not doubting that this could be accomplished with considerable benefit, with the supreme and apostolic authority of Ourselves, and with the consent of those who have some right in this matter, or who believe themselves to have such a right, We decree and order the following:

We separate from the diocese of Piura the entire territory of the civil provinces commonly called Morropón, Huancabamba, and Ayabaca, and from these, We establish a "nullius" prelate, to be called Chulucanas, with the same boundaries as the civil provinces from which it is formed. We desire that the seat of the newly established Church be in the city commonly called Chulucanas, and that the prelate's temple be the existing sacred edifice there, dedicated to God in honor of Saint Raymond of Penyafort, with the due rights and privileges; provided, however, that a temple can be built there as soon as it is convenient.

Furthermore, We grant to the Sacred Prelate, in addition to the appropriate rights, the obligations that pertain to his office, according to the common laws. We also decree that the prelate of Chulucanas shall be a suffragan of the metropolitan See of Trujillo, and that the true pastor of that Church shall be the Archbishop of the same metropolitan Church. Among the duties of the Prelate, We declare the following to be of primary importance: to found a seminary according to the ecclesiastical norms and the special laws of the Sacred Congregation for Seminaries and Universities, and to send to Rome, to the Pontifical College of the Piana, students who are outstanding in either intellect or piety, when they have reached the age of majority.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Concerning the official Latin-American commentary, those to be instructed in philosophical and theological disciplines. The praelaticate, which they call, is constituted of the revenues of the Curia, the dues to be given by the civil authority, the contributions of the faithful, and those goods which, according to canon 1500 of the Code of Canon Law, are given to the newly founded praelaticate. Furthermore, it is to be noted that the governance of the Church, the administration, the election of the Capitular Vicar when the See is vacant, and other matters of this kind, must be governed by common laws. At the same

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time, furthermore, as soon as these Letters of Ours are put into effect, the priests of the Church are to be considered as belonging to that territory in which they hold a legitimate benefice or office; and other priests, clerics, and seminarians are to belong to it in which they legitimately reside. Finally, the acts and documents pertaining to the praelaturate "nullius" of Chulucanas are to be sent from the Curia of Piura to Chulucanas, to be kept religiously in the archives. The completion of these Letters of Ours is to be overseen by the venerable Brother Romulus Carboni, whom we have mentioned, or by a person delegated by him, provided that he is constituted in an ecclesiastical dignity. Whoever completes the matter will draw up the appropriate documents and will take care to send them to the Sacred Congregation of the Consistory. We will and desire that this Constitution be effective now and in the future; in such a way that those things which are decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution cannot be opposed by any prescriptions of any kind, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in an ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were shown to be the original. Given at Rome, at St. Peter's, on the fourth day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-four, in the first year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of R.E.

CAROLUS Card. CONPALONIERI, Secretary of the Sacred Congregation of the Consistory.

Francis Tinello, Regent of the Apostolic Chancery.

© Iosephus Rossi, Bishop in title of Palmyrenus, Apostolic Protonotary.

Ioannes Calieri, Apostolic Protonotary.

In Ap. Cane, tab., vol. CXIV, n. .9,9.

[*Latin ed. p. 149*]

Acta Pauli Pp. VI 149 V URBIS BENINENSIS (VARRENSIS) From a certain territory detached from the diocese of Urbs Beninensis, in Nigeria, another diocese is founded, named "Varrensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

The most holy law of Christ, proclaimed on earth so that men might know the right way to live and attain eternal salvation, we desire to be preached everywhere, all the more so in those places where the disseminators of pernicious doctrines are growing stronger day by day.

Since it is easier to carry out this preaching with many churches and

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their sacred prelates, it seemed to Us that a decision should be made by the Sacred Congregation for the Propagation of the Faith, which, with the opinion of the venerable Brother Sergius Pignedoli, Archbishop with the title of Iconiensis and Apostolic Delegate in Media Africa Occidentali, and with the wise counsel of the venerable Brother Patrick Joseph Kelly, Bishop of Urbs Beninensis, proposed that another cathedral seat be established from the territory of the same diocese.

Therefore, by Our supreme and apostolic authority, We separate a civil province from the territory of the diocese of Urbs Beninensis, which is commonly called Warri, and from it We establish a new diocese, to be called Varrensis, which We entrust to the native clergy, and its boundaries shall be as follows: to the north, the diocese of Urbs Beninensis; to the east, the archdiocese of Onitshaensis and the dioceses of Overriensis and Portus Harcurtensis; to the south, the bay of the sea which is now called "Mounths of the Niger"; and finally, to the west, the diocese of Ondoënsis.

We desire that the seat of the Bishop of the new diocese be in the city of Warri, and that the chair of his ministry be placed in the sacred church of the principal city of that province, which We elevate to the rank of a cathedral, with appropriate rights and privileges.

Furthermore, We decree that the sacred prelate of Varrensis, together with his Church, shall be subject to the metropolitan jurisdiction of the Archbishop of Lagosensis, as the ecclesiastical laws establish; that he shall appoint, for a time, from his clergy, a college of consultors to assist him with counsel and help; and that, finally, he shall establish a seminary, at least a small one, insofar as his resources allow, to receive and train those boys who, by the inspiration of God, are called to the priesthood.

Finally, let these Our Letters be brought to effect.

[*Latin ed. p. 150*]

The Acts of the Apostolic See – Official Commentary 150: Let the venerable Brother Sergius Pignedoli, or a priest delegated by him, be brought forward. Whoever has completed the matter shall, according to custom, draw up the documents and send them to the Sacred Congregation for the Propagation of the Faith, duly signed and sealed, as soon as possible. We wish this Constitution to be effective now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to prevail, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages, whether printed or handwritten, of this Constitution, which bear the seal of a person holding a position of authority in the ecclesiastical order, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the

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tenth day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-four, in the first year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Ioannes Calieri, Apostolic Protonotary. *[Reference to a document in the Apostolic Chancery]*

VI. MATRITENSIS: The Cathedral Church of Madrid is raised to the rank of an archiepiscopal seat. PAUL, Bishop, Servant of the Servants of God, for the perpetual memory of the Roman Pontiffs, it has always been the custom and practice to elevate those cathedral churches which, venerable in antiquity, illustrious in monuments, distinguished by the faith and nobility of Christians, and outstanding in their devotion to the Apostolic See, to the rank of archiepiscopal seats.

[*Latin ed. p. 151*]

The Acts of Pope Paul VI, page 151, attest that certain dioceses have merited the granting of archiepiscopal status, a fact to be solemnly declared. Since this could also be affirmed of the diocese of Matritum, we deemed it fitting to enhance the honor and dignity of the archiepiscopal See. Matritum, a large and prosperous city, flourishing with studies and works of the apostolate, is the capital of the nation of Hispaniae, the seat of the republic's magistrates, situated on the banks of the river commonly called Manzanares in Castella Nova. It has been illustrated over the centuries by the deeds of the Catholic kings, as well as by the sanctity of the spouses Isidorus the farmer and Maria, known as "de la Cabeza," and other ecclesiastical men; to which is added the nobility of the study of the liberal arts and sacred and profane sciences, which is sufficiently attested to by the works of the finest artists and by the numerous sacred buildings, distinguished by their size and magnificence. Therefore, having heard those whose interests are involved in this matter, by our supreme and apostolic authority, we elevate the diocese of Matritum to the rank of an archiepiscopal Church, granting it appropriate rights and privileges. We withdraw it from the metropolitan jurisdiction of the Church of Toletanae and declare it subject to the Apostolic See, without any assignment of suffragan bishops. Therefore, we designate the sacred prelate of Matritum with the title of Archbishop, granting him appropriate rights and privileges, of which we recall the following: he may use the sacred pallium, after having requested and obtained it in the sacred Consistory, and he may carry a cross before him, in accordance with the norms of liturgical law. We also elevate the chapter of canons to the rank of the archiepiscopal title, granting it the rights and privileges that belong to such chapters of canons. We command that the venerable Brother Anthony Riberi, Archbishop in title of Darensis and Apostolic Nuncio in the nation of Hispaniae, take care to see that these

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things are carried out, and we grant him the faculty to appoint another man, provided that he is a priest. Whoever completes this task should endeavor to draw up the documents in the customary manner and send them to the Sacred Congregation of the Consistory as soon as possible. We will and order that this Constitution be effective now and in the future; so that those to whom it pertains may religiously observe what has been decreed in it, and thus obtain its full effect. The validity of this Constitution shall not be impaired by any contrary prescriptions of any kind, since we hereby repeal all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of the aforementioned official, shall have full force and effect in ecclesiastical matters.

[*Latin ed. p. 152*]

The Acts of the Apostolic See – Official Commentary 152. Those documents which are drawn up according to the established form and are signed by a public notary shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the twenty-fifth day of March, in the year of Our Lord nineteen hundred and sixty-four, in the first year of Our Pontificate. JAMES A. Card. COPELLO, S. B. E., Chancellor. CHARLES Card. CONFALONIERI, S. Congregation of the Consistory, Secretary. Francis Tinello, Apostolic Chancellor. John Calieri, Protonotary Apostolic. Caesar Federici, Protonotary Apostolic. In Ap. Cane, tab., vol. CXV, n. 18. VII. The BARCINONENSIS Cathedral Church of Barcelona is raised to the rank of an archdiocese. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. With a joyful heart, following the example of Our Predecessors, We strive to honor and elevate those Churches which are venerable for their antiquity and which shine with love for the Christian religion and with faith. We endeavor to do this all the more if the conferred dignity appears to be an incentive to strive for greater things for the benefit of the Church. Since We believe that this can be accomplished today in the Barcinonensis diocese, with Our supreme authority and with the consent of those who have some right in this matter, We separate the cathedral church of Barcinona from the metropolitan jurisdiction of the See of Tarragona and subject it to the Apostolic See, without any assignment of suffragan sees. Therefore, We invest the sacred Antistite of Barcinona with the dignity and title of Archbishop, granting him the rights and privileges, among which it is fitting to mention that he may carry a cross before him, according to the norms of liturgical law, and that he may use the sacred Pallium, after he has requested and obtained it in the Consistory.

[*Latin ed. p. 153*]

The Acts of Pope Paul VI, number 153, are entered. Furthermore, we ele-

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vate the college of Canons to the archiepiscopal dignity, with corresponding rights and privileges. Moreover, we deem it fitting that the venerable Brother Gregory Madrego and Casáus, the Barcinonensis Prelate, be honored with the dignity of Archbishop, with the rights, obligations, and duties proper to Antistites of their order. Furthermore, the venerable Brother Anthony Riberi, Archbishop with the title of Darensis and Apostolic Nuncio in Hispania, shall take care that what we have commanded be carried out, and he is granted the power to delegate another man of the sacerdotal order. Whoever completes this task shall endeavor to draw up the documents in due form and send them promptly to the Sacred Congregation Consistorial. We will and desire that this Constitution be effective now and in the future; indeed, that those things which are decreed by it be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of the man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were shown. Given at Rome, at St. Peter's, on the fifth and twentieth day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-four, in the first year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of State. CHARLES Cardinal CONPALONIERI, Secretary of the Consistorial Congregation. Franciscus Tinello, Apostolic Secretary. Registered in the Apostolic Chancery. © Plumbi In Ap. Cane, tab., vol. CXV, n. 40. Caesar Federici, Apostolic Protonotary. Ioannes Calieri, Apostolic Protonotary.

[*Latin ed. p. 154*]

Acta Apostolicae Sedis - Official Commentary 154. APOSTOLIC LETTER concerning the decoration of the parish church of the Most Holy Name of Jesus Christ, commonly known as "Jesús Nazareno," located in the town of "Atalaya," in the diocese of Saint James of Veraquas, with the title and privileges of a Minor Basilica. PAULUS PP. VI. For the perpetual memory of the matter.

A temple, sublime as a mirror, has risen up to Our Lord Jesus Christ, or, as it is commonly called, "Jesús Nazareno," dedicated in the town of "Atalaya"; this dwelling place of religion calls the faithful, not only from the diocese of Saint James of Veraquas, within whose boundaries it is located, but also from the entire jurisdiction of Panamà, to invoke the divine aid, the Author of human salvation. This devotion has held the hearts of the faithful for quite some time, since the image of Jesus Nazareno had already been venerated in that place in the eighteenth century. The seat of this cult was originally a small hut, but several churches were gradually built there.

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The one that is now visible was constructed between the years 1783 and 1802, but it has been excellently restored, enlarged, and decorated in this century. The most precious treasure of this temple, as we have said, is the image itself, which often excites great fervor in the hearts of the faithful. Indeed, the principal solemnities are celebrated in its honor every year on the Sunday of the Fourth Sunday of Lent, at which time large crowds of the faithful flock to this sanctuary and generously participate in the religious services. Desiring to adorn this most distinguished church with the appropriate dignity, the Venerable Brother Marcus Gregorius Me Grath, Bishop of Saint James of Veraquas, in the name also of the entire clergy and faithful entrusted to his care, requested that we grant it the title and jurisdiction of a Minor Basilica. With these requests, supported by the ample commendation of the Venerable Brother Antoninus Pinci, Archbishop with the title of Taras in Numidia and Apostolic Nuncio in the Republic of Panamà, we willingly decided to comply. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by the force of these Letters, we elevate the parish church of Our Lord Jesus Christ, or, as it is commonly called, "Jesús Nazareno," in the town of "Atalaya," to the dignity of a Minor Basilica, with all the rights and privileges that are properly attached to temples bearing that name.

[*Latin ed. p. 155*]

Acta Pauli PP. VI, 155, notwithstanding any contrary things. These things we decree, establish, and determine, so that these present letters shall forever remain valid and effective; and shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall now and in the future fully support them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone with any authority whatsoever. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the eleventh day of the month of May, in the year 1964, the first of Our pontificate.

HAMLETUS I.

Card. CICOGNANI, appointed by the public authority of the Church, as the principal patron of the affairs of the diocese of Thelesina, or Cerretana, together with Saint Anthony of Padua, Confessor and Doctor of the Church.

PAULUS PP. VI.

For the perpetual memory of this matter.

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"Let us seek grace, and through Mary let us seek it," says Saint Bernard, the most excellent teacher of spiritual life and outstanding herald of the Virgin Mother of God (In Nat. iv. B. M. V., Sermo de aquaeductu, PL 183, 441-442). Following this salutary exhortation, the Christian people of the diocese of Thelesina, or Cerretana, have for a long time cultivated the august Mother of God, called the Graces, whose shrine is a splendid ornament of the episcopal city. Indeed, frequently throughout the year, especially on the second day of July, the faithful of all ages and ranks from almost all the towns and villages of the diocese gather there, in the manner of pilgrims, to participate in the mysteries of religion and to seek the help of the bountiful Lady. Furthermore, mothers who have given birth are accustomed to come there to give thanks to the distributor of graces and to seek her protection. In the same place, in the temple erected in the sixteenth century, there is an image of the blessed Virgin Mary, which the faithful venerate with singular devotion. That image, redeemed with a solemn ceremony with a golden diadem in the year 1893, is presently carried through the parishes of the diocese to foster the piety of the people; and, as we have learned, its effects are truly perceived and are neither few nor light. Wishing to foster Marian devotion, and...

[*Latin ed. p. 156*]

To more amply promote its works and to increase its spiritual benefits, the Venerable Brother Felix Leonardo, Bishop of Thelesina, also known as Cerreta, signifying also the wishes of the clergy, of pious sodalities, of magistrates, and of all the people of God entrusted to his care, requested that We declare the celestial Mother Mary, bearing that very name, as the patroness of his diocese, in addition to Saint Anthony of Padua, under whose protection it had long been placed. Gladly complying with these requests, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, these letters establish and declare, perpetually and in all respects, the Blessed Virgin Mary, full of grace, as the principal patroness before God of the entire diocese of Thelesina, also known as Cerreta, together with Saint Anthony of Padua, Confessor and Doctor of the Church, with all the rights and liturgical privileges pertaining to principal patrons of places, and with the faculty of solemnly celebrating the feast of the Blessed Virgin Mary on the second day of July each year, with the Office and Mass of the feast of the Visitation of the Blessed Virgin Mary. All contrary things notwithstanding. We decree, establish, and ordain that these letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, knowingly

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or unknowingly, shall be considered void and of no effect. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of the month of May, in the year 1964, the first of Our pontificate. & HAMLETUS I. Card. CICOGNANI. Saint Camillus de Lellis, Confessor, is chosen as the patron of the entire region of Abruzzo, equally with Saint Gabriel of the Virgin Most Sorrowful. PAULUS PP. VI. For the perpetual memory of this event. — The inexhaustible source of mercy, Our Savior Jesus Christ, who, while living among men, healed those afflicted with illness and others in distress, as if He were the true shepherd of His flock.

[*Latin ed. p. 157*]

The Acts of Pope Paul VI, page 157, mention that he fostered and strengthened this devotion, and continues to do so through the Church which He established, for it is the duty of this Church to pursue His salvation. Among the children of this most pious Mother, who have most clearly demonstrated such acts of charity, Saint Camillus de Lellis, the founder and legislative father of the Order of Regular Clerics Ministers to the Sick, is rightly renowned. After turning away from the vanities of the world, he devoted himself entirely to God, and with remarkable zeal, he ministered to the sick, with such skill that he established hospitals and founded houses for his Order, through which he spread the fervor of his charity. This man, so outstanding in his holiness and in his love for his sick brothers, was declared the heavenly Patron of all hospitals and of all the sick everywhere by Pope Leo XIII, Our Predecessor, and by Pope Pius X, the heavenly Patron of the associations named after him and those who assist the sick. The faithful of the region of Apulia celebrate him with a special devotion, since he was born there, in Bucciano, within the archdiocese of Chieti, and he also bestowed the riches of his charity upon that people. Therefore, the people of Apulia frequently visit his shrine, located in his birthplace, and they have him as a most present intercessor in heaven, of whom they are proud. Since the three hundred and fiftieth anniversary of the pious death of Saint Camillus is approaching, and celebrations are to be held, the beloved son Charles Mansfeld, the General Prefect of the aforementioned Order, signifying the wishes of the entire religious Family and of many civil authorities, including those who govern municipalities in that land, humbly requested that we declare this illustrious heavenly Companion of the region of Apulia. These requests were strongly supported by Our beloved sons, the Cardinals of the Holy Roman Church, Paul Giobbe, Charles Confalonieri, Hildebrand Antoniutti, James Copello, and by twelve Venerable Archbishops and Bishops of the same region. Therefore, gladly complying with these prayers, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, forever and perpetually, We

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establish and declare Saint Camillus de Lellis, the Confessor, as the heavenly Patron of the entire region of Apulia, equally with Saint Gabriel, already duly chosen, the Patron of the Sorrowful Virgin, with all the honors and liturgical privileges that are due to the principal Patrons of places, according to the institutions of the Church. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever; and shall have and shall produce their full and complete effect.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary to be obtained; and those to whom it pertains, or who may pertain to it, shall fully support it now and forever; and thus it shall be rightly judged and defined; and it shall be null and void from now on, if anything contrary to this, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of the month of June, in the year 1964, in the first year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI for public affairs of the Church.

LETTERS I To His Eminence, Most Reverend Father Joseph, titular of Saint Prisca, Cardinal of the Holy Roman Church, to whom We choose as Legate to preside over the solemnities in Macao, completing the fourth century since the beginning of the missionary work in China.

PAULUS PP. VI

Beloved Son, greetings and Apostolic Benediction.

It is now the fourth century since the missionary work began from the city of Macao, and finally, the blessed entry into China was accomplished. In the annals that recount the spread of the Christian faith, this event is rightly and deservedly considered of singular importance, since, through long and constant efforts, it has yielded extraordinary results and fruits, because the light of the glory of the Gospel has arisen and grown in recent times through vast regions of China and neighboring lands.

Since it has been wisely decided that a solemn commemoration of this event, worthy of its history, should be held in Macao, We have decreed to send, from the Sacred College of Cardinals, as an extraordinary Delegate of the Apostolic See; and, having carefully considered the matter, We entrust you, Beloved Son, with this honorable task, fully confident that, with the praises of your mind and talents, and as a most diligent investigator and knower of the affairs of Macao, you will satisfy the expectations of all and bring lasting joy through the proper management of this matter.

But it is important to Us, at least briefly and in summary, that in Macao,

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[*Latin ed. p. 159*]

The Acts of Pope Paul VI, number 159, concern the spreading of the faith and represent the most suitable means of reviving illustrious endeavors. Already in the year 1557, with the permission of the Chinese magistrates, Macao, a small town built, and shortly thereafter, in 1564, within its walls, a notable and well-organized number of religious men were established, who not only devoted themselves to spiritual matters for the Portuguese and Orientals present there, and provided wise counsel to those missionaries departing for Japan, but also diligently and systematically prepared sacred expeditions to bring the Gospel to the Chinese. At that time, Francis Pérez, Emmanuel Teixeira, and Andrew Pinto of the Society of Jesus established a permanent residence in this town, which was appropriately named after the Holy Name of God, and they established the first connections and relationships with the Chinese, thereby preparing fertile ground for the slow sowing of the Gospel. After numerous and almost always unsuccessful attempts, only two members of the Society of Jesus were finally granted the opportunity to reside permanently within the territory of the Chinese Empire, namely Michael Buggeri and Matthew Ricci, who, having departed from Macao, established their residence in the city of Shiuhing. Who can ignore the magnificent missionary endeavors of Matthew Ricci, who, renowned for his virtue, and highly learned in hidden disciplines and arts, achieved a noble reputation for himself, and in that very city, Peking, converted many, even prominent and learned men, to the doctrine and law of the Christian religion, leaving behind a rich hope for the harvest of the Gospel, which, alas, was thwarted by adverse circumstances? Macao is also worthy of praise for having provided a patient and steadfast refuge for those who sought Christ. Thus, the missionaries who had been expelled from Japan were received there, among whom was Blessed Didacus de Carvalho, who, after later visiting Vietnam, founded a Christian community there, which was later adorned with the palms of martyrs. From there, heralds of the Gospel, thoroughly instructed in ecclesiastical disciplines at the college named after the Mother of God or Saint Paul, departed, who illuminated Cambodia, China Proper, the island of Hainam, and the Celebes Islands with the light of Christian truth. Let those who recall these illustrious deeds of our predecessors in Macao, be inspired to conceive a new zeal for the preservation and widest possible propagation of the Christian faith. This is the nobility that the city has bestowed and bestows; and we firmly believe that this distinguished and glorious service has been granted to it by the most provident God. And it is absolutely necessary that future generations should remain united with the present and with those who came before, in complete harmony, without any interruption. And perhaps,

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[*Latin ed. p. 160*]

Acts of the Apostolic See - Official Commentary. May the immense and proximate region find happiness in milder times; again, Macao, retaining its ancestral glory, will be a faithful refuge, a generous receptacle, a port offering generous hospitality to the Apostles, always victorious in the glory of Christ. Indeed, from the depths of our heart, we invoke light and grace upon you, our beloved Son, from the Father of lights and God of all consolation, that you may faithfully and honorably fulfill the entrusted duty of presiding over the secular festivities of Macao; and to you, and to the most prudent Bishop of Macao, Paul Tavares, and to the magistrates, clergy, and faithful who will be present there, we impart the Apostolic Blessing, a testament to our most heartfelt charity. Given in Rome, at St. Peter's, on the tenth day of the month of November, in the year 1964, in the second year of Our Pontificate. PAULUS PP. VI. To the Archbishops, Bishops, and other Ordinaries of places, Greetings, concerning the sad events and calamitous occurrences that have afflicted that region of Africa. PAULUS PP. VI. Venerable Brothers and beloved sons, greetings and the Apostolic Blessing. — In the Congo, these times have witnessed calamitous events which have caused grievous sorrow to many in that region, and have been the cause of lamentable disasters, which have brought harm to both souls and bodies, have ruined many homes, and have sown the seeds of hatred among the citizens of that nation. We have followed these sad events with anxious concern, and, as you, Venerable Brothers, know, we have, to the extent that it has been given to us, devoted our efforts and care to prevent further disturbances from escalating into extreme and irreparable consequences; and therefore, we urge all to respect the rights of people and to spare bloodshed. Together with you and with the many families who mourn the just loss of so many loved ones, we offer the most fervent prayers to God, that He may grant eternal rest and light to those who have passed away, may He grant solace to the survivors, and may He calm the storms that have ravaged them. With a deeply moved heart, we shall remember—

[*Latin ed. p. 161*]

Acts of Pope Paul VI, 161: Priests, religious brethren, sacred virgins, all of whom, while diligently performing their duties, were often struck down by death, and with their shed blood, demonstrated their charity towards Christ and the Congolese people. Oh, the invincible constancy of these in death! It is fitting that you should recall the generous words of St. Cyprian, praising others who died in Africa for the Catholic faith: "O blessed race! Before you, there was a Church stained with blood, which in our time is adorned with purple; which our brothers honor with their flowers, so that the glorious dignity of the divine martyrs is illuminated by their blood;

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it is pure; now it is made a garden, and roses are not lacking..." Let lilies receive crowns, either white from their works, or purple from their passion. In the camps, there are those who have peace, and those who have war, for which the soldiers of Christ are crowned in heaven. Among all the ministers of Jesus Christ in the Congo, it is clear that they have acted and are acting well, without any earthly aim or reward, so that they may spread the Gospel throughout the regions, with great labor and devotedness, and thus lay the foundations of true human culture, instilling in minds respect and reverence for the dignity of human nature. As soon as the present condition of affairs improves, we have no doubt that they will resume their apostolic work among the Congolese with the same zeal and firmness, who eagerly await them and have given proof of their love and fidelity. The Church is always and everywhere the Kingdom of truth, grace, justice, love, and peace. How can we fail to remember and to remind the Congolese Catholics of this very function and role of the Church in this time of crisis, when their nation so greatly needs the sincere cooperation of its citizens, so that peace and harmony may be established? Supernatural life, the consideration of evangelical truth and the higher law, abundantly flowing from the Sacrifice of the Eucharist, from the sacraments of the Church, and from prayer, a healthy dissemination of the doctrine of natural law, and renewed vigor, will certainly provide suitable and effective support, so that minds may be turned towards the purposes of peace, so that murderous conflicts may finally be appeased and put to an end. Therefore, it must be emphasized above all that prompt remedies should be applied to the conditions of misery, that paths to reconciliation should be opened, and that, following the example of Christ, forgiveness should be given, if necessary. I. St. Cyprian, To the Martyrs and Confessors, Epistle III, 5. II - A. A. s.

[*Latin ed. p. 162*]

Acts of the Apostolic See - Official Commentary 162. Seeing that Our paternal concern extends to all congregations of whatever order, and desiring to bring solace and the hope of good things, We certainly pursue with greater eagerness this youth, for whose establishment and conformity to Christian morals you have undertaken a generous expenditure of effort and resources. Keep it in view; and, as you are accustomed to do, strive that, even in the future, you may devote yourselves with the same zeal to the youth and to their spiritual edification, since you are convinced that leading this province of your concerns is a primary duty. Furthermore, We are not unaware of how much the progress of this nation in civil matters is dear to you, and how diligently you strive to resolve the problems concerning social matters here, according to the principles of Christian doctrine, rooted in the Gospel. It is Our wish, and We earnestly urge you, to continue these efforts, to persevere in this endeavor, and thus, to the best of your ability, to contribute willingly to the betterment of this nation, as far as it

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lies within your power, so that the Church may prepare it for a better age. Faced with such a multitude and accumulation of needs, if human strength is considered, the spirit can certainly falter, and doubt can easily arise, even though generous efforts are made. But, raising our hearts and actions, let us draw from God the light of counsel, the firmness of purpose, the strength of virtue, the patience of the wise, and a certain expectation of the Lord, always serving Him, and thus, brothers, abounding in hope, rejoicing in labor, My beloved, always diligent, steadfast in tribulation, knowing that our labor is not in vain in the Lord. Having said and encouraged these things, We, Venerable Brothers, whose faith, constancy, and prudence We know and esteem, and who, with worthy praise, serve as priests, missionaries, religious women, and laymen, assisting the Ecclesiastical Hierarchy, We invoke the most present heavenly help and protection for all the Christian faithful in the midst of the hardships of life, and We impart to you, as a pledge of this, Our Apostolic Blessing most earnestly and most readily. Given at Rome, at St. Peter's, on the seventh day of the month of December, in the second year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 163*]

163. Acts of Pope Paul VI, Volume III, To the Most Reverend Patriarchs of the Eastern Churches, residing in regions inhabited by Arab peoples, in the year following the journey made by the Most Blessed Father to Palestine. Since Our pilgrimage to Jerusalem, that unique center in the world, where We were received in an unforgettable manner not only by the Christian people but also by all the believers of the Holy Land, Our spirit often returns to those blessed places, remembering with emotion the hours of grace in which, carried by the people of that city, We ascended to the Church of the Resurrection. Providence has allowed Us, as you know, to complete these recent days with a new journey, during which it was granted to Us to fly over the Orient and to revive so many dear memories. This is an opportunity for Us to reiterate to you how, in the Holy Land, We felt the hearts of the Arab Christians, of the Christians of these ancient and venerable Eastern Churches, which, throughout the centuries, through their generosity, their often heroic fidelity, the vigor of their faith nourished by the reading and meditation of the Holy Scriptures, and in the celebrations of their splendid liturgies, have so well testified to Christ. We also felt, beyond Our beloved Christian sons, the hearts of the sons of the great and noble Arab people, who made Us experience in a particularly touching way the depth and delicacy of their traditional hospitality. This hospitality, We know, they manifest on every occasion towards the pilgrims who, coming from all parts of the earth, traverse their country to reach the holy places. Is it not, moreover, for you who have your dwelling in the land that the Lord chose above all others, an even greater requirement to live deeply according to His commandment, the new commandment, that call to unity

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in love and universal brotherhood? We do not ignore that the vicissitudes of history have often, in the past, opposed the Arab peoples to the peoples of the West. The history of all peoples is marked, alas!, by analogous conflicts. Likewise, all know that coexistence and collaboration within

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - The official commentary on the world of Arab Christian and Muslim communities has not always been without difficulties. This reality must not be ignored, but rather clearly understood; it is a necessary condition for improving the current situation, and the past can serve to build the future by helping us avoid past pitfalls, and by helping us to develop and amplify the successes of the past. How can we forget that the great Greek thinkers, translated into Syriac, and then from Syriac into Arabic, sparked a very broad current of thought, marked by great names such as Avicenna, Averroes, and Guazzali? These same works were brought to the knowledge of the West by Arab scholars and became the occasion for a new and exceptional flourishing of human thought. Western culture owes much to Arab culture; the reverse is also true, and the wonderful renaissance of Arab thought and literature in the last century, a renaissance in which great Arab Christian authors played a pioneering role, owes much to its contact with the West. This is a profound law of divine Providence, which has willed us to be different, not to oppose or impose ourselves upon one another, but rather to complement one another in the realm of culture, and to enrich ourselves from our very differences. The Church, which is Catholic, will always strive to respect these cultural differences and to allow them to flourish and express themselves at all levels. But it is not towards the contrasts of the past that our gaze will be fixed. The present and the future offer us a task and a goal that are too noble and too urgent to allow ourselves to be distracted from them. They demand that, having overcome all sterile antagonism, we fully engage in this immense and uplifting effort, which is the building of a more just, more peaceful, and more fraternal world. We are pleased to be able to tell you that our interest in the values of civilization contained in your history, your literature, and your spiritual traditions has now been concretely expressed by the establishment in Rome of cultural institutions that will provide a greater number of our sons with the means to learn your language and everything that it will allow them to better understand you, with the greatest and most loving respect for your personality. We know the problems you face with courage, despite numerous difficulties. First, there is the problem of satisfying the basic needs of a population that is constantly growing. This is the problem of...

[*Latin ed. p. 165*]

The Acts of Pope Paul VI, paragraph 165, concern a more equitable dis-

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tribution and utilization of the land. It also pertains to the provision of healthcare for all, and especially for children. It addresses the very painful situation of those who have been removed from their homes and families. It is the constant effort that must be renewed and furthered in order to raise the standard of living of these people, so that their minds may flourish. It is the necessity of finding teachers and professors to satisfy their needs for instruction, by developing education at its various levels, a development which is one of the fundamental conditions for the future of your countries and for their true and healthy freedom. It is to this common, noble, and fraternal task that all the sons of the Arab world are called, without any distinction. You know that, with as much interest as Our love, We follow your efforts, your difficulties, your successes. The direct contact We had, both in Jerusalem and in Amman, and in other cities of Jordan, with several patriarchs, has renewed between Us and you deep and solid bonds, because they have their root in the center of Our hearts. The religious sentiment so strong in your people encounters in modern life difficulties and obstacles that require, in order to be overcome, a new deepening. Thus, the difficulties will become an occasion for growth and progress towards a flourishing and a fullness of your spiritual and cultural traditions. In this effort to respond to new demands, everywhere, the Christian people need more than ever an enlightened and understanding aid in their tasks, a task that belongs to us all. Be assured that We carry you in Our prayers. We are convinced that there is no real progress, and no true freedom, except in the respect of the order willed by God, and in the adoration of His divine plans. May the Most High grant us to walk firmly and fraternally, as sons of the same Father, on the path He has traced for us in justice and in peace. From the Vatican, December 9, 1964. PAULUS PP. VI.

[*Latin ed. p. 166*]

Acta Apostolicae Sedis - Commentarium Officiale 166

ALLOCUTIONES

I. Ad eos qui ex variis nationibus aderunt.

Coetui primo habito ab Instituto v. d. "Bureau International du Tourisme Social."

Carissimi Domini,

Cum Nos accipimus visitas quae Nos delectant, sicut vestra, et quae praebent gratiam contactus cum personis et activitatibus quae non sunt nobis semper et omnino perfecte notae – cum hae sint occupatae in studiis et actionibus diversis ab illo plano Christiano et religioso qui est proprie noster – contingit nobis ut interrogemus si hae resitationes habeant motivum simplicis amicitiae, vel etiam quaedam praesumpta scientia universalis quae vobis tribueretur. Sed in hoc casu, haec dubitatio statim evanescit, cum intentio quae vestros pedes ad domum Nostram

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duxit, nobis apparet delicata, reverentia plena, et, veritas sit dicenda, profunde iustificata. Vos venitis ad Nos, quia cogitatis, et recte, quod haec visita vobis praebet, plus quam occasionem ad Papam videndum, occasionem ad vosmet ipsos melius cognoscere. Visita ad Papam est quasi speculum. Visita ad Papam est quaedam examen conscientiae quae vos facit quaerere, non vitia, sed virtutes, qualitates et merita eius quae estis et quae repraesentatis. Hoc est quasi professio principiorum, idealium et resolutionum, quae non solum penetrant et nobilitant omnia quae ad vos pertinent, sed vos sublevant ad gradum altioris, ubi animae vestrae intrant in consilium supremum vitae verae et totius, et fiunt simul desiderantes et dignae benedictionis Dei, per Nostram. Hoc ita est vere. Nam "homo spiritualis omnia iudicat," dicit Sanctus Paulus. Missio quae ei committitur eum stat in condicione ut omnia cognoscat, omnia examineat, et omnia dirigat secundum principia et fines ex quibus oritur vera sapientia, sicut haec nobis doctrinae sunt a Christo Domino Nostro, unico nostro Magistro. Propterea, sine arrogare scientiam quae vobis est in campo specifico qui vos tangit, Nos quoque de hac re locuti sumus.

Die 12 mensis decembris a. 1964. 1 Cor. 2, 15.

[*Latin ed. p. 167*]

Acts of Pope Paul VI, 167, concerning our interest, and to say something about him that is not vain, as is fitting for one who considers things from a higher perspective and always with a gaze of benevolence and esteem. Dear Gentlemen, these observations have allowed Us, both in Ourselves and in you, to strengthen the meaning and measure of Our competence to examine your problems, which are those of social tourism, and which you are studying in their international scope and in their complexity: technical, sporting, folkloric, pedagogical, moral, and social. These problems, moreover, are not new to the Papacy. Our predecessors have spoken of them on several occasions, and with great authority. It is enough to recall how Pope Pius XI discerned the moral values of tourism, and highlighted its capacity for the development of the spirit, the opening of the social sense, the reduction of prejudices, the mutual esteem of peoples, personal asceticism, the enrichment of experience, and the elevation of the soul. And Pope John XXIII took up this teaching, rejoicing in the extension of tourism to all classes of society, and in its aptitude to favor knowledge, understanding, mutual aid, and "an increased perception of the fundamental solidarity" of all men. We, too, have had the opportunity, last year in Castelgandolfo and this year in the Vatican, to speak of tourism. Who does not know that the Church has adopted the study of the phenomenon that you represent, considering it from the aspect that is properly that of its ministry, the pastoral aspect? Thus, as you see, We not only feel competent to intervene in the dialectic of your discussions, but We feel obligated to do so, so that We must thank you for requesting this audience and for thus offering Us

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the opportunity to address you. Among the many considerations that the problem of international social tourism, viewed from its pastoral aspect, could suggest to Us, We will, for the most part, limit Ourselves to a few reflections. Tourism allows us to get to know other men, their countries, their diverse and legitimate customs, their civilizations, and the sacred places.

[*Latin ed. p. 168*]

The Acts of the Apostolic See - Official Commentary 168, privileges of their history, and their ways of life, so different according to places and climates. Tourism also reveals the sites and landscapes that help to understand the soul of peoples; it puts us in contact with works of art through which these peoples have expressed themselves. Thus, it expands the circle of knowledge and provides an opportunity to broaden dialogue with men, however diverse the mentalities that characterize them may be. This enrichment, moreover, is not one-sided, but reciprocal: it applies equally to those who welcome and those who visit, opening up new horizons for both to a world external to them that was previously foreign. The first fruit of these relationships, now multiplied, is the discovery of what is common within diversity. It is the human condition of which tourism allows us to take measure, leading from the singular to the universal, bringing each person to discover that the other, however different he may be, is another man, his brother, and thus to better understand what it means to be a man. By bringing peoples and social classes closer together, tourism reveals the rich diversity of this very family that constitutes all of humanity. And in this way, it is an irreplaceable factor of culture and humanism, which breaks down prejudices, discovers the riches of others, leads to their respect, and allows us to borrow from them what is best. Who does not see that, when understood and practiced in this way, tourism is a privileged instrument of education for individuals and for peoples, provided that the desire to know is joined by the desire to understand and to love? Confused by the disparity of customs previously unknown to him, the traveler goes from ignorance and indifference to understanding and sympathy, provided that he is willing to come out of himself and look around with a friendly gaze and a benevolent heart. According to the poet, those who cross the seas change their sky, but not their heart: *Caelum, non animum mutant, qui trans mare currunt.* We hope that many will contradict the pessimism of the old Horace, and that they will return home, the body rested by a beneficial rest, the mind enriched by many discoveries, and the heart broadened by encounters with others, dialogue with people, and openness to their problems. It is a true education in charity that tourism should favor.

[*Latin ed. p. 169*]

Acts of Pope Paul VI, page 169, paragraph. As human relationships mul-

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tiply, they provide an opportunity to manifest greater understanding and true fraternity, through the humble reality of daily life during vacations, if these are experienced in mutual love and selfless assistance. For the traveler who moves about does not necessarily, so to speak, put his usual selfishness and individualism on vacation. He must have a positive will to break out of his isolation – even within the best-organized groups! – so that his journey may be beneficial to him, and allow him to discover the reality of the world and the existence of others. This means that there is a Christian way of traveling, which is true social tourism, where the traveler can give to others, because he is willing to receive, and where, fully a man among other men, he participates in their sorrows and their joys, and lives with them in fraternal love. These are, dear gentlemen, the few reflections that your visit has inspired in Us, and which We have been pleased to communicate to you. Please find in them a sign of the great interest that We take in your activities. Concerning them, as well as concerning your persons and your families, We earnestly invoke the abundance of divine graces, as a pledge of which We give you Our Apostolic Blessing. To the Most Reverend Fathers, Cardinals of the Roman Curia, through the Most Reverend Father, Dean of the Sacred College, with best wishes for a happy and blessed celebration of the Nativity of Our Lord Jesus Christ.

* Thank you, Dean Cardinal, for your greetings and your noble expressions. The Sacred College, of which we greet here this numerous and distinguished part, the noble Ante-Chamber with the Roman Prelature, present here in full for this auspicious meeting, have had an eminent interpreter in the formulation of wishes, which, for their origin and for their meaning, are very dear to Us, and which support with their testimony of fidelity and devotion the human weakness of Our very limited strength; and with the aid of prayers, from which they certainly derive meaning and efficacy, they greatly comfort the grave apostolic ministry to which We are totally dedicated. Thank you for so much kindness and for such spiritual participation in Our humble and pontifical work.

* December 24, 1964.

[*Latin ed. p. 170*]

It is pleasing to note that in these collective greetings, expressed with a single sentiment and a single voice by the lips and heart of the Dean Cardinal, there is the unanimous expression of the Sacred College, to which the Roman Prefecture, with its Heads and other Officials of the various Dicasteries, Offices, Vicariates, Commissions, Administrations, all of which together form that Roman Curia, to which the Pope makes use for the fulfillment of his mission in the guidance and service of the Holy Catholic Church, joins itself. We also take advantage of this beautiful opportunity to reciprocate the best wishes to the most worthy persons present here, and to the various classes and entities that they represent, to which We gladly

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add Our thanks for the work that each one performs in the service of the same Holy See, and for the spirit with which it is certainly accomplished, namely with dedication and assiduity, which look beyond the immediate professional commitment, and aim at the cause of the Kingdom of God, at the prosperity of the holy Church, and at the glory of that Christ, to whom we all wish to serve with faithful love. May it be permitted to us, at a moment like this, when minds are open to words that prose and the haste of ordinary life seek to exclude, to encourage you all, venerable Brothers and beloved Sons, to generous perseverance, to continuous improvement, to a wise effort to give ideal and spiritual value to your respective activities, so that this Our Roman Curia may always appear as an indispensable instrument, an ordered assembly, an exemplary crown around the Chair of Saint Peter in its pastoral office for the good of the holy Church.

A positive and happy outcome of the third Session of the Council. But the words of the Dean Cardinal were not limited to greetings; they also alluded to the salient events of this year of Our Pontificate; and they did so with a benevolent and generous recognition of the positive aspects of the various events mentioned. For this support as well, we must give thanks, pleased that Our work has been able, in some measure, to bring glory to God and benefit to the Church and the world. We must, in particular, thank the Lord for the celebration of the third Session of the Ecumenical Council, which must certainly be considered a positive and happy event. The conclusions, known to you and recently recalled in the words of the Dean Cardinal, are undoubtedly of great importance and contain the promise of fruitful and beneficial applications for the inner vitality of the...

[*Latin ed. p. 171*]

Acta Pauli PP. VI 171. The Church, in order to fulfill its mission in the world. We note with satisfaction that the great conciliar assembly reached these conclusions after long, varied, and difficult discussions; this is an indication of the freedom of judgment and of speech granted, from the very beginning, to the Fathers, and a sign of the lively interest they took in the various matters brought before their consideration. It is therefore not surprising that the course of the discussions sometimes extended longer than expected and were animated by a plurality of opinions; but it would not be accurate to characterize the Council as being marked by internal divisions and opposing tendencies, when a profound and common aspiration for substantial unity and fraternal collaboration guided the individual expressions of the Council, and when a nearly unanimous convergence of opinions magnificently crowned the conclusions themselves. Much time was spent; and, as was noted above, the Council was unable to complete its program, thus making a forthcoming fourth session necessary, which will certainly be the last, and which will give the Church the opportunity to pronounce on matters that concern not only its own thought and its

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internal governance, but also the contemporary world, in which it carries out its mission; therefore, we will witness a very important and significant moment of the pastoral effort characteristic of the Catholic Church, namely, to reconcile its fidelity to its own doctrinal heritage with the loving study of understanding the needs of humanity in their reality, and to assist them with its own unique capacity for help and redemption; indeed, we can say that, from the very commitment itself, firm and consistent with divine and human truths of which the Church is the custodian and teacher, it draws a new and ingenious impetus to offer wise and provident solutions to the problems of modern life. This hope, by divine goodness, will certainly not be disappointed.

The Solicitudes and Sorrows of the Church. If, at this summarizing moment, our gaze were to extend to other events and other aspects of the life of the Church, the review would become very long and not always consoling: we can remain silent about our concerns regarding a certain ease with which, by some, who are also good Catholics, there is a tendency towards a relativism, both ideological and practical, which seeks to resolve the issues proper to Christian life with acquiescence to the easy path of conformity with current profane opinions? Thus, we can forget the always difficult conditions in which the Church finds itself in countries dear to us and hostile to us, where so many elementary freedoms...

[*Latin ed. p. 172*]

Acts of the Apostolic See - Official Commentary 172 are dispensed or denied to the Catholic life, and where the education of youth, especially, is permeated by the denial of God and Christ, and by opposition and discredit to the Catholic Church? And will We not now recall to mind the trials suffered by Our Missionaries and Missionaries, in more than one country, this year? Their severity, which has sometimes reached exile, the torment of innocent and defenseless people, and even bloodshed, deserves the lamentation and deploration of good and upright hearts, and demands from Us praise for those who give Christ the testimony of supreme fidelity. Evils and dangers in the human family. You, Venerable Brothers and Sons, know these unceasing sufferings of the Church itself; and therefore, you will wish to comfort with your prayers these sufferings of the faithful who are far away, and this pain which is proper to Our own heart, and you will also understand the line of Our attitude, equally firm and convinced in the good right of a religion like ours, which, drawing its imperative impulse from the very authority that supports it, promotes respect for civil order and the advancement of all social good, as it is vigilant and ready for every loyal dialogue and every honest adaptation, which guarantees to the Church a simple and dignified fulfillment of its mission. But the observation of certain unhappy aspects, which are nevertheless present in the picture of the present ecclesiastical conditions, would obligate Us to

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indications and analyses not fitting for this serene pre-Christmas season; suffice it to note how even the painful and troubling aspects of the world scene are present in Our spirit, and certainly in yours, where dwells piety for every human misery. If it is proper to love to watch and to be concerned, We will not be insensible to so many evils and so many dangers that weigh upon contemporary society. We allude to the anxieties that plague not a few nations, with unrest and skirmishes, with discord and opposition that threaten peace and compromise the peaceful coexistence, internal and external, of peoples; we allude to certain crises of public morality, and to the emergence and spread of delinquency, for which no one who loves honesty and the dignity of public morals can but be concerned; we allude to the famine that still exists in the world. However, in this fleeting glance at the world, We do not wish to close our eyes to the wonderful spectacle of great, new, and magnificent things that the modern panorama presents to Us. An immense and overwhelming process is changing the face of the earth, as if man...

[*Latin ed. p. 173*]

Acta Pauli PP. VI, 173: "Today, fully, the very first biblical precept is fulfilled: 'Fill the earth and subdue it' (Gen. 1:28)." Behold: new and wondrous instruments of every kind are invented, human labor is strengthened as never before and idealized, riches and fungible goods are multiplied immensely, culture is spread everywhere, diseases and famine are combatted, transportation develops rapidly, the vastness of space is explored, commerce and peoples are brought closer together, nations are freed, liberty and justice are proclaimed, and peace is aspired to as the supreme ideal.

A new and powerful aspiration towards Christ the Savior. This is astonishing. We bless God and congratulate mankind. But something is still lacking, tragically: concord, stability, happiness. The heart of man conceals – and he often confesses it himself – doubt, anxiety, and then hatred, absurdity, despair, death, and nothingness! Observing all the good and all the evil that is in the world, is it not perhaps a new and powerful tension towards Christ the Savior, towards Christmas? We think so. Therefore, all of this only increases and expands Our wishes; for you, for the Church, for our separated brethren, for the entire human society; wishes that hope in Christ sustains, that prayer to Him the Redeemer accompanies, that Our Blessing strengthens and expresses.

III. In the Sistine Chapel, addressed to the Assembly of Representatives of Nations, on the night of the Nativity of Our Lord Jesus Christ, the Most Blessed Father spoke.

"Your Excellencies, Ladies and Gentlemen, welcome to this nocturnal ceremony, so different from others, so intimate and so familial. We are happy with your presence to offer you wishes that We want to be very special and very intense. And, on this occasion that places Us outside of

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any official context, We present to you more heartfelt wishes than ever for your persons, for your missions, and for your respective countries. What emotion it is for Us to consider in each of you a people, a free and sovereign state, a human society: this presence here, so full and so pleasant, freely..." (Gen. 1:28).

* December 25, 1964.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Commentarium Officiale, which conveys all Our immense affection. What emotion for Us to think that a community of nations, through your diplomatic function, is freely and spiritually close to Us: you are, for Us, this night, the world; you are humanity, with which We have the duty and the honor of having friendly relations, and to which We wish to reserve all the best proofs of Our esteem, of Our will for solidarity, for collaboration and for service for the good of civilization and of peace. You are Our family! That is to say, what We hold most dear, because it is to the Nations of which you are "worthy and qualified representatives" that Our universal ministry is dedicated. Therefore, it is in this unique atmosphere of spirituality and intimacy that We dare to confide Our secret to you. The rite that We celebrate in a certain way introduces those who participate in it into the number of those initiated into the mysteries proper to Christianity! These mysteries, you certainly already know them, but at this precious hour you expect Us to announce them to you. It is the announcement of Christmas: such is Our secret. It is from this that the Church lives, it is from here that it draws its millennial tradition, it is here that it finds the justification of its mission in history, it is here that its concern to be present and active in the world is born. You know the face under which the Church presents itself to you; this night, We reveal its heart to you. Here is that heart. We know, We believe that an unprecedented, exceptional and decisive event has taken place in the immense and confused course of human history: God – We say: God, the Word of God – became man. Infinite love has entered into the fabric of human life. The heavens opened; divine transcendence was almost revealed; a will for salvation descended upon the earth; infinite goodness approached us, the profound and ineffable Word of God was expressed in human words, it became the Gospel, a message of joy, of hope and of peace. We would never finish speaking of this fundamental event; merely mentioning it exalts and overwhelms Us. It is so; and Our spirit overflows with joy and strength. We make these confidences to you, dear Gentlemen, because We are celebrating precisely the night of the revelation of Our secret, which is nothing other than faith in the Incarnation. We do not ask you now if you share it – the fact that you

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are here would suggest it, to Our great joy. But We ask you...

[*Latin ed. p. 175*]

The Acts of Pope Paul VI, paragraph 175, simply acknowledges this decisive circumstance: that the Church, and We ourselves, derive Our reason for being from the mystery of Christmas; and that therefore, Our mission is nothing other than the continuation and propagation of the evangelical truth which We commemorate this night. Our sole reason for being and Our unique will consist in spreading love and peace throughout the world. A love and a peace which originate from a higher, inexhaustible source, and which flow to every people, to every man who is willing to receive its most pure and regenerative influence. And We implore you, esteemed gentlemen, who are the qualified intermediaries of Our profane relations with the world, to tell the Nations that you represent, at least this on Our behalf: We are an organism, an organized center, not for some personal interest of a temporal order, but to spread love and peace throughout the world, for its greatest good. We seek, in celebrating Christmas, to embody the meaning of the name Bethlehem, which means the house of bread. We want to be the house of bread. We want to offer to the world the bread of which it is hungry, the material bread to the extent of Our possibilities, and the spiritual bread, remembering that Christ Himself defined Himself as the Bread of Life, because no other knows the needs of men as He does, and no other than He can satisfy them. In this invitation that We make to your mission to bear witness to Ours, your diplomatic function finds, in Our eyes, its opportunity, and an added dignity. And that your persons may be the first to enjoy the message transmitted, a message of love and peace, a message of Christmas, is Our wish.

IV. To the Most Excellent Sir Joseph Jansen, Legate to the Holy See, invested with authority by the Federated States of Germany.

* Your Excellency! It gives Us great satisfaction and joy to welcome you today as the new Ambassador of the Federal Republic of Germany to the Holy See. We congratulate you on thus joining the ranks of those men who uphold the proven tradition of good relations.

* January 5, 1965.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Commentarium Officiale. Those who have cherished and fostered the relations which have existed since time immemorial between the Holy See and your homeland. You, Your Excellency, may be assured that the Holy See is fully capable of understanding the problems which concern Germany today and which characterize its life. With satisfaction, the Holy See notes with what lively interest your homeland follows the Second Vatican Council, and it highly appreciates the contribution which it makes through its bishops, its

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scholars, and through the participation of the Catholic people themselves in its work. In the same way, the Holy See recognizes and commends the active participation of Germany in the great effort to alleviate the suffering in the world, through which it has acquired new respect and goodwill throughout the world. Your homeland may be certain that it will continue to receive our full approval and all the support that we can offer in these noble endeavors. The openness of the German people to such global problems is destined to further develop the bonds of mutual trust and understanding, in an atmosphere that can only be to the satisfaction of all parties. With firm confidence that the high mission which Your Excellency is now undertaking will contribute to fostering and strengthening the existing sincere and cordial relations between the Holy See and Germany, which are beneficial to both partners and are also established by solemn agreements, We invoke for you, for your beloved homeland, and especially for the Most Reverend Federal President, whom We hold in high esteem, the abiding protection and the richest blessings of God.

NUNTII RADIOPHONICI I To all the faithful Christians and to the nations of the world, for the celebration of the Solemnity of the Nativity of Our Lord Jesus Christ. * The recurrence of the feast, always dear and moving, always so sacred and mysterious, of Christmas, to which immediately follows the beginning of the new civil year, brings to Our mind, more than to Our lips, * The 22nd day of the month of December, in the year 1964.

[*Latin ed. p. 177*]

Acts of Pope Paul VI, 177: Greetings, abundant greetings, wonderful greetings, to you all who have the kindness to listen to Our voice; to you, dearest children and brothers, to whom the same faith and the same charity unite us in a common joy and make us participants in the immense wave of sentiments and thoughts that spring from the Christmas mystery; to you, all men, of every age, of every country, of every opinion, to whom, now more than ever, We feel obliged to offer Our esteem, Our affection, and Our solidarity. Truly, Christmas allows Us to experience the essence of Our universal mission, which is to announce the Good News to all men; the Good News that reveals to men their possibility of happiness, of peace, of salvation; and therefore, never as on this day do We feel, not only desirous, but obligated to address to the world Our message of good wishes.

A Message of Brotherhood. This year, Our message, Our good wishes, are of brotherhood. Of brotherhood, men who listen to Us; of a more true, more effective, more universal brotherhood than that which already unites men among themselves. Of brotherhood! We still have in Our hearts the vivid impression of Our recent journey to Bombay. A journey guided by a religious purpose, as is known; but it also took on, for Us, an incomparable human value. We went as strangers and pilgrims to a distant and unknown land; We could have remained strangers and isolated, and only

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surrounded by Our brothers in faith. Instead, We encountered a people. An innumerable people; a festive and overflowing people; it seemed to Us that they represented the vast peoples of India, and with them, those of the entire continent of Asia; not Catholic, it is known, but courteous, open, eager for a glance and a word from the exotic visitor from Rome, as We were. Well, there was a moment of understanding, of fusion of spirits. What those jubilant crowds saw in Us, We do not know. We saw in them a worthy humanity, connected with its millennial cultural traditions, not all Christian, no, but deeply spiritual and, in many respects, good and kind, ancient and young at the same time, today alert and turned towards something that even the astonishing modern progress cannot give, and perhaps can even prevent. A sense of profound sympathy confirmed for Us what Christianity has said for centuries, and that the evolution of civilization proceeds slowly.

[*Latin ed. p. 178*]

Acta Apostolicae Sedis - Official Commentary 178, gradually recognizing and proclaiming: men are brothers. The relationships between men become so easy and numerous that they must resolve into love. The distances are so shortened and almost abolished that love must become universal; the notion of neighbor, which the Gospel of the Good Samaritan already extended beyond conventional boundaries, encompasses the entire human race: all are our neighbors. The evidence, on the one hand, of the needs of others becomes so obvious and imploring, and the possibility of assisting them, on the other hand, grows today in such abundant proportions, that the purpose towards which the construction of civilization must now be directed becomes clear: to organize solidarity among men, so that no one lacks bread and dignity, and so that all may have as their supreme interest the common good. Progress in civilization is discovering as a necessity, as a conquest, what Christ, who became man as we are and our teacher, had already taught us from the pages of his Gospel, which have never been fully understood, nor yet universally applied: "You are all brethren"; 1 that is, equal, that is, in solidarity, that is, obligated to recognize in each of you the reflection of the same heavenly Father, and to mutually promote the attainment of the same destinies: human completeness and divine sonship by grace, in this life, and eternal blessedness in the life to come. Brotherhood, the foundation of modern human coexistence. Today, brotherhood is imperative; friendship is the principle of all modern human coexistence. Instead of seeing in our fellow man a stranger, a rival, an antipathy, an adversary, an enemy, we must learn to see the man, which means a being equal to ourselves, worthy of respect, esteem, assistance, and love, just as we see ourselves. The wonderful words of the holy African doctor resound in our spirit again: *dilatentur spatia caritatis*, that the boundaries of love may be widened. 2 The barriers of selfishness must fall; and the assertion of

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legitimate particular interests must never be offensive to others, nor ever a denial of reasonable sociality. It must be that democracy, to which human coexistence appeals today, opens itself to a universal conception, which transcends the limits and obstacles to a true brotherhood. We know that these conceptions have a wide resonance today in...

1 Matthew 23:8.

2 *Sermo* 69, 1; PL 38, 440.

[*Latin ed. p. 179*]

Acts of Pope Paul VI, 179: The heart of humanity; We believe that, especially, the youth perceive that these are the truths of the future, and they have their foundation in the irreversible process of civilization; they are ideals, but they are not utopian; they are difficult, but they are worthy of study and action. We are in favor of them; We are in favor of the youth, who aspire to make of the world a home for all, and not a system of trenches for implacable discord and continuous struggle. But we also know that these beautiful conceptions are easily fleeting. They dawn in certain hours of history and are immediately obscured by the rising of contrary clouds. The path of true progress is laborious and uncertain. Human resistance in the pursuit of the best experiences discouraging setbacks. Man is unstable. The conquest of truth is arduous. Good is difficult. Hatred is easier than love. Therefore, we would like to make available to the world the inexhaustible and ever-present heritage of divine and human doctrine, and of moral energy, which is the property of Catholicism, to support the efforts of men of good will towards the common good, towards universal peace, towards the brotherhood of all men. Our offer is sincere. The Church is meditating on it in the Ecumenical Council; it draws it from its heart, full of the new love that Christ has kindled in the world, and presents it in humble, friendly gesture to the free acceptance of the modern world, which cannot reject it if it truly loves its own salvation. Obstacles to human brotherhood. We do not ignore the obstacles that continually oppose human brotherhood, and we are saddened to see that they are now in a dialectical phase, which places them in a clearer evidence, and sometimes in a more dangerous efficacy. Before the enchanting sweetness of Christmas, it is not possible to speak of these obstacles, which show the dramatic and frightening aspect of contemporary historical reality; but it is not, however, permissible to remain silent about their threatening presence, in a message such as this, of elementary sincerity. Let us be permitted to briefly indicate some concrete forms, among the many existing and possible, in which the opposition to brotherhood among men manifests itself. We will barely mention them, almost as examples. First: nationalism, which divides peoples by opposing them to one another, raising barriers between them of conflicting ideologies, of closed psychologies, of exclusive interests, of self-sufficient ambitions, when it is not of greedy and domineering imperialisms. This

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enemy of brotherhood...

[*Latin ed. p. 180*]

The Acts of the Apostolic See – Official Commentary, 180, in Uman, today regains vigor. It seemed to have been overcome, at least virtually, after the tragic experience of the last world war; now it rises again. We pray that rulers and peoples will be vigilant, and will moderate this easy inclination towards prestige and emulation; it can once again be fatal. We express the hope that the function of the organizations that have arisen to unite the nations in loyal and reciprocal collaboration, to prevent wars and conflicts, to resolve disputes through patient negotiations and appropriate agreements, to promote the awareness and expression of international law, and, in short, to give peace its stable security and dynamic equilibrium, will be supported and honored by all. Another obstacle, which is also re-emerging, is racism, which separates and opposes the different races that make up the great human family, creating pride, distrust, exclusivism, discrimination, and sometimes oppression, to the detriment of mutual respect and due esteem, which should characterize the different ethnic groups as a peaceful concord of brotherly peoples. Thus, we cannot but look with apprehension at a militarism, directed not towards the legitimate defense of the respective countries and the maintenance of universal peace, but rather towards increasingly powerful and devastating armaments, which require colossal amounts of human energy and resources, fuel the psychology of power and war, and lead to the establishment of peace on the unreliable and inhumane basis of mutual fear. In this regard, we dare to hope that the leaders of the nations will know how to continue with a prudent and magnanimous heart on the path of disarmament, and will generously propose the devolution, even if partial and gradual, of military expenditures to humanitarian purposes, and not only for the benefit of their own states, but also for the benefit of developing countries and those in need: hunger and misery, disease and ignorance still implore help; and We do not hesitate to make Our own again, on this day of goodness and fraternity, the pleading cry of the vast crowds of the poor and suffering, who still today are in need of prompt and substantial assistance. Good and generous men, who can help those who are hungry, those who suffer, those who lie in misery and abandonment, listen in Our voice to that divine and human voice of Christ, our brother in every needy person. The sad and bitter face of discord and hatred. Could we forget, in this sad list of obstacles to brotherhood, classism, which is still so harsh and strong in contemporary society; and the spirit of party and faction, which opposes ideologies, methods, interests, and organizations throughout the very fabric of the various communities?

[*Latin ed. p. 181*]

Acta Pauli Pp. VI 181. On the one hand, these complex and vast social

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phenomena unite men who have common interests; but, on the other hand, they so often create insurmountable chasms between the various human categories, and make of their systematic opposition a reason for life, giving to our society, which is extremely advanced in technical and economic perfection, the sad and bitter face of discord and hatred. Society is not happy because it is not fraternal. We know the enormous difficulties that seem to render insoluble the problems of free and friendly social coexistence. But, as for us, we will not tire of preaching the love of neighbor, as a fundamental principle of a truly human society, and of hoping that the rectitude of thought and the experience of history will lead to a re-evaluation of the principles from which many of the social divisions originate, and to seek in more humane and more true formulations the norms of collective life. Even for this reconstruction of modern society according to the insuppressible needs of peaceful coexistence, of mutual collaboration between the various social classes and between different nations, and of the happiness of living together, our ancient Gospel, opened today to the page of peace on earth for men of good will, has new and living words to offer to human brotherhood.

Just and rightly understood religious freedom. Hearing this message of ours, someone may perhaps ask: Is religion not a cause of division among men? Does not the Catholic religion, especially, with its dogmatism, its demands, and its qualifications, impede easy conversation and spontaneous understanding among people? Oh, yes. Religion, the Catholic religion no less than any other, is an element of distinction among men, just as is language, culture, art, and profession; but it is not, in itself, an element of division. It is true that Christianity, because of the newness of life that it brings into the world, can be a cause of separations and conflicts, arising from what it confers for the good of humanity; the light shines in the darkness; and thus it diversifies the areas of human space. But it is not its nature to fight against men; rather, if anything, it is for men, in the defense of what is sacred and insuppressible within them: the fundamental aspiration to God, and the right to manifest it externally in the due forms of worship. Therefore, the Church cannot but publicly express its regret when this irresistible yearning is prevented, hindered, or even punished by the force of public power, which in this case claims to invade a sphere that is outside its competence. On this matter, which demands a much broader and more reasoned response...

[*Latin ed. p. 182*]

Acts of the Apostolic See - Official Commentary 182. We can, in every way, repeat what the Church proclaims today: true and rightly understood religious freedom; the prohibition of drawing arguments from the beliefs of others, when those beliefs are not contrary to the common good, in order to impose a faith not freely accepted, or to proceed with odious discrimination or undue oppression; the respect for what is true and honorable in

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every religion and in every human opinion, especially with the intention of promoting civil concord and collaboration in every kind of good activity. The truth remains firm, and charity radiates its beneficial splendor. This is, now more than ever, Our program, convinced as we are that the world needs love, that it needs to overcome within itself the bonds of selfishness, that it needs to open itself to sincere, progressive, universal brotherhood. And this is the wish we make to you, upright and good men who listen to Us; and we make it with joy and with hope in the name of He who is the "firstborn of many brethren," Christ the Lord! In this wish, Our heart expands in a universal embrace of paternal charity to all men, for whose redemption the Divine Savior descended to earth. And, in particular, We address Ourselves to Our venerated Brothers and most beloved children, especially to those for whom the feast of Christmas cannot take on an expression of joy and serenity, even outwardly, due to the painful limitations to which they are still subject. We also address Ourselves to the priests, the religious, and the nuns, first and foremost to the most beloved missionaries, of whose anxieties and difficulties We are well aware. We also address Ourselves to all Christian families, to the generous and promising youth, to the innocence of children, to the ardor of adolescents. We include in Our embrace the workers and professionals, with their exhausting and sometimes monotonous daily activities; the sick and the suffering, with their burden of pains, known only to God, who understands and rewards all things; and, in particular, We think of the poor of the whole world; their anxieties and their discouragements evoke an echo of profound sorrow in Our soul. May the newborn Child bring them the consolation of His love and the sweetness of renewed trust; and may He also inspire all those who have the ability and the means – first and foremost those responsible for the public good – to unite in... (Rom. 8, 29).

[*Latin ed. p. 183*]

Acta Pauli PP. VI 183: With a constructive effort, in concrete solidarity, We seek to meet the immense needs of the poor throughout the world, to their hopes, which cannot be left unfulfilled, through new means, with urgent remedies, and with appropriate programs. With this fullness of sentiments, We renew Our wishes, and We pour forth, with all Our heart, upon all of you who listen to Us, and upon the entire human family, Our comforting Apostolic Blessing, a pledge and reflection of the delights of the Divine Infant of Bethlehem.

To the Christifideles of the Federative Republic of Brazil, as the fourth century revolves since the city of Rio de Janeiro was founded.

* Beloved sons and daughters of Brazil. At this solemn moment for all of Brazil, which today celebrates the fourth centenary of the founding of its ancient capital, We also, beloved sons and daughters, wish to participate in your joy, and to address you with some words. We greet the Catholic

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Hierarchy, which, with diligence, seeks always to keep alive the spiritual greatness of a nation that is so dear to Us. We greet the civil authorities, placed at the head of a people of generous soul, and who aspire justly to a situation that is always humanly worthy and of social progress. We greet you, beloved sons and daughters, who hold a place of great affection and esteem in the heart of the Vicar of Christ.

São Sebastião do Rio de Janeiro, an old city, but always modern, is today in celebration, commemorating the fourth centenary of its existence. Faithful to the Catholic Faith since its birth, it has erected a monument to Christ the Redeemer above the Pedras de Gávea, on Mount Corcovado. On the night of October 12, 1931, Marconi, using the wonders of technology, from the port of Genoa, aboard the "Elettra," lit the illumination of that monument. And there is the Image of the Lord, with outstretched arms, protecting this beautiful city, and with it, all of Brazil.

Today also, the Sacred Liturgy recalls in the Gospel of the Holy Mass the imposition of the Name of Jesus upon the Son of Mary, which means Savior. This most holy Name is an adorable name, of infinite merit.

[*Latin ed. p. 184*]

Acts of the Apostolic See - Official Commentary, Volume 184, Thursday. Called Jesus by the Mercy of God, and only by looking to Him is our salvation made possible. In no other, who is not He, declares Peter before the Tribunal of Jerusalem, can there be salvation, because in all the world there is no other name among men, by which we can be saved. 1 He is the Way, the Truth, the Life. Without the Way, we cannot reach the gateway to eternal happiness; without the Truth, we cannot see; without Life, we cannot live. He is the Light that illuminates the world. We, who are inaugurating the new electrical installations of the monument to Christ the Redeemer on Corcovado Mountain, ardently pray that, as a symbol of the graces that, through the most holy Mary, your Patroness, the Lord bestows upon His faithful children, this light, illuminating the city of Rio de Janeiro, may spread throughout all of Brazil. Receive the Light of grace that makes your soul shine, and embrace it as the greatest of treasures, so that Jesus, the Divine Redeemer, may be the Lord of all your hearts and reign forever in the Lands of the Holy Cross. As a pledge of these prayers, We grant Our paternal Apostolic Blessing to the Venerable Archbishop of Rio de Janeiro, Lord Cardinal Cámara, to the Prelates, clergy, religious, civil authorities, and to all of you, Our beloved children of Brazil.

GIVEN IN WRITING TO ALL NATIONS. Congratulate those regions disturbed by the discord of citizens, stained with blood. The vision of an African nation enjoying freedom and striving for its moral, cultural, and economic development remains for our mind as an ideal and a hope, which should find its best modern realization in the Congo. Therefore, the bloody disorders that afflict the Congo resonate all the more painfully in Our heart,

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and the concern of Our pastoral office urges Us to address a heartfelt appeal to all those in charge, so that they may understand that nothing is built through fratricidal struggles, and that only a true peace, founded on truth, justice, charity, and freedom, can prevail. 1 Acts 4:12.

[*Latin ed. p. 185*]

The Acts of Pope Paul VI, number 185, may allow the young Republic of the Congo to build a solid future for its sons and to maintain with honor the place that is due to it in the community of nations. Our thoughts turn to the entire Congolese people, and in particular to all the unfortunate victims of recent events, to all those – without distinction – who have suffered in these tragic circumstances. We cannot forget that among them were also many missionaries, religious men, and religious women, who bore witness even to the shedding of their blood to their fidelity to the Gospel, as well as to their love for the Congolese nation. They had come to devote their best energies to the service of the new nation, and they certainly desired nothing more than its prosperity and peaceful development. We call upon all men of good will to unite their efforts and to combine their energies to thwart discord and hatred, which undermine the very foundations of any society. Too many material and moral ruins have already accumulated. It is time for each one to learn anew to respect his brother, as a son of the same Father. It is time to erect a dam against passions and to prevent their fire from spreading ever closer. The Church, for its part, has not ceased to work towards this end. And in this so painful moment, We solemnly urge all Our sons and all good men to exert themselves by all means in their power to work for peace. We pray that the Almighty may crown their peaceful efforts, and with a generous heart, We bless them. From the Vatican, December 10, 1964. PAUL PP. VI.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Official Commentary

THE TIME FOR THE EUCHARISTIC FAST IS REDUCED.

On the twenty-first day of the month of November in the year 1964, during the public session of the Ecumenical Council, which was presided over by the Supreme Pontiff himself, the Most Reverend Father Pericles Felici, Secretary General of the Most Holy Council, announced to the Conciliar Fathers and others present a new concession from the Blessed Father concerning the Eucharistic fast. This concession is concluded with these terms: Having considered the difficulties in many regions regarding the Eucharistic fast, the Supreme Pontiff, graciously consenting, grants the requests of the Bishops so that the fast concerning solid foods be reduced to one hour before the Holy Communion, both for priests and for the faithful. In this concession, the use of alcoholic beverages is also included, provided that

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due moderation is observed.

[*Latin ed. p. 187*]

Acts of Pope Paul VI, Document 187: DECLARATION Concerning the Interpretation of No. 23 in the Motu Proprio "Pastorale Munus." To remove all doubt regarding the interpretation of No. 23 in the Apostolic Letter "Pastorale Munus," issued on November 30, 1963, by Motu Proprio, and concerning the faculties and certain privileges granted to Bishops, the Supreme Pontiff, Paul VI, has deigned to approve and publish the following new formulation of the text of the aforementioned paragraph: "23. It is permitted that, in the presence of a grave reason, an interrogation of the unfaithful spouse may be made before the baptism of the party who is converted; as well as, for the same grave reason, a dispensation from the interrogation, whether before or after the baptism of the party who is converted; provided that, in this case, it must be established, at least through a summary and extrajudicial process, that the interrogation cannot be made, or would be useless." November 28, 1964.

[*Latin ed. p. 188*]

Acts of the Apostolic See, Official Commentary, 188. The Most Holy and Sacred Ecumenical Council. The Fourth Session of the Second Vatican Ecumenical Council. VATICAN. The period is indicated. His Holiness, Our Most Holy Father Paul VI, having deigned to grant an audience this day, has determined that the fourth session of the Second Vatican Ecumenical Council shall commence on the fourteenth day of the month of September, in the feast of the Exaltation of the Holy Cross, in the year 1965; and that, upon the completion of this period, the aforementioned Council shall be concluded. From the Buildings of the Vatican, on the fourth day of the month of January, in the year 1965. Hamletus I, Cardinal CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 189*]

Sacred Congregational Acts 189

SACRED CONGREGATION CONSISTORIAL

I. PROVISIONS FOR CHURCHES

Most Holy Lord Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with new pastors, namely:

On October 30, 1964, — He appointed the Reverend Daniel Hérlihy, of the clergy of the diocese of Kerry, as the pastor of the Cathedral Church of Ferns, and designated him an Urban Titular Bishop, moderator of the

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Pontifical College of Irishmen in the City.

On November 9. — He appointed the Reverend Joseph F. Donnelly, of the archdiocese of Hartford, as the pastor of the titular episcopal church of Nabala, and designated him an Auxiliary Bishop to the Most Reverend Henry Joseph O'Brien, Archbishop of Hartford.

On November 11. — He appointed the Reverend Joseph Marafini, an Urban Titular Bishop, as the pastor of the Cathedral Church of Verulana-Frusinate, and designated him rector of the diocesan seminary of Veliterna.

On November 15. — He appointed the Reverend Gabriel Matagrin, General Vicar of the archdiocese of Lyons, as the pastor of the titular episcopal church of Floriano, and designated him an Auxiliary Bishop to the Eminence Peter S. R. E. Cardinal Gerlier, Archbishop of Lyons, now deceased.

On November 25. — He appointed the Most Reverend Fortunatus Zoppas, formerly Bishop of Nuceria Paganorum, as the pastor of the titular episcopal church of Siccenna.

On December 8. — He appointed the Reverend Michael Foylan, General Vicar of the diocese of Dunkeld, as the pastor of the Cathedral Church of Aberdeen.

— He appointed the Reverend Francis Thomson, of the archdiocese of St. Andrews and Edinburgh, as the pastor of the Cathedral Church of Motherwell, and designated him moderator of the college known as "Blairs," dedicated to St. Mary.

— He appointed the Reverend Joseph Francis Cleary, of the archdiocese of Birmingham, as the pastor of the titular episcopal church of Cresima, and designated him a canon of the church of SS. Maria and Ioannes in the town commonly known as "Wolverhampton."

[*Latin ed. p. 190*]

Acts of the Apostolic See - Official Commentary 190. The Most Reverend Father Dominic Joseph Grimshaw, Archbishop of Birmingham, appointed Auxiliary Bishop. On the 12th of the month. — To the Cathedral Church of Carolopolis, the Most Reverend Father Ernest L. Unterkoefler, formerly titular Bishop of Leopoldina, on the 6th of January, 1965. — To the titular episcopal Church of Sebarga, the Most Reverend Father Mauritius Raspini, formerly Bishop of Oppido.

DECREE OF THE BISHOPS OF MELPHI AND RAPOLLA Concerning the Union of Diocesan Curias, for the promotion of the spiritual good of the faithful, it is most fitting that those matters pertaining to ecclesiastical governance in any diocese be duly ordered and arranged, according to the circumstances of time and place. However, in the dioceses of Melphi and Rapolla, which are perpetually united with each other, it has become difficult for the Ordinary to maintain two episcopal curias, due to the increasing scarcity of clergy. Therefore, Our Holy Father Paul, by Divine

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Providence, in order that the needs of the aforementioned churches may be more suitably addressed in the present circumstances, by the present Consistorial Decree, which shall be valid as if issued by an Apostolic Letter with the papal seal, has decided and decreed that for the dioceses of Melphi and Rapolla, there shall be a single diocesan curia, to be established in the city of Melphi, under the Most Reverend Father Dominic Petroni, Bishop of Melphi and Rapolla, with the power to carry out this union in the manner that he, according to his prudence, judges to be most suitable. Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 1st day of February, in the year 1964.

CAROLUS Card. GONFALONIERI, Secretary.

L. Ei

Francis Francis Carpino, Archbishop titular of Serdica, Assistant.

[*Latin ed. p. 191*]

The Sacred Congregation for Seminaries and Universities DECREE: The Faculties of Sacred Theology and Scholastic Philosophy, directed by the Society of Jesus at Heythrop, are canonically erected as the "Heythrop Athenaeum for Ecclesiastical Studies," open to all. From the year 1616, most learned and illustrious masters of the Society of Jesus, without detriment to their Order, have trained students in the Heythrop College among the most noble people of England, diligently investigating the truth and justice of God, using all the resources of human science. To suitably honor this seat of higher studies, the Apostolic See granted it the right to confer academic degrees in both theology and philosophy, to those candidates who, according to the Apostolic Constitution "Deus scientiarum Dominus" and the accompanying "Ordinances," have successfully completed their studies there, both in writing and orally, in the year 1932. Now, at the request of the entire Hierarchy of England and Wales, the Sacred Congregation for Seminaries and Universities, after duly considering the arrangements for administration and teaching, with the most willing approval of His Most Holy Father Paul VI, by the authority granted to it by the same Holiness, for the glory of God, for the honor of the Catholic Church, and for the abundant benefit of all the dioceses of Great Britain, erects and declares erected the "Heythrop Athenaeum for Ecclesiastical Studies," or "Heythrop Faculties of Theology and Philosophy," with the right to confer academic degrees; and entrusts it to the distinguished Fathers of the Society of Jesus, who will academically govern it, so that it is placed under the direction of the Most Reverend Archbishop of Westminster for the time being, exercising the office of Grand Chancellor, and also under the Reverend Provincial Superior of the Society of Jesus in England, fulfilling the office of Vice-Grand Chancellor, furthermore stipulating that elected Professors may also be chosen from outside the

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Society of Jesus to properly instruct the students in sacred disciplines.

[*Latin ed. p. 192*]

Acts of the Apostolic See – Official Commentary 192, observing most strictly the norms of the Apostolic Constitution "Deus scientiarum Dominus" and the annexed "Ordinances," as well as the special "agreement" between the Sacred Hierarchy of England and Wales and the Society of Jesus, initiated and approved by the same Sacred Congregation on the tenth of November, in the year of Our Lord 1964, and the particular "Statutes" which must be approved by this very Sacred Dicastery, by which the didactic-scientific life of the Faculties is absolutely regulated, especially with regard to the program of studies, scientific exercises, oral and written examinations, and the preparation of doctoral dissortations, with all other legally binding matters observed; to the contrary, whatever may be, notwithstanding. Rome, from the offices of the Sacred Congregation, on this twenty-eighth day of November, in the year of Our Lord 1964, in the feast of Saint Catherine. © IOSEPHUS Card. PIZZABDO, Bishop of Alba, Prefect. L. Ei Sf Dinus Staffa, Archbishop titular of Caesarea in Palestine, from the Secretariat II. DECREE: The Faculty of Sacred Theology is canonically established in the Canadian Catholic University of Studies in Sherbrooke. Knowledge of the above matters occupies the first place in the studies of men, whose hearts are restless until they find rest in the immortal and invisible God, "with whom there is no change, nor shadow of turning"; therefore, when Christ Jesus entered the world, He brought it about that through the historical Incarnation of the Word of God "in the fullness of time," we might be "drawn into the love of the invisible." This most noble aim, the Catholic University of Studies in Sherbrooke, canonically established on the twenty-first day of the month of November in the year of the restoration of health one thousand nine hundred and fifty-seven, having wisely laid the foundations of those schools, which primarily instill in students those notions by which, strengthened, men may understand the divine Revelation and the dispensation of eternal salvation, both to the sacred oracles and the wisdom of the saints, and to the inaccessible God, and to men...

[*Latin ed. p. 193*]

The Sacred Congregation for Seminaries and Universities, with the utmost diligence, seeks to investigate, more deeply, more completely, and more effectively, the natural aspects pertaining to the illustration of matters, according to the traditional formula: "faith seeking understanding." After the Metropolitan of Sherbrooke, together with the suffragan bishops, had most earnestly requested the establishment of a Faculty in the flourishing University, the Sacred Congregation for Seminaries and Universities, with the most benevolent approval of His Most Holy Lordship,

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Pope Paul VI, by the authority granted to it by the same Holiness, for the glory of God and the honor of the Holy Church, by the present document erects and declares erected the "Faculty of Sacred Theology in the Catholic University of Studies of Sherbrooke," granting to it all the honors, rights, offices, privileges, and obligations pertaining to similar sacred institutions of learning; and the six-year curriculum of studies shall be arranged so that, after four years, a Bachelor's degree, after five years a License, and after six years a Doctorate may be conferred upon those students who have most perfectly fulfilled both the provisions of the Apostolic Constitution "Deus scientiarum Dominus" and the special statutes, to be approved by the same Sacred Congregation, with all other legal provisions remaining in force; to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation, on the thirty-third day of November, in the year of Our Lord 1964, in the feast of Saint Andrew the Apostle.

SB JOSEPHUS Card. PIZZARDO, Bishop of Alba, Prefect.

© S. f Dinus Staffa, Archbishop titular of Caesarea in Palaestra.

Secretis 13 - A. A. S.

[*Latin ed. p. 194*]

Acts of the Apostolic See - Official Commentary 194, DIARY OF THE ROMAN CURIA, Tuesday, January 5, 1965. The Holy Father, Paul VI, received, in a solemn Audience, His Excellency, Dr. JOSEFJANSEN, Extraordinary and Plenipotentiary Ambassador of the Federal Republic of Germany, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, November 24, 1964, in the Palace of the Holy Congregations, the preparatory session of the Sacred Congregation of Rites was held, in the presence of the Most Reverend Cardinal Arcadio M. Larraona, Prefect of the aforementioned Sacred Congregation, and promoter of the cause of the Servant of God, Francesco Giuseppe Rudigier, Bishop of Linz, in which the Reverend Prelates, officials and theological consultants discussed the heroic virtues of the aforementioned Servant of God.

On Tuesday, December 1, 1964, in the Apostolic Palace at the Vatican, the ordinary session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates, officials, discussed the introduction of the cause of the Servants of God: Giorgio Darboy, Archbishop of Paris; Matteo Enrico Planchat, priest of the Congregation of the Sons of Saint Vincent, and companions, who were, as it is asserted, killed in hatred of the faith, in the year 1871. They also examined the report of the theological censors regarding the writings of the Servants of God: 1. Michele Wittmann, titular Bishop of Miletopolis, Auxiliary of Ratisbon; 2. Giovanni Battista Mazzucconi, priest of the Pontifical Institute of Foreign Missions; 3. Eugenia Ravasco, foundress of the Institute of the

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Daughters of the Sacred Hearts of Jesus and Mary; 4. Luisa Mazzotta, a young woman living in the world.

On Tuesday, December 1, 1964, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend Lords Cardinals, the Reverend Prelates, officials, and theological consultants discussed the heroic virtues of the Servant of God, Giuseppe Benedetto Dusmet, Cassinese monk of the Order of Saint Benedict, Archbishop of Catania, and Cardinal of the Holy Roman Church.

[*Latin ed. p. 195*]

From the Diary of the Roman Curia, 195. Then, the reports of the theological censors concerning the writings of the following were examined: 1. Maurizio Tornay, a priest and professor of the Order of the Regular Canons of Saint Augustine, of the Congregation of Saints Nicholas and Bernard; 2. Maria Anna (Maria Ester Blondin), the foundress of the Congregation of the Sisters of Saint Anne.

SECRETARY OF STATE: By Apostolic Briefs, the Holy Father Paul V I, reigning happily, deigned to appoint:

Assistants to the Papal Throne:

October 6, 1964. His Excellency, Reverend Monsignor Enrico Martino Mekkelholt, titular Bishop of Dausara.

October 31. His Excellency, Reverend Monsignor Giovanni Teodoro Suhr, titular Bishop of Apisa Maggiore.

November 9. His Excellency, Reverend Monsignor Tommaso Rocco Agniswami, Bishop of Kottar.

Apostolic Protonotaries, as if participating:

September 18, 1964. Monsignor Michele Descamps (Paris).

October 12. Monsignor Simeone Desoloc y Legion (Borongan).

November 6. Monsignor Leone Hildebrandt (Gary).

November 7. Monsignor Edmondo Cody (Boise City).

November 9. Monsignor Giuseppe Plettenberg (Fulda).

November 9. Monsignor Giuseppe Fitzgibbons (Boston).

November 9. Monsignor Giovanni Phelan (Boston).

November 9. Monsignor Tommaso O'Reilly (Cheyenne).

November 14. Monsignor Michele Corr (Newark).

November 14. Monsignor Antonio Tralka (Newark).

November 14. Monsignor Giuseppe M. Fernandes (São João del Rei).

By Letters from the Secretary of State, the Holy Father Paul V I, reigning happily, deigned to appoint:

October 26, 1964. The Most Reverend and Reverend Monsignor Cesare Federici, Prelate Emeritus of the Sacred Apostolic Penitentiary.

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December 29. The Most Reverend and Reverend Monsignor Giuseppe Damizia; and the Reverend Fathers Ulrico Beste, of the Benedictines, and Giuseppe Leonardi, of the Carmelites, Consultors of the Sacred Congregation for the Discipline of the Sacraments.

[*Latin ed. p. 196*]

Acts of the Apostolic See - Official Commentary, 196, January 13, 1965. The Most Reverend and Venerable Monsignor Parisella Alfred, Under-Secretary of the Sacred Congregation for Seminaries and Universities. By tickets from the Secretariat of State, the Holy Father Paul V, happily reigning, deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness:

6, 13, 20, 29, 3, July, August, 1963.

Monsignor Abolafia Giuseppe Leone (Melo).

Monsignor Lillig Arturo (Trier).

Monsignor Delgado Butrón Santiago (Arequipa).

Monsignor Ramos Machado Luigi (Feira de Santana).

Monsignor Arízaga Carrera Riccardo (Piura).

Monsignor Santos García Gesù (Piura).

Monsignor Hamel Giovanni Roberto (Québec).

Monsignor Holzapfel Giuseppe (Regensburg).

Monsignor Cadieux Giovanni Dionisio (Valleyfield).

Monsignor Lebeuf Paolo (Valleyfield).

Monsignor Sauvé Alfred (Valleyfield).

Monsignor Burkardt Aroldo (Altoona-Johnstown).

Monsignor Marzen Giuseppe (Amarillo).

Monsignor Kuehner Raffaele (Fort Wayne-South Bend).

Monsignor de Runtz Clarenzio (Kansas City in Kansas).

Monsignor Zwinger Leonardo (Sioux Falls).

Monsignor Connelly Giacomo (Hartford).

Monsignor Mullen Guglielmo (Hartford).

Monsignor O'Donohue Vincenzo (Saint Catharines).

Monsignor Coelho De Andrade Alcibiade (São Salvador da Bahia).

Monsignor De Almeida Carneiro Fernando (São Salvador da Bahia).

Monsignor De Souza Florisvaldo Giuseppe (São Salvador da Bahia).

Monsignor D'Ultra Gaeschlin Carlo (São Salvador da Bahia).

Monsignor Mesquita Rubens (São Salvador da Bahia).

Monsignor Moreira De Freitas Odilon (São Salvador da Bahia).

Monsignor Rosa Antonio Gaetano (São Salvador da Bahia).

Monsignor Santos Prata Juárez (São Salvador da Bahia).

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Monsignor Silvino dos Reis Francesco (São Salvador da Bahia).

September 14:

Monsignor Alampi Gregory (Reggio Calabria).

Monsignor Arcudi Anthony (Reggio Calabria).

Monsignor Bergamo Santo (Reggio Calabria).

Monsignor Cassone Giuseppe (Reggio Calabria).

Monsignor Gangemi Francesco (Reggio Calabria).

Monsignor Lembo Vincenzo (Reggio Calabria).

[*Latin ed. p. 197*]

Diary, of the Roman Curia, September 14, 1963.

Monsignor Anthony Meduri (Reggio Calabria).

Monsignor Ruggero Cavaliere (Barletta).

Monsignor Giuseppe D'Amato (Barletta).

Monsignor Vincenzo Musicco (Trani).

Monsignor Nicola Pizzi (Bisceglie).

Monsignor Filippo Cremonini (Bologna).

Monsignor Emilio Immoos (Botucatú).

Monsignor Giorgio A. Martinelli (Botucatú).

Monsignor Giuseppe Brokhage (Indianapolis).

Monsignor Carlo Köster (Indianapolis).

Monsignor Carlo Ross (Indianapolis).

Monsignor Carlo Neves Calabria (Nazaré).

Monsignor Giovanni D'Avila Moreira Lima (São Sebastião do Rio de Janeiro).

Monsignor Luigi Ewerton de Almeida (São Sebastião do Rio de Janeiro).

Monsignor Fernando Bernier (Sainte-Anne-de-la-Pocatière).

Monsignor Anthony Mucciolo (Sorocaba).

Monsignor Luigi Fuchs (Vitoria).

Monsignor Paolo Rautenstrauch (Vitoria).

Monsignor Guglielmo Schmitz (Vitoria).

Monsignor Enrico Antonio Zamperetti (Vitoria).

October 5.

Monsignor Giovanni Broccardo (Belém do Pará).

Monsignor Francesco Battista Dos Santos (Governador Valadares).

Monsignor Pietro Maia Saraiva (Nova Friburgo).

Monsignor Edoardo Rodrigues Machado (Palmas).

Monsignor Guglielmo Fitzgerald (Trenton).

Monsignor Tommaso Frain (Trenton).

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Monsignor Maurizio Griffin (Trenton).
October 11.
Monsignor Pietro Yrigan y Lentejas (Borongan).
Monsignor Paolo Giovanni Connelly (Des Moines).
Monsignor Bartolomeo Kane (Des Moines).
Monsignor Stefano Kane (Des Moines).
Monsignor Giacomo Leone Mackin (Des Moines).
Monsignor Giovanni Giuseppe McIlhon (Des Moines).
Monsignor Pietro McStay (Des Moines).
Monsignor Edoardo Bernardo Pfeffer (Des Moines).
Monsignor Stanislao Durka (Paterson).
Monsignor Giovanni McHugh (Paterson).
Monsignor Vincenzo Puma (Paterson).
Monsignor Francesco Rodimer (Paterson).
Monsignor Guglielmo Martin (San Antonio).
Monsignor Giovanni McDonald (San Antonio).
Monsignor Giuseppe Nowak (San Antonio).
Monsignor Tommaso Soto Pidal (Santander).
October 18.
Monsignor Vittorio Pereda (Chiclayo).
October 19.
Monsignor Pietro Pizzolato Omega (Mar del Plata).
Monsignor Carlo Ardila Garda (Socorro y San Gil).

[*Latin ed. p. 198*]

Acta, Apostolicae Sedis - Official Commentary 198, 1963.
Most Reverend Genuario Guglielmo Antonio (Bridgeport).
Most Reverend Tetreault Giovanni Carlo (Bridgeport).
Most Reverend Gondim Lossio Rubens (Crato).
Most Reverend Fitzpatrick Francesco (Jefferson City).
Most Reverend Morrell Giuseppe (Jefferson City).
Most Reverend Sommer Girolamo (Jefferson City).
Most Reverend Rawden Giovanni A. (Los Angeles).
Most Reverend Sokol Andrea (Passaic).
Most Reverend Antuña Avelino Ambrogio (Villa Maria).
Most Reverend Luque Giovanni Secondo (Villa Maria).
Most Reverend Gutiérrez Giovanni Geremia (Villa Maria).
Most Reverend Quinteros Efrain (Villa Maria).
Most Reverend Del Valle Espinoza Luigi (Antofagasta).

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Most Reverend De Vasconcellos Viana Jomar (Campos).

Most Reverend Milia Antonio (Ogdensburg).

November 2.

Most Reverend Bernacchia Giuseppe (Fermo).

Most Reverend Contigiani Secondo (Fermo).

Most Reverend Ferranti Quinto (Fermo).

Most Reverend Fortunati Giacomo (Fermo).

Most Reverend Zega Luigi (Fermo).

November 14.

Most Reverend Jeantet Cesare (Aosta).

Most Reverend Gonçalves Luigi Maria G. (Jaboticabal).

Most Reverend Wimmer Luigi (Salzburg).

Most Reverend Trancoso Vieira Costantino (Säo Luís do Maranhäo).

Most Reverend Barbalho Uchôa Sobrinho Giovanni (Sao Sebastiäo do Rio de Janeiro).

Most Reverend Theogenes Gondim Giuseppe (São Sebastião do Rio de Janeiro).

Most Reverend Rocchetti Umberto (Senigallia).

Most Reverend Borrelli Francesco (Sessa Aurunca).

Most Reverend Razzino Salvatore (Sessa Aurunca).

Most Reverend Czajkowski Venceslao (Toledo in America).

Most Reverend Dunn Edoardo (Toledo in America).

Most Reverend Ernst Lorenzo (Toledo in America).

Most Reverend Herr Edoardo (Toledo in America).

Most Reverend Metzger Alfredo (Toledo in America).

Most Reverend Myers Giuseppe (Toledo in America).

Most Reverend Sprenger Alberto (Toledo in America).

Most Reverend Walter Luigi (Toledo in America).

Most Reverend Walz Michele (Toledo in America).

Most Reverend Bolognani Evaristo (Trento).

Most Reverend Costanzi Giovanni (Trento).

Most Reverend Cristofolini Giorgio (Trento).

Most Reverend Dallabrida Rino (Trento).

Most Reverend Degasperi Giovanni (Trento).

Most Reverend Fontana Stefano (Trento).

Most Reverend Giuliani Ottorino (Trento).

Most Reverend Guadagnini Angelo (Trento).

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October 25.

[*Latin ed. p. 199*]

Diarium Romanae Curiae 199, November 14, 1963.
Most Reverend Holzknecht Pio (Trento).
Most Reverend Martintoni Giuseppe (Trento).
Most Reverend Moroder Cristiano (Trento).
Most Reverend Rogger Igino (Trento).
Most Reverend Rossi Fortunato (Trento).
Most Reverend Stablum Lino (Trento).
Most Reverend Vielmetti Bruno (Trento).
Most Reverend Werth Adolfo (Trento).
November 16.
Most Reverend Cano Angelo (Ampurias et Tempio).
Most Reverend Grimaldi Luigi (Ampurias et Tempio).
November 22.
Most Reverend Boccalini Emilio (Amelia).
Most Reverend Filiberti Danilo (Amelia).
Most Reverend Guazzeroni Anthony (Amelia).
Most Reverend Spigni Angelo Panfilo (Amelia).
Most Reverend Montagner Ernesto (Assis).
Most Reverend Chacón Vivas Anthony (San Cristóbal de Venezuela).
Most Reverend Parada Herrera Angelo R. (San Cristóbal de Venezuela).
Most Reverend Puentes Raffaele Eugenio (San Cristóbal de Venezuela).
Most Reverend Manuritta Giuseppe (Tarquinia et Civitavecchia).
Most Reverend Pileri Carlo (Tarquinia et Civitavecchia).
November 29.
Most Reverend Blanpied Robert (Wichita).
Most Reverend Walsh Carlo (Wichita).
November 30.
Most Reverend Rasqué Frederick (Luxembourg).
December 10.
Most Reverend Barbato Bernardino (Aversa).
Most Reverend Graziano Emilio (Aversa).
Most Reverend Maiello Vincenzo (Aversa).
Most Reverend Perfetto Luigi (Aversa).
Most Reverend Pezzullo Gennaro (Aversa).
Most Reverend Pilleri Pasquale (Aversa).
Most Reverend Riccitiello Francesco (Aversa).

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December 11.
Most Reverend De Cristofaro Michele (Aversa).
Most Reverend Yoshimi Kimura Michele (Fukuoka).
December 14.
Most Reverend Pini Giulio (Brzesc).
Most Reverend Rovea Giuseppe (Savona).
December 16.
Most Reverend Conte Salvatore (Anglona-Tursi).
Most Reverend Lyons Eugenio (Chicago).
Most Reverend May Giovanni (Chicago).
Most Reverend Mroczowski Giuseppe (Chicago).
Most Reverend O'Donnell Giovanni (Chicago).
Most Reverend Rosemeyer Riccardo (Chicago).
December 18.
Most Reverend Rossi Luigi Guglielmo (Genova).
December 23.
Most Reverend Grillo Dino (Fabriano et Matelica).
Most Reverend Guerci Pietro (Fabriano et Matelica).
Most Reverend Mei Dario (Fabriano et Matelica).
Most Reverend Migliorini Giuseppe (Fabriano et Matelica).

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Commentarium Officiale, December 23, 1963. Monsignor Pietro Ragni (Fabriano and Matelica). January 3, 1964. Monsignor Alfredo Cauli (Ales and Terralba). Monsignor Telesforo Onnis (Ales and Terralba). Monsignor Edoardo Dullea (San Francisco). Monsignor Giacomo Flynn (San Francisco). Monsignor Giacomo Maher (San Francisco). Monsignor Giovanni Scanlon (San Francisco). 8. Monsignor Angelo Campagner (Antofagasta). Monsignor Gesù Jaimes (Bucaramanga). Monsignor Raffaele Petnllà (Oppido Mamertina). Monsignor Serafino Violi (Oppido Mamertina). Monsignor Ginseppe Fabbri (Ravenna). Monsignor Ferruccio Fnschini (Ravenna). Monsignor Leone Maldini (Ravenna). Monsignor Dino Valgimigli (Ravenna). Monsignor Antonio Zani (Ravenna). Monsignor Pietro Zolati (Ravenna). Monsignor Giuseppe Schwanke (Sankt Pölten). 11. Monsignor Giuseppe Cataldo (Monreale). Monsignor Giovanni Cucci (Monreale). Monsignor Gioacchino La Franca (Monreale). Monsignor Regino Antonio Carneiro (Sobral). Monsignor Antonino Cordeiro Soares (Sobral). Monsignor Ignazio Nogueira Magalhâes (Sobral). 13. Monsignor Marco Cè (Crema). Monsignor Giuseppe Facchi (Crema). Monsignor Antonio Vieira Da Costa (Iguatu). Monsignor Vincenzo De Sanctis (Lecce). Monsignor

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Vincenzo Riezzo (Lecce). Monsignor Giuseppe Kerhrle (Pesqueira). Monsignor Paolo Bassompierre (Pittsburgh). Monsignor Daniele Brennan (Pittsburgh). Monsignor Giovanni Burton (Pittsburgh). Monsignor Robert Gray (Pittsburgh). Monsignor Paolo Lackner (Pittsburgh). Monsignor Raimondo Must (Pittsburgh). Monsignor Luigi Nene (Pittsburgh). Monsignor Francis Rooney (Pittsburgh). Monsignor Raimondo Schultz (Pittsburgh). Monsignor Antonio Joubeir (Porto Alegre). 18. Monsignor Beniamino Elefante (Ostuni). Monsignor Giovanni Battista Balke (Patos de Minas). Monsignor Giovanni De Almeida Matos (Patos de Minas). Monsignor Ignazio Kusch (Patos de Minas). Monsignor Otacilio Santos (Penedo). Monsignor Italo Benignetti (Tarquinia and Civitavecchia). Monsignor Benedetto Baccarelli (Todi). Monsignor Carlo Pazzaglia (Todi). Monsignor Edmondo de Pamphilis (Valva and Sulmona).

[*Latin ed. p. 201*]

Diarium Romanae Curiae 201, 18 January 1964. Most Reverend Giuseppe Vignati (Valva and Sulmona). Most Reverend Carlo Hormann (Vienna).

27. Most Reverend Giovanni Battista Adiwa (Libreville). Most Reverend Teodoro Kwaou (Libreville).

31. Most Reverend Giuseppe De Carlo (Castellaneta).

5 February. Most Reverend Quinto Martella (Camerino). Most Reverend Mariano Zampetti (Camerino). Most Reverend Lorenzo Berardo (Fossano). Most Reverend Salvatore Mottola (Aversa). Most Reverend Giovanni Tamburro (Isernia). Most Reverend Carlo Ricciardi (Sorø). Most Reverend Giuseppe Rodríguez (Zacatecas).

8. Most Reverend Leonardo Cera (Troia). Most Reverend Giovanni Dacchille (Troia). Most Reverend Mario Maitilasso (Troia).

15. Most Reverend Casimiro Rues (Riga).

20. Most Reverend Alonso Fernández (Astorga). Most Reverend Albert Dalla (Bologna). Most Reverend Celso Lolli (Bologna). Most Reverend Agostino Strohmer (Münster). Most Reverend Celso Pinheiro (Oliveira). Most Reverend Sergio Denti (Palermo). Most Reverend Eteocle Vecchia (Palermo). Most Reverend Luigi Bartolucci (Ravenna). Most Reverend Alessandro Amabile Bajetto (Turin).

26. Most Reverend Goffredo Püntener (Basel and Lugano). Most Reverend Epigmenio Berzosa Campo (León). Most Reverend Filemone De la Cuesta González (León). Most Reverend Teodoro Sánchez Anibarro (León). Most Reverend Isolino González Villanueva (Tuy-Vigo).

29. Most Reverend Ramon Domenico Garcia (Los Angeles). Most Reverend Giovanni Languille (Los Angeles). Most Reverend Edoardo Carlo Maddox (Los Angeles). Most Reverend Giovanni Virgilio Sheridan (Los Angeles).

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4 March. Most Reverend Giorgio Gallo (Mondovi). Most Reverend Enrico M. A. Van Helvoort ('s-Hertogenbosch). Most Reverend Frederick Mosman (Dallas-Fort Worth). Most Reverend Enrico Teilen (Münster).

14. Most Reverend Bruno Lucarini (Camerino).

23. Most Reverend Antonio Breitenmoser (Sankt Gallen).

6 April. Most Reverend Giacinto Bruno (Cassano all'Ionio). Most Reverend Francesco Cava (Cassano all'Ionio). Most Reverend Giacomo Costamagna (Fossano).

9. Most Reverend Giovanni Curran (Leeds). Most Reverend Giuseppe Edoardo Pollmann (Paderborn). Most Reverend Rodolfo Preising (Paderborn).

14. Most Reverend Igino Fiorentini (Viterbo).

24. Most Reverend Giuseppe Sauget (Beirut). Most Reverend Dante Balboni (Ferrara).

[*Latin ed. p. 202*]

Acta Apostolicae Sedis - Official Commentary 20 24 April 28 30 4 6 8 11 » 20 » » 23 » 25 » 30 2 o » » » 6 10 » » » May » » » 16 18 » 20 » » » June » » » » » » » » » » 25 » 27 » 30 1 » » » 7 15 » 20 » » » July)) » »)) »)) » 1964. Monsignor Canart Paul (Malines - Brussels). Monsignor Cabreros Garcia Celestine (São João da Boa Vista). Monsignor Pheney de Camargo Silva John (Brasilia). » Monsignor Leclercq James (Malines-Brussels). Monsignor Da Costa Reis Albert (Brasilia). » Monsignor Dinawitzer John (Graz-Seckau). Monsignor Breidenbach Francis (New York). » Monsignor Vaughan Augustine (New York). Monsignor » Bartoli Joseph (Ravenna). Monsignor Hahn Alfred (St. Pölten). Monsignor Schneckenleitner Otto (St. Pölten). » Monsignor Casazza Anthony (Bobbio). Monsignor Saragoni Eugene (Sansepolcro). » Monsignor Geertz-Hansen Kjeld (Copenhagen). Monsignor Winckler Ferdinand (Cologne). Monsignor Rutto Louis (Casale Monferrato). » » Monsignor Palese Charles (Ugento-S. Maria di Leuca). Monsignor Acerra Leopold (Caiazzo). Monsignor Masi Francis (Muro Lucano). » Monsignor Enuku John (Tororo). » Monsignor Odii Philip (Tororo). Monsignor De Clercq Charles (Antwerp). » Monsignor Pereira Pinto Anthony (Lamego). » Monsignor Pavanello Fernando (Treviso). » Monsignor Corrà Sennen (Verona). Monsignor Ganassini Alexander (Verona). » Monsignor Miola Vittorino (Verona). Monsignor Musaragno Remigius (Treviso). Monsignor Rossano Peter (Alba). » Monsignor Baima Charles (Ivrea). Monsignor Lenz Rudolph (Fulda). » Monsignor Impagliazzo Augustine (Isernia). » Monsignor Holl James (Cologne). » Monsignor Piroli Anthony (Ferentino). » Monsignor Scaccini Sergius (Forlì). » Monsignor Antonucci Hugo (Tivoli). » Monsignor Jannilli Andrew (Tivoli). » Monsignor Troiani John (Tivoli). » Monsignor Bossi Bruno (Milan). Monsignor Piantoni Gian Franco (Bergamo). Monsignor Moreni Gian Vincenzo

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(Brescia). » Monsignor Re John (Brescia). » Monsignor Capirossi John the Baptist (Faenza). » Monsignor Bulaitis John (Kaisiadorys). » Monsignor Schmidt Alfonso (Porto Alegre). » Monsignor Vianello Rino (Venice). » » Monsignor Zardon Silvio (Venice). Monsignor Morchio James (Albenga).

[*Latin ed. p. 203*]

From the Roman Curia Diary, July 22, 1964.

Most Reverend D'Amelia Anthony (Sabina and Poggio Mirteto).

Most Reverend De Vellis John (Gaeta).

Most Reverend Garrone Dominic (Como).

August.

Most Reverend Frisoni Victor (Rimini).

Most Reverend Merlini Silvio (Rimini).

Most Reverend Renzini Bramante (Rimini).

Most Reverend Zanellato John (Terni and Narni).

Most Reverend Zanzotti Ausilio (Terni and Narni).

Most Reverend Bottani Louis (Lodi).

Most Reverend Bistoni Remo (Perugia).

Most Reverend Barai Dionysius (Pinerolo).

Most Reverend Ferro Septimius (Udine).

Most Reverend Silvinskas Peter Paul (Philadelphia).

September 16.

Most Reverend Jodice Mario (Capua).

September 20.

HONORS.

With Apostolic Briefs, the Holy Father Paul VI, reigning happily, deigned to bestow:

The Order of the Golden Spur: November 30, 1964.

Upon His Excellency, Dr. Radhakrishnan Sarvepalli, President of the Republic of India.

The Grand Cross of the Order of the Plains: November 27, 1964.

Upon His Excellency, Dr. Borg Olivier George, Prime Minister of the State of Malta.

The Grand Cross of the Order of Saint Sylvester: October 13, 1964.

Upon Mr. Beauchesne Henry (Paris).

November 5.

Upon Dr. Gessi Leo (Vatican City).

November 9.

Upon His Excellency, General Hindo Efrem (Baghdad of the Syrians).

December 12.

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Upon General Aloia Joseph (Italy).

December 13.

Upon His Excellency, Mohammad Nazzal al Armouti (Jordan).

With Letters from the Secretariat of State, the Holy Father Paul VI, reigning happily, deigned to bestow:

The Knighthood of the Order of Saint Gregory the Great, civil class: September 14, 1963.

Upon Mr. Hochmuth Armin (Germany).

September 28.

Upon Mr. Aszkler John (Buffalo).

Upon Mr. Versteeg John Maria (Rotterdam).

October 5.

Upon Mr. Windhausen John P. (Haarlem).

Upon Mr. van der Bol William G. L. (Rotterdam).

October 18.

Upon Mr. Raaijmakers Joseph G. G. E. (Breda).

[*Latin ed. p. 204*]

Acta Apostolicae sedis - Official Commentary 204, October 1963. To Mr. Prinz Giovanni A. M. (Rotterdam). To Mr. van de Poli Ermanno Adriano (Haarlem).

November 7: To Mr. van der Schrieck Gerardo F. M. (Breda).

November 22: To Mr. van Mierlo Giuseppe (Breda).

To Mr. Duyzings Arnoldo G. M. (Rotterdam).

1964. To Mr. Brenninkmeijer Ludovico U. (Haarlem).

January 10: To Mr. Hekking Luigi M. W. (s-Hertogenbosch).

To Mr. van de Laar Ludovico G. M. (Rotterdam).

January 18: To Mr. Stoelinga Teodoro G. D. (Haarlem).

January 30: To Mr. Dingeman van Hai Giovanni (Rotterdam).

To Mr. Chenain Giacomo (Paris).

February 5: To Mr. Delesalle Leone (Paris).

To Mr. Lethielleux Stefano (Paris).

To Mr. Pinto Salvatierra Celso (Caracas). To Mr. Octavio Amatore (Caracas).

To Mr. Brevius Giuseppe G. L. M. (Haarlem).

February 13: To Mr. Kersten Giovanni (Haarlem).

To Mr. de Pont Adriano F. C. (Utrecht).

To Mr. Seuzaret Luciano (Lille).

February 20: To Mr. Thery Renato (Lille).

February 26: To Mr. McCann Michele (Galloway).

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March 4: To Mr. Garvey Ugo (Erie).

March: To Mr. Renard Giorgio (Nancy).

To Mr. Ghuysen Andrea (Paris).

To Mr. Ciocci Alessandro (Roma). To Mr. Dispenza Giuseppe (Nice).

March 20: To Mr. Paemen Sylvain (Malines-Bruxelles).

April: To Mr. Marrie Pietro (Chartres). To Mr. de Chalendar Giacomo (Lyon). To Mr. Latreille Andrea (Lyon). To Mr. Le vigne Giorgio (Lyon). To Mr. Choplin Giovanni (Paris). To Mr. Battey Whatley Guglielmo (Savannah).

April 11: To Mr. Malpezzi Giuseppe (Faenza).

April 15: To Mr. Zani Faustino (Brzesc).

April 17: To Mr. Cassar Antonio (Malta).

April 22: To Mr. Barbier Pietro (Lyon). To Mr. Rey-Coquais (Lyon). To Mr. Ward Araldo (Portsmouth).

April 24: To Mr. Vanzetto Giovanni (Roma).

May 6: To Mr. De Lena Vittorio (Grosseto).

May 14: To Mr. Dooley Carlo (Bermuda Islands). To Mr. Gutterridge Lorenzo Patrizio (Bermuda Islands).

May 18: The Commander's Cross of the Order of Saint [illegible] was conferred.

1964. To Mr. Calabrese Lorenzo (Italia). To Mr. Cossetto Emanuele (Roma). To Mr. Alianello Raffaele (Brzesc). To Mr. Abdel Megid Mortada (Jordan).

[*Latin ed. p. 205*]

Diarium Romanae Curiae, April 15th [year unspecified] – May 23rd, 205, 1964.

To Mr. Abdul Hamid Sharaf (Jordan).

To Mr. Ahmed Allozi (Jordan).

To Mr. Amer Khammas (Jordan).

To Mr. Hani Hashem (Jordan).

To Mr. Anouar Mustafa (Jordan).

To Mr. Atef Majali (Jordan).

To Mr. Bishara Ghasib (Jordan).

To Mr. Emil Qubeisi (Jordan).

To Mr. Fathi Yassin (Jordan).

To Mr. Ghaleb Barakat (Jordan).

To Mr. Hassan Ibrahim (Jordan).

To Mr. Hikmat Mihyar (Jordan).

To Mr. Hussam-ed-Din el Mufti (Jordan).

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To Mr. Kazem Abu Ghazaleh (Jordan).
To Mr. Mohamed Ahmed Selìm (Jordan).
To Mr. Mohamed Hashem (Jordan).
To Mr. Mohammed Suhaimat (Jordan).
To Mr. Zahad Arhil (Jordan).
To Mr. Beffi Orlando (Montefeltro).
The Insignia of the Order of Saint Sylvester, Pope: April 28th, 1964.
To Mr. Alonso Alberto (Jerusalem).
The Commanderate of the Order of Saint Sylvester, Pope: July 13th, 1963.
To Mr. Carpio Becerra Alfredo (Arequipa).
To Mr. Llosa García Luigi Alberto (Arequipa).
To Mr. Soto de la Jara Ernesto (Arequipa).
August 10th:
To Mr. Romano Alfredo (Capua).
September 14th:
To Mr. Merschmann Enrico (Germany).
To Mr. Von Hassel Henning Leopoldo (Germany).
September 28th:
To Mr. Kirkley H. Leslie (Great Britain).
February 13th, 1964:
To Mr. Messina Giuseppe (Rome).
February 20th:
To Mr. Coco Luigi (Rome).
March 6th:
To Mr. Rota Ruggero (Rome).
To Mr. Mauro Marco (Acerra).
To Mr. Bartoleschi Vincenzo (Rome).
March 23rd:
To Mr. Van Hove Guglielmo (Malines-Bruxelles).
April 6th:
To Mr. Gangere Filippo (Rome).
April 9th:
To Mr. Ginilewicz Jaroslao (Germany).
To Mr. Konowalec Myron (Germany).
To Mr. Schach Stefano (Germany).
To Mr. Mayo Carlo W. (Winona).
April 14th:
To Mr. Sansoni Italo (Rome).

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April 15th:
To Mr. Bettoni Pietro (Brzesc).
To Mr. Capretti Alessandro (Brzesc).
To Mr. Ohizzolini Vittorio (Brzesc).
To Mr. Donati Albino (Brzesc).
To Mr. Fasser Giovanni (Brzesc).

[*Latin ed. p. 206*]

Acta Apostolicae Sedis - Official Commentary 206, April 15th.
To Mr. Ferrarese Giorgio (Brzesc).
To Mr. Franchi Guy (Brzesc).
To Mr. Gorio Anthony (Brzesc).
To Mr. Grazioli Angelo (Brzesc).
To Mr. Percassi Carlo (Brzesc).
To Mr. Rosani Giovanni (Brzesc).
To Mr. Tonelli Giulio (Brzesc).
To Mr. Vezzoli Giovanni (Brzesc).
To Mr. Butros Hamarneh (Jordan).
To Mr. Fares Saraire (Jordan).
To Mr. Hamdi Kanaàn (Jordan).
To Mr. Hassan Kaldi (Jordan).
To Mr. Ihsan Hamid (Jordan).
To Mr. Omran Omru (Jordan).
To Mr. Shafik Giumean (Jordan).
To Mr. Shehadé Twal (Jordan).
To Mr. Suleiman Sharman (Jordan).
To Mr. Tewfìq Pacha Kattan (Jordan).
To Mr. Yusel Ka'ush (Jordan).
To Mr. Selim Cattau (Italy).
To Mr. Grassetto Ivone (Padova).
To Mr. Piccolo Gaetano (Patti).
To Mr. Balli Luigi (Rome).
To Mr. Bevilacqua Mario (Rome).
To Mr. Facchini Amedeo (Rome).
To Mr. Gout Mario (Rome).
To Mr. Grossi Guglielmo (Rome).
To Mr. Pizzi Rodolfo (Milan).
To Mr. Gründler Giovanni (Vienna).
To Mr. Zaccagna Oreste (Genoa).

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To Mr. Vezzosi Franco (Sansepolcro).
To Mr. Mensitieri Giovanni (Rome).
To Mr. Messina Rosario (Rome).
The Knighthood of the Order of Saint Sylvester the Pope: July 13, 1963.
To Mr. Cárdenas Arévolo Alfonso (Arequipa).
September 28th.
To Mr. Peters Andrea F. C. (Rotterdam).
To Mr. Peemen Giovanni Adriano (Utrecht).
To Mr. Stappers Giuseppe Teodoro M. (Utrecht).
October 5th.
To Mr. Bossers Cornelio Pietro (Haarlem).
To Mr. Hogestijn Guglielmo B. G. (Haarlem).
To Mr. Chappin Giacomo U. G. (Roermond).
To Mr. Höppener Luigi M. (Roermond).
To Mr. van Vliet Cornelio Giovanni (Rotterdam).
To Mr. van Maanen Paolo V. M. (Utrecht).
October 18th.
To Mr. Stuart Giovanni Cornelio (Breda).
To Mr. Van Dullemen Enrico F. (VHertogenbosch).
November 7th.
To Mr. Magielse Lorenzo (Breda).
To Mr. Dorregeest Nicola G. (Haarlem).

[*Latin ed. p. 207*]

From the Diary of the Roman Curia, November 7, 1963. To Mr. Sens Giovanni G. (Haarlem). To Mr. Dijkhuis Gerard G. (Utrecht). To Mr. Simonis Enrico G. (Utrecht). To Mr. Tiggeler Bernard Gerard (Utrecht). 22. To Mr. Taal Giovanni (Rotterdam). January 16, 1964. To Mr. Olders Rinaldo M. U. (Roermond). 18. To Mr. Moramana Filiberto (Farafangana). To Mr. Arenas Tamayo Luigi E. (Medellin). To Mr. Castaño Raimondo Abele (Medellin). To Mr. Londoño Gilbert M. (Medellin). To Mr. Lopera Alfonso (Medellin). To Mr. Jansen Villibrordo A. (s-Hertogenbosch). To Mr. Van Tongeren Theodore E. (Utrecht). February 8. To Mr. Alfonzo Rivas Santiago (Caracas). To Mr. López Borges Emmanuel (Caracas). To Mr. Fioret Mario (Concordia). To Mr. Tavella Benjamin (Concordia). March 13. To Mr. Biemans Giovanni Giacomo (Roermond). March 11. To Mr. Dintrans Avila Renato (Santiago). To Mr. Gili Chiaffredo (Turin). March 13. To Mr. Denis Andrea (Malines-Bruxelles). April 24. To Mr. Lucey Emmett (San Francisco). To Mr. Schutzman Francis (Netherlands). April 6. To Mr. Borsotti Francis (Alba). April 15. To Mr. Hosni Assuki (Jordan). To Mr. Jabra Khamis (Jordan). To Mr. Ahmed Aref (Jordan). To Mr. Farah Massarweh

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(Jordan). To Mr. Taleb Fahed (Jordan). To Mr. Saleh el Kurdi (Jordan). To Mr. Anuwar Mohammed (Jordan). To Mr. Aly Shaubaki (Jordan). To Mr. Sami Malhas (Jordan). To Mr. Walid Kailani (Jordan). To Mr. Adib Naffa (Jordan). To Mr. Farah Halasah (Jordan). To Mr. Tahsin Musa Hamid (Jordan). To Mr. Sahade Giallad (Jordan). To Mr. Akram Sabbak (Jordan). To Mr. Zuheir Kheir (Jordan). To Mr. Walis Mur'i (Jordan). To Mr. Hamid Omar (Jordan). To Mr. Barud (Jordan). To Mr. Mohanna Durra (Jordan). To Mr. Adib Asfur (Jordan). To Mr. James Burkart (Jordan). To Mr. Anton Safieh (Jordan). To Mr. Raja Issa (Jordan). To Mr. Abud Salem (Jordan).

[*Latin ed. p. 208*]

Acts of the Apostolic See - Official Commentary 208 17 » April 22 » June 24 » May » » » June » » 18, 2 » » » 1964. To Mr. Busuttil Giuseppe (Malta). » To Mr. Toffanin Primo (Padova). » To Mr. Giovagnoli Enrico (Nocera Umbra - Gualdo Tadino). » To Mr. Oarnà Giuseppe (Patti). » To Mr. Regoli Raffaele (Rome). » » To Captain Volken Gregorio (Vatican City). » To Mr. Ferraz Antonio (Bermuda Islands). » To Mr. Lindley Ludovico Raimondo (Bermuda Islands). » To Mr. Siboni Battista (Lodi). » To Mr. Carbone Antonio (Policastro). » To Mr. Cochetti Carlo (Rome).

NECROLOGY: November 26, 1964. Most Reverend Wittebols Joseph-Pierre-Albert, Bishop of Wamba. December 10 » Most Reverend Rossell y Arellano, Archbishop of Guatemala and Prelate nullius of Santo Cristo de Esquipulas. » Most Reverend van Oorschot Anthony, Bishop of Mbeya. » » » Most Reverend Le Breton Alain, titular Bishop of Salona. 16 » » Most Reverend Scandar Alexandros, Bishop of Assiut for the 29 Copts. January 7, 1965. Most Reverend Arnold William R., titular Bishop of Focea, Auxiliary Bishop of New York and Military Vicar for the United States of America. » Most Reverend Ubaldi Beniamino, Bishop of Gubbio. 14 » » Most Reverend Socche Beniamino, Bishop of Reggio-Emilia. 16 » » The Most Reverend Cardinal Gerlier Pierre, of the titular see of the Most Holy Trinity at Monte Pincio, Archbishop of Lyon. » Most Reverend MacDonald John Hugh, titular Archbishop of Mediana. » Most Reverend Ravetta Umberto, Bishop of Senigallia. 20 » » Most Reverend Malchiodì Gaetano, titular Archbishop of Amasea. 22 » » Most Reverend Castro José Luis, Bishop of San Felipe. 26 » » Most Reverend Cohalan Daniel, Bishop of Waterford and Lismore. 27 » February 1 » Most Reverend Rotta Angelo, titular Archbishop of Thebes of Greece, Apostolic Nuncio. 3 » Most Reverend Balisa y Melero Nicasio, titular Bishop of Cibistra, Apostolic Vicar of Casanare. 13 » Most Reverend Stoppa Carlo, Bishop of Alba.

[*Latin ed. p. 209*]

Year and Volume LV, March 30, 1965. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CON-

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STITUTIONS.

I. OF THE DIOCESE OF MAHENGE (DARESSALAAM).

From certain territories detached from the archdiocese of Dar-es-Salaam, a new diocese is established, named "Mahenge."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

That precept of Christ, that the Apostles should go forth into the whole world to preach the Gospel to every creature (cf. Mt. 16:15), urges us, if circumstances permit, to establish new Churches throughout the world and to appoint pastors to them, heirs and successors to the Apostles.

Since, as judged by the venerable Brother Vidon, Archbishop with the title of Tuscamia and Apostolic Delegate in the territory of Tanganyika, the Sacred Congregation for the Propagation of the Faith has deemed it necessary to establish another diocese in Tanganyika, We gladly accept this decree and, with Our authority, ratify it, establishing the following:

We separate from the archdiocese of Dar-es-Salaam the civil district called Mahenge, and also that part of the region commonly known as the Game Reserve, which is bounded by the rivers Kilombero and Marandangu, and another smaller part of the civil district of Nachingwea, all within the territory of the archdiocese of Dar-es-Salaam.

[*Latin ed. p. 210*]

Acts of the Apostolic See - Official Commentary 210. From these territories, we establish a cathedral seat, named the Diocese of Mahenge, which we entrust to the native clergy of Tanganyika. Therefore, the boundaries of this diocese shall be as follows: to the north, the Diocese of Morogoro; to the east, the Archdiocese of Dar-es-Salaam; to the south, the Diocese of Nachingwea and the "nullius" Abbey of Peramihö; and finally, to the west, the Diocese of Iringa. Furthermore, we desire that the Bishop of Mahenge establish his residence and seat in the town commonly called Mahenge, and that the episcopal chair of his magisterium be placed in the principal sacred edifice located there; that, while a college of canons can be established, he select diocesan consultants according to the law, who will assist with counsel and aid; and that he at least endeavor to establish a seminary with reasonable care, to receive and educate boys who have been called to the priesthood. Finally, we decree that, together with his diocese, he be subject to the Metropolitan Archbishop of Dar-es-Salaam, with corresponding obligations. These things which we have established should be carried out by the venerable Brother Vido Dei Mestri, whom we have mentioned, either by himself or through another delegated man who

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holds ecclesiastical dignity. Whoever completes this task should take care to prepare the documents in the customary manner and to send them to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and order that this Constitution be effective now and in the future; in such a way that those to whom it pertains religiously observe what has been decreed in it, and thus obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since we derogate from them all by means of it. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man of standing in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if this document were presented. Given at Rome, at St. Peter's, on the twenty-first day of the month of April, in the year of Our Lord one thousand nine hundred and sixty-four, in the first year of Our pontificate. JAMES A. Card. COPELLO GREGORY P. Card. AGAGIANIAN Secretary of the Sacred Congregation for the Propagation of the Faith Prefect Francis Tinello, Apostolic Chancellor Francis Sylvius Hannibàl Romani, in the Place of Lead in the Apostolic Chancellery, table, vol. CXY, n. 48. Ferretti, Apostolic Protonotary. Apostolic Protonotary.

[*Latin ed. p. 211*]

Acta Pauli PP. VI, 211, II. To the Bishop of Comacchio, "for the time being," the title of Abbot of Pomposa is granted for the Comacchio diocese.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the Abbey of Pomposa, which in ancient times attained renown through the arts, sciences, the virtues of holy men, and the devotion of the faithful, and which, after having fallen into decline through events foreign to its history over a long period of time, now shines again with its venerable antiquity through the prudent efforts of religious and civil authorities, to the benefit of the surrounding people and of all those who hasten to visit it from distant regions, to the admiration of all.

Now, recently, the Chapter of Canons of Comacchio, interpreting the desires of the clergy and the faithful, requested that we grant the title of Abbot of Pomposa to the Bishop of Comacchio "for the time being," because through this, not only would the temples and buildings be somewhat adorned with their ancient splendor, but also the close ties between the Abbey and the Church of Comacchio would be strengthened, and the memory of the monks would be revived by Saint Benedict; considering that this would greatly contribute to the renewal of ancient glory, to religion, and to the promotion of good morals, we willingly grant this, after having offered prayers.

Therefore, using our Apostolic authority, and after having consulted the venerable Brother John Mocellini, Bishop of Comacchio, and after the beloved son, Benedict Gut, Primate Abbot of the Order of Saint Benedict,

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readily agreed, we decree that, in this state of affairs and until otherwise determined, the Bishop "for the time being" of Comacchio may be called Abbot of Pomposa, and may enjoy that title.

We will and order this Constitution to be effective now and in the future, with all contrary things to no effect, and it is worthy of special mention.

Given at Rome, at Saint Peter's, on the twelfth day of the month of May, in the year of Our Lord one thousand nine hundred and sixty-four, in the first year of Our pontificate.

IACOBUS A. Card. COPELLO,

CAROLUS Card. GONFALONIERI,

Most Reverend Prefect of the Sacred Congregation Consistorial,

Francis Tinello, Apostolic Secretary,

Francis Sylvius Hannibal Romani,

in the place of the Secretary.

[*Latin ed. p. 212*]

Acta Apostolicae Sedis - Official Commentary 212 III ANTWERP. In the Cathedral of Antwerp, in Belgium, a college of Canons is established. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the dignity and grandeur of cathedral churches, which, as the principal buildings of sacred dioceses and the seats of the Episcopal ministry, require a greater consideration from Us than others; and We believe that We ought to grant this, and therefore, when We decide to establish colleges of Canons where they are lacking, We do so for the sake of the sacred prelates and for the honor and adornment of their temples. Since the Sacred Consistorial Congregation, by the special power granted to it, has deemed it fitting to receive the petition of the venerable Brother Julius Victor Daem, Bishop of Antwerp, requesting that a college of Canons be established in his own cathedral church, We, with the highest authority We possess, ratify the following and command: In the cathedral church of Antwerp, We establish a college of Canons, which shall consist of one dignity, namely the deanship, and as many canonries as there are benefices. The granting of the dignity shall be in the hands of the Apostolic See, while the canonries shall be in the hands of the sacred Antwerpian Bishop. The endowments for the Canons shall be constituted by the civil government. The choral service shall be performed daily, and shall be fulfilled by the chanting of the canonical hours and the celebration of the conventual Mass with singing. The Canons may, within the limits of the diocese, wear a black cassock, with a shorter or longer cape according to the season, over the rochet, but adorned with fringes of purple color, and the series of these colors shall also be the globuli, ocelli, and subsutum; in addition, a black

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biretta. Furthermore, they shall have the privilege of wearing a gold cross or image suspended from a silk ribbon of purple color. As for all other matters concerning the offices, rights, and privileges of the Canons, the norms of common law shall be observed; likewise, the capitular constitutions, which shall be drawn up as soon as possible, shall be approved by the Bishop. The venerable Brother Sylvius Oddi, Archbishop with the title of Mesembria and Apostolic Nuncio in Belgium, shall take care that these things are carried out, having previously heard, according to custom, about such a matter, either by himself or by another man, provided that he is constituted in an ecclesiastical dignity. Those who diligently apply themselves to the execution of this task—

[*Latin ed. p. 213*]

The Acts of Pope Paul VI, page 213, will provide suitable documents and will send them to the Sacred Congregation of the Consistory as soon as possible. We wish this Constitution to be effective now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages, whether printed or handwritten, of this Constitution, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the first and thirtieth day of the month of May, in the year of Our Lord one thousand nine hundred and sixty-four, in the first year of Our Pontificate. JAMES Cardinal COPELLO, Secretary of R.E. CARDINAL CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. FRANCIS Tinello, Regent of the Apostolic Chancery. JOSEPH Rossi, JOHN Calieri, Bishop, titular of Palmyrenus, Protonotary Apostolic. Apostolic Prefecture of Fada Nâ□□Gourma is raised to the rank of a diocese, retaining its name and boundaries. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. What the most holy Gospel of Christ teaches is that the Kingdom of God, or the Church, is like a grain of mustard seed, which, though born of the humblest beginnings, grows into a great tree (cf. Mt. 13, 31), although by its very nature it is of great magnitude.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis – This document concerns the official acts and pertains to the entire Church, which people from all nations enter, just as birds enter. However, it can also be appropriately adapted to individual Churches, which, indeed, grow through stages until they reach

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perfect maturity. A sign of this is both the fact that all other Churches are established in every part of the world, and also the apostolic prefecture of Fada N'Gourma. This prefecture has experienced such growth in recent times that the Most Reverend Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in Western Africa, has deemed it appropriate to elevate it to the status of a diocese; thus, a fitting testimony of praise is given to the Fathers of the Congregation of the Most Holy Redeemer, who have diligently labored there. Therefore, with the opinion of the Sacred Congregation for the Propagation of the Faith, and with Our apostolic authority, We decree the following: The apostolic prefecture of Fada N'Gourma, maintaining its name and boundaries, is reduced to the number of dioceses, and is placed as a suffragan under the metropolitan See of Ouagadougou. It shall be entrusted to the same Fathers of the Congregation of the Most Holy Redeemer, as before. The capital city of the new diocese will be the city known as Fada N'Gourma by the people; and We decree that the cathedral church shall be that of Saint Joseph, the Blessed Virgin Mary's Spouse, with all due rights and privileges. Furthermore, with regard to the provisions for the table, the seminary, the rights and obligations of the clergy and the people, and other matters of this kind, the laws of the Code of Canon Law must be strictly observed. Finally, We permit that, if a college of canons cannot be immediately established, diocesan consultants may be appointed in its place, who will cease from their duties when that body is constituted. In order that these Our documents may be put into effect, We command the Most Reverend Brother John Baptist Maury, or whoever he may designate, to proceed accordingly. Once this has been accomplished, the necessary documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person presides over the Apostolic Delegation in Western Africa, he shall carry out these Our mandates. We will and desire that this Constitution be effective now and in the future; so that those to whom it pertains may religiously observe what has been decreed in it, and thus it may obtain its full effect. Nothing contrary to the efficacy of this Constitution, of any kind, shall be able to prevail, since We hereby repeal all that is contrary to it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person worthy of ecclesiastical dignity, shall be valid.

[*Latin ed. p. 215*]

Acts of Paul PP. VI, 215, duly established and signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the sixteenth day of the month of June, in the year of Our Lord one thousand nine hundred and sixty-four, in the first year of Our Pontificate. JAMES A. Card. COPELLO, Secretary. GREGORY P. Card. AGAGIA-

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NIAN, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Apostolic Protonotary. Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary. In the Apostolic Register of Plumbi, in the volume CXV, number 97.

KABBAËNSIS Apostolic Prefecture of Kabbaënsis, in Nigeria, is raised to the rank of a diocese.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

The sacred power of the Supreme Pontificate, which We obtain through the supreme and inscrutable counsel of God, requires of Us not only that We cherish Christian people and paternally care for those who have not yet been illuminated by the light of the Gospel, but also that We provide them with all assistance that may lead them more easily to God and to His eternal and everlasting possession.

Therefore, since the Sacred Council, for the Propagation of the Christian Name, having considered the opinion of the venerable Brother Sergius Pignedoli, Archbishop of Iconium and formerly Apostolic Delegate in Africa Media Occidentali, has deemed it useful to raise the Apostolic Prefecture of Kabbaënsis to the rank of a cathedral See, We, approving and confirming this with Our authority, decree and order the following:

We raise the Church of Kabbaënsis, from the number of Apostolic Prefectures, to the rank and dignity of a diocese, with the same boundaries and the same name. We grant and confer upon it and its Bishop...

[*Latin ed. p. 216*]

We desire that the metropolitan See of Onitsha and its Archbishop be considered to be. The episcopal see and domicile will be in the city commonly called Kabba, and the episcopal chair of the magisterium will be in the principal temple located there, which we also elevate to the dignity of a cathedral church. The Bishop should see to it that, as soon as possible, a college of canons can be established, and that he selects diocesan consultants according to the norms of canon law, who will assist him with counsel and aid. Furthermore, as soon as he is able, he should at least build a small seminary, to receive those boys who desire to be initiated into the sacred priesthood. Finally, we exhort the chosen sons from the Congregation of the Holy Spirit, under the protection of the Immaculate Heart of the Most Blessed Virgin Mary, to whom we entrust the care of the newly established diocese, that they spare no effort in proclaiming the law of Christ in that place. The venerable Brother should see to it that these things we have prescribed are carried out, who, at the time when these Our Letters must be put into effect, will be acting as the Apostolic Delegate in the Middle West of Africa, or a man delegated by him, provided that he is

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constituted in an ecclesiastical office. Whoever completes this task should order the necessary documents to be drawn up according to custom and should send them to the Sacred Congregation for the Propagation of the Faith as soon as possible. We desire this Constitution to be effective now and in the future; in such a way that those for whom it is intended will religiously observe what has been decreed by it, and thus it will obtain its force. No prescriptions of any kind contrary to the efficacy of this Constitution can be of any force, since by it we derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of a man constituted in an ecclesiastical office and are signed by a public notary, shall have the same validity as if this document were presented. Given at Boma, near St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our pontificate. JAMES A. Cardinal COPELLO. GREGORY P. Cardinal AGAGIANIAN. Secretary of the Sacred Congregation for the Propagation of the Faith. Prefect. Francis Tinello, Apostolic Chancellor. Francis H. Ferretti, Protonotary Apostolic. Dean. Joseph Bossi, titular Bishop of Palmyra, Protonotary Apostolic. In Ap. Cane, tab., vol. CXV, n. 97.

[*Latin ed. p. 217*]

Acta Pauli PP. VI, 217, CARTHAGINENSIS (TUNETANAE): The Carthaginian See, having been suppressed, a new titular prelature is founded, to be called "Tunetana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Prudent governance of the Church sometimes requires that, with the passage of time and changes in circumstances, laws and rights be adapted, so that the faith of the Christian faithful may flourish and their needs may be appropriately addressed. What is opportune today is that, in the maritime regions of Africa which constitute the Republic of Tunis, where the Christian faith has long shone brightly and still has devoted followers, a change be made. Therefore, after mature deliberation, and after hearing the venerable Brother Mauritius Perrin, Archbishop of Carthage, and with the consent of those who have some right or claim to this matter, We, with Our supreme authority, remove the Carthaginian archiepiscopal cathedral see from the number of existing sees and extinguish it, reducing it to a mere titular see; and in its place, We erect a prelature "nullius" of Tunis, which will be bounded by the same territory as the former See, and will be directly subject to the Apostolic See. The "nullius" Prelate of Tunis will establish his seat in the city of Tunis, and the temple located there, dedicated to the honor of Saints Vincent and Paul, is raised to the rank and dignity of a prelature, granting it the rights and privileges that belong to such a church. Furthermore, We impose upon

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the Prelate and his successors, in addition to the rights and honors, also legally defined obligations. The prelature's sustenance, which is called the Curia, will be supported by revenues and by the voluntary offerings of the Christian faithful. As for the governance and administration of the new prelature, the election of a Capitular Vicar, in the absence of a Bishop, the rights and duties of the clergy and the faithful, and other matters of this kind, the norms of Canon Law shall be observed. We also decree that the metropolitan Chapter of Canons be reduced to the status of a prelature, but with the firm preservation of the offices and privileges to which it has hitherto been bound and has enjoyed, and with the continuation of the capitular benefits which they presently possess. These things.

[*Latin ed. p. 218*]

The Acts of the Apostolic See – Official Commentary 218 will be overseen by the venerable Brother Mauritius Perrin, whom we have mentioned, either personally or through a representative; to whom we also entrust the task of drafting documents pertaining to the matter, and of promptly sending true copies thereof to the Sacred Congregation of the Consistory. We intend this constitution to be effective now and in the future, notwithstanding any contrary provisions, and worthy of special mention. Given in Rome, at St. Peter's, on the ninth day of the month of July, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES Cardinal COPELLO, Secretary of the Holy Roman Church. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. In the Apostolic Chancellery, volume CXLV, number 81. APOSTOLIC LETTER: To the diocese of Texcoco, it is declared that the Blessed Virgin Mary, called Immaculate Conception, is the principal patron, and that St. Joseph and the Archangel Michael are secondary patrons. PAUL PP. VI. For the perpetual remembrance of this matter. – The commendable and truly worthy idea of the Venerable Brother Francis Ferreira Arreo la, Bishop of Texcoco, deserves to be considered, namely, that celestial patrons be assigned to the sacred diocese, which he administers for pastoral purposes. For indeed, new dioceses, more than others, require such assistance, so that they may more closely adhere to the body of the universal Church and more abundantly participate in its fullness of charity. And first, the patronage of the Immaculate Virgin Mary is sought; who, as she is dear to all Mexicans, so too is she especially beloved by the Christians of Texcoco, on account of her...

[*Latin ed. p. 219*]

219 The acts of Pope Paul VI demonstrate the importance and preeminence of virtues. Those who, admiring the singular privilege of

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the most pure conception, recognize the Holy Mother of God as their Mother, and praise and honor her, thereby renewing the strength of all their hope. We also know that the Saints Joseph, the Spouse of the same Virgin, and Michael the Archangel, have been chosen as patrons for the salvation of souls, and that they are cultivated with a special devotion. Given these circumstances, We gladly fulfill the request of the aforementioned Bishop of ConcepciÃ³n, fully confident that the religious life of the faithful in that region will greatly benefit from these chosen patrons. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters and perpetually, We confirm, or establish and declare, the Most Blessed Virgin Mary, called the Immaculate Conception, as the principal patroness before God in Heaven, and the Saints Joseph, the Spouse of the B. M. V., and Michael the Archangel as secondary patrons of the entire diocese of Texcoco, with all the rights and liturgical privileges that properly belong to principal and secondary patrons of a place. Let all contrary things be of no effect. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the second day of the month of July, in the year 1964, in the second year of Our pontificate. © HAMLETUSI. Cardinal CICOGNANI. The title and privileges of the Basilica Minor, the parish church of St. Joseph, commonly called "des Fins," located in the city of Annecio, are conferred. PAUL VI, POPE. For the perpetual memory of the matter. — The church of St. Joseph, the Spouse of the Virgin Mother of God, is declared to be a seat of renowned piety, which, with the common name "des Fins," is distinguished by its size and its work.

[*Latin ed. p. 220*]

Acts of the Apostolic See - Official Commentary 220, in Annecy, arises. There is a parish church located in that region of the city, which is inhabited primarily by artisans. Among these, those who practice crafts, as if consulting the most holy Family of Nazareth, are drawn to it; it calls them to seek even heavenly goods; and it covers them with its present help. It is also pleasing to remember in this chapel, belonging to this parish, the image of the Blessed Virgin Mary, which is cultivated with singular religious devotion. It is said that Saint Francis de Sales himself showed a particular love and devotion towards her. Therefore, the prayers of the faithful

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who celebrate in the same church, offered by the present parish priest, have been presented to Us, so that We might raise this excellent church to the dignity and title of a Minor Basilica, with all the rights and privileges that properly belong to temples granted with the same title. To these supplications, supported by the recommendation of the Venerable Brother John Sauvage, Bishop of Annecy, We have decided to accede with a willing heart. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these letters We consecrate the aforementioned parish church, dedicated to God in honor of Saint Joseph, the most holy Virgin's Spouse, in the city of Annecy, and with the common name "des Fins," and We raise it to the dignity and title of a Minor Basilica, with all the rights and privileges that properly belong to temples granted with the same title. Notwithstanding anything to the contrary. These things We decree, We establish, We decide, so that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of July, in the year 1964, in the second year of Our Pontificate. © HAMLETUSI. For public affairs, Cardinal CICOGNANI.

[*Latin ed. p. 221*]

221 The Acts of Pope Paul VI, Volume III, Title and Privileges of the Minor Basilica of the Church of the Blessed Virgin Mary of the Seven Sorrows, on the mountain "Poestlingberg" near Ligny-en-Barrois, are hereby established. PAUL PP. VI For the perpetual memory of this event. — Near Ligny-en-Barrois, a most extensive city in Austria, stands the temple of the Blessed Virgin Mary of the Seven Sorrows, to which the common name "Poestlingberg" is added, and which rightly deserves to be considered a bulwark of salvation and a seat of exceptional piety. Indeed, it is said that this sanctuary moves not only the hearts of the citizens but also those of the faithful from the entire province of Upper Austria. In the year 1716, a certain servant of a Linciensis monastery of the Order of the Brothers Capuchins, inflamed with devotion to the Mother of God of Sorrows, placed an image of her in that place, and the devotion to her greatly increased because of the benefits, even prodigally bestowed. Thus it happened that in the year 1738, Gundomar von Starhemberg, Count, having, as it is said, been restored from a grave illness through the intercession of the same Mother of God, began to build a church there; in which year, in 1747, that illustrious image was transferred. This temple, still celebrated with great gatherings of the people, has now been restored in such a way that the style

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of the structure and the decorations, which exhibit the proper characteristics of the art of that era, which is called the rebirth of ancient arts, shine forth admirably. Wishing, therefore, to add greater honor to this Marian sanctuary, which is known to be the most outstanding in the diocese under his care, the Venerable Brother Franciscus Zauner, Bishop of Linciensis, requested that We grant it the title and status of a Minor Basilica. Gladly complying with these requests, after consultation with the Congregation of Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the church of the Blessed Virgin Mary of the Seven Sorrows, located on the mountain "Poestlingberg," as it is commonly called, near the city of Ligny-en-Barrois, to the dignity of a Minor Basilica, with all the liturgical rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, and We declare that these present Letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully enjoy them.

[*Latin ed. p. 222*]

Acta Apostolicae Sedis - Official Commentary 222; and it is to be judged and defined accordingly; and it shall be void from now on and of no effect, if anything to the contrary, regarding these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eleventh day of the month of July, in the year 1964, in the second year of Our Pontificate. © HAMLETUSI. Cardinal a CICOGNANI. To the cathedral church of the diocese of Atri, the title and privileges of a Minor Basilica are conferred. PAULUS PP. VI. For the perpetual memory of the event. The city of Atri rejoices, as its greatest temple, dedicated to the Holy Virgin Mary, assumed into heaven, happily restored to its former splendor, and once again becoming a celebrated house of divine worship. Indeed, with its three naves, it was constructed at the end of the 13th century and was attributed to the newly founded diocese as its principal church. From then on, men of both the sacred and civil orders strived to adorn it with remarkable artistic works, making it a renowned monument of the region of Abruzzo. And truly, the arches, doorways, facades, towers, and paintings clearly demonstrate the pursuit of exceptional beauty, which also reveals the sincere piety of the ancestors. We must also mention the relics of the Saints, the sacred furnishings, and the silver vessels with which the church abounds, which, being the seat of the Chapter and the parish, seems to embody the religious spirit not only of the city, but also of the diocese. Therefore, spurred by these reasons and seeing the opportunity for perfect works, the Venerable Brother Stanislaus Hamilcar Battistelli, Bishop of Atri and Teramo, on behalf of the clergy, the faithful, and the public magistrates, petitioned Us in

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writing, so that the temple, so worthy of praise, might be enhanced with the most honorable title of a Minor Basilica. Granting this request with a willing heart, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, hereby confer upon the cathedral church of Atri, in perpetual perpetuity, the title of Minor Basilica, for the honor of God and of the Most Blessed Virgin Mary.

[*Latin ed. p. 223*]

223 The acts of Pope Paul VI, dedicated to the Assumption of the Blessed Virgin, are elevated to the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing the same name. Notwithstanding any objections to the contrary. We decree, we establish, we determine that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that they shall fully suffice, now and in the future, for those to whom they pertain or may pertain; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of September, in the year 1964, in the second year of Our Pontificate. © HAMLETUSI. Cardinal CICOGNANI, on behalf of the Church, honors the church of the Blessed Virgin Mary of Mercy in the city of Ibarra with the title and privileges of a Minor Basilica. PAUL VI, POPE. For the perpetual memory of the matter. — It is declared that the Blessed Virgin Mary of Mercy has presided over the affairs of the citizens of Ibarra since the very beginnings of the city, whose image, of course, was brought there when the city was founded in the year 1606. From that time on, the august Mother of God, zealously venerated by the people, has proven to be a present and comforting helper; which the faithful have experienced most especially when the city was shaken by an earthquake in the year 1868. The temple of the Blessed Virgin Mary of Mercy is a place of such proven devotion that it is highly commendable for its size, grandeur, and structure. It is further adorned with elegantly painted and sculpted images and precious sacred furnishings. Wishing to bestow a special honor upon this church and to further inspire the faithful to a greater devotion to the Virgin Mary, the Venerable Brother Silvius Aloysius Haro Alvear, Bishop of Ibarra, together with the clergy, the religious community of the Order of the Blessed Virgin Mary of Mercy for the redemption of captives, who are engaged in the ministries of that temple, and the people entrusted to their care, requested us to grant this distinguished dwelling place of religion the name and title

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of a Minor Basilica. Gladly complying with these requests, We,

[*Latin ed. p. 224*]

Acts of the Apostolic See - Official Commentary 224, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We elevate the church of Ibarra, dedicated to God in honor of the Blessed Virgin Mary of Mercy, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same name. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the 21st day of the month of September, in the year 1964, in the second year of Our Pontificate. 93. CARDINAL CICOGNANI, Prefect of the Congregation for Public Affairs of the Church. Title and privileges of a Minor Basilica are granted to the cathedral church of the diocese of São João del Rei. PAUL PP. VI. For the perpetual memory of the matter. The citizens of the city of São João del Rei are devoted to the blessed Virgin Mary, who was granted the honor of an episcopal see by John PP. XXIII, Our Predecessor, of blessed memory, in the year 1960. This most excellent devotion, which dates back to its very beginning, to the 18th century, has not diminished over the passing of time. For this reason, the image of the Blessed Virgin Mary of Kolomna, which is highly venerated in the temple, which was elevated to the dignity of a cathedral church in the aforementioned year, has been adorned with a golden diadem by the authority of Pius PP. XII, also Our Predecessor. Indeed, the temple itself, worthy of such piety, seems to be a fitting dwelling place. It excels in size and offers a structure that is distinguished, having received its name from the colonies, namely, because it abounds in gold and ornaments, and is distinguished by artistic works, so that those who see it are filled with admiration. The furnishings also...

[*Latin ed. p. 225*]

225 The acts of Pope Paul VI and the various sacred vestments are indeed beautiful, and of almost equal value. However, desiring to increase the spiritual splendor of that church, the Venerable Brother Delphinus Ribeiro Guedes, Bishop of SÃ£o JoÃ£o del Rei, requested that We grant the title and rights of a Minor Basilica to that church. Considering this important religious center, located in that new diocese, We, with a benevolent heart, decided to grant his request. Therefore, after consultation with the Sacred

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Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the church of SÃ£o JoÃ£o del Rei, dedicated to the Blessed Virgin Mary of Kolomna, to the dignity of a Minor Basilica, with all the rights and liturgical privileges that properly belong to churches bearing the same title. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, may fully avail themselves of them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fourth day of the month of September, in the year 1964, in the second year of Our pontificate. 93 HAMLETUSI. Card. CICOGNANI, Secretary of State. In the Diocese of Angeliana, in the United States of America, Saint Michael the Archangel is chosen as the principal patron, and Saint Pius X as the secondary patron. PAUL VI, POPE. For the perpetual memory of the event. The place in the State of Texas is designated with a beautiful name, which in itself declares the Christian faith of the former inhabitants, which was chosen by John XXIII, Our predecessor of blessed memory, in the year 1961, as the seat of the diocese he founded. The city, commonly called "San Angelo," due to its favorable location and religious life, 15 - A. A. S.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Official Commentary: The growth, which is entirely worthy of note, of the episcopal see, and thus shortly thereafter the first Archbishop of the Church of Angelia was appointed. But it is clear to all, and this can be confirmed by ancient custom, that each new diocese requires special heavenly assistance and the particular grace of Heaven; for this reason, we were requested by the Venerable Father Thomas Joseph Drury, that is, by the Archbishop of Angelia himself, to assign the Holy Patrons of the entire diocese through a public decree. Of those he requested, one will be Saint Michael the Archangel, and the other will be Pope Pius X, since he is held in great veneration there. We, indeed, highly approving of the choice of both the Prince of the Heavenly Host and the outstanding Pope of our age, have readily accepted the aforementioned requests. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, perpetually and in all respects, we establish and declare Saint Michael the Archangel, heavenly and with God, as the principal Patron, and Saint Pius X, Pope and Confessor, as the secondary Patron, of the entire diocese of Angelia in the

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United States of North America, with all the liturgical rights and privileges that properly belong to the Patrons, whether principal or secondary, of a place. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective, and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that it shall be rightly judged and determined accordingly; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of September, on the Feast of Saint Michael the Archangel, in the year 1964, in the second year of Our Pontificate. 83 HAMLETUSI. Cardinal [of] public ecclesiastical affairs, CICOGNANI.

[*Latin ed. p. 227*]

Acts of Pope Paul VI, 227. LETTER To the Reverend Monsignor William Moehler, General Director of the Catholic Apostolic Society, concerning the relinquishment of the management of the work called Schoenstatt.

PAUL VI, POPE. Beloved son, greetings and the Apostolic Blessing.

It has been a cause of paternal joy and special comfort to Us that the Catholic Apostolic Society has decided to resolve a long-standing and difficult question by relinquishing the management of the work called Schoenstatt. We cannot but rejoice greatly at this opportune decision, which is a new and outstanding testimony of that prompt and generous zeal with which your Institute, following the footsteps of its holy Founder, has always striven to operate in accordance with the will of God and the wishes of the Apostolic See. Therefore, We gladly offer you, beloved son, expressions of gratitude and esteem, for you so wisely govern this Society. And We also freely offer our thanks to all your members, whom We know to have been rightly commended for their actions concerning this matter.

We are not unaware of how grave it must have been for you and your members to relinquish the work, which arose and developed within your Society, under the guidance of Father Joseph Kentenich, and which therefore rightly deserves to be held in high esteem by you. This makes us all the more appreciative of the voluntary burden you have undertaken, motivated by reasons that eloquently commend your religious spirit. Indeed, when you decided that the work called Schoenstatt should now live according to its own laws, you sought nothing other than to promote the good of the Church and of souls, to which all things must be subordinated, through a more effective means; and you were moved solely by the spirit of faith in the most wise and mysterious plans of God's providence, who so often guides human events and His own works through ways that are different from ours, and which we do not always understand. Therefore, We are convinced that the relinquishment made by you will in no way

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cause detriment to your Society, as if it were to be deprived of the necessary support of excellent individuals.

However, there is no doubt that God will reward your actions with a rich abundance of heavenly blessings, since it is according to His law that, especially in such cases, the works of divine grace flourish.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Official Commentary: may it flourish, where it has been more widely sown in sorrow, in the study of devotion, and in the full and perfect obedience to the divine will. But that the followers of St. Vincent Pallotti have deserved well of the Church because of the newly founded apostolic work called Schoenstatt, is indeed a matter that allows your members to consider with a serene spirit the vicissitudes that preceded the separation of that work from your Society. These vicissitudes required not a short period of time to resolve the various difficulties that could easily have arisen, if one considers either the utmost prudence with which it was necessary to proceed in this kind of undertaking, or the necessity of defending the legitimate rights of your Institute. Nevertheless, for your praise and comfort, and also for the better consideration of the tranquility of minds, it pleases us to declare openly that your Institute has always obeyed the example of the holy Church. If, therefore, the circumstances were such that a separation, as we have said, was sometimes deemed necessary, nevertheless your Society in this matter never ceased to conform itself to the norms of the Apostolic See. But another thing we desire to make you more certain of. Namely, although at present the Catholic Apostolic Society has ceased to promote the work that seemed to bring to fruition the form of apostolic novelty, founded by your venerable Father, nevertheless the great task that St. Vincent Pallotti entrusted to his sons still retains its force and its importance in full measure. Indeed, if ever, now especially, the beauty, the opportunity, and the suitability of this task to our age appear, after the Second Vatican Council solemnly admonished lay people to become aware of the duties that are necessarily connected with their own Christian vocation and profession. For in this manner the Supreme Synod of the Church confirmed what your venerable Father has earnestly striven to accomplish. For he, who greatly desired to enrich the Church with new abundance and with new incentives to action, believed that this could be achieved through the active help of lay people in all those works and undertakings that seemed not only effective, but also necessary for the amplification of the Kingdom of God on earth. Therefore, we earnestly exhort all the sons of St. Vincent Pallotti to continue to perform with zeal, fidelity, and close union the task entrusted to them, and to carry out the form of their own apostolate. Since this task and this form of apostolate pertain to the making of lay people suitable for the apostolate, it is clearly

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understood why today a vast field is open to your Institute.

[*Latin ed. p. 229*]

Acts of Pope Paul VI, 229: With a novelty, and indeed a most excellent one, suited to our times, and salutary, inasmuch as it strives to awaken in the faithful that awareness of the office which is not solely to be fulfilled by the clergy, but pertains to all members of the militant Church. To achieve this purpose, in which the entire rationale of the Catholic Apostolic Society consists, you have in your Founder a model, by contemplating whom, you will always be able to consider your own actions and feelings as your standard. For He, being the most outstanding example of interior life and apostolic action, will show you the right and safe path by which your Society, faithfully preserving its original form and spirit, may adapt itself to the conditions and necessities of our times, as required either by the changed circumstances of the age, or especially by the mutual assistance of labor between your Institute and the various works of the sacred apostolate that have arisen in the Church, which are dependent on the ecclesiastical hierarchy. Above all, you will be able to learn from Him that spirit of devoted study, love for the Church, active charity, and constant prayer, in which the entire strength and effectiveness of any apostolate consists; and this spirit must permeate your very lives and your actions, so that you may then be able to instill it into the hearts of others and form outstanding lay people, solidly grounded in supernatural life, and fully aware of their own duties; thus becoming a vital leaven of human society, wherever Divine Providence has granted them their own field of activity. Already anticipating the abundant harvest of spiritual fruits that your Institute will bring to the Church in our age, more than in past times, we wish to entrust these paternal sentiments and our exhortations to that distinguished piety and religious zeal with which you and your companions have always striven to promote the glory of God. And we are certain that, among the various works of the apostolate, in which your Institute will offer its generous and effective assistance, the Schoenstatt Work will undoubtedly hold a prominent place, since it originated from the Catholic Apostolic Society and has made great progress in various nations through your efforts. This will undoubtedly happen in a special way both at the Shrine dedicated to the Virgin Mary, where the Schoenstatt Work began, and also in those Provinces and Regions in which the form of piety, proper to that Work, has been legitimately received by your members, with the approval of the General Chapter of the Catholic Apostolic Society held in 1959. While humbly offering prayers to God for abundant divine assistance,

[*Latin ed. p. 230*]

Acts of the Apostolic See - Official Commentary 230, we implore for the blessed growth of the Society of the Catholic Apostolate, which is very dear

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to Us, and We gladly impart the Apostolic Blessing to you, beloved Son, and to your entire religious family, in the Lord. Given in Rome, near Saint Peter, on the sixth day of January, in the Epiphany of the Lord, in the year 1965, in the second year of Our Pontificate. PAULUS PP. V I ADDRESSES I To the Most Excellent Gentlemen of the Delegation assembled at the Apostolic See, the Most Blessed Father foretells all good things for the beginning of the new year.

* Excellencies and dear Gentlemen, It is a joy for Us, at the beginning of the year, to receive the collective wishes of the diplomatic corps, expressed by your esteemed Dean, His Excellency, Baron Poswick, in particularly touching terms. Coming from personalities as qualified as yourselves, this gesture of exchanging New Year's wishes, which might otherwise be merely a formality of pure courtesy, acquires, in Our eyes, a unique value and authority. Your functions as diplomats are, in themselves, highly representative. Moreover, being exercised near the Holy See, they manifest the esteem that you profess for spiritual and moral values. We cannot fail, as you may imagine, to be very sensitive to this. Therefore, it is with joy that We welcome you today and thank you for coming, with such eloquent unanimity, to offer Us your wishes and those of your countries. It is unnecessary to tell you how deeply We feel for you and for the nations of which you are the authorized representatives. But We would also like, since a propitious opportunity is offered to Us, to tell you how happy We are to note the echo * On the 7th day of the month of January, in the year 1965.

[*Latin ed. p. 231*]

Acts of Pope Paul VI, page 231, which encounter, within the Diplomatic Corps, certain viewpoints that We sometimes express during the course of the year. The deferential eagerness with which you kindly receive Our declarations, the attentive and sympathetic manner in which you follow the activities of the Church and Our own – whether it concerns the work of the Ecumenical Council, the journeys that Providence has inspired Us to undertake, or some charitable initiative – all of this touches Us deeply and is a stimulus in Our difficult ministry. Allow Us to publicly express Our gratitude to you for this. Beyond your individual persons, We are pleased to see the Governments that accredit you. And here, too, We wish to acknowledge, and to commend through your agency, all that they are doing for the great causes of peace, of collaboration between nations, and of aid to developing peoples. So much effort devoted to causes that are so closely related to the fate of humanity and that concern such promising aspects of international life deserves to be highly valued and encouraged. We are happy to do so before you, because these words of praise reflect honor upon you as much as they provide comfort to Us. The Holy See, as you know, intends to contribute to this international life, which is experiencing an increasingly intense pace in these days. This contribution, as you

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also know, is not entirely on the same level as that of nations. But in two respects, among others, the voice of the Church corroborates principles that are those of all statesmen who are aware of their responsibilities towards the great human family. First, there is the unconditional affirmation, constantly reiterated by the Supreme Pontiffs, of the absolute primacy of law in relations between men and between peoples. It is not violence, it is not the use of force, it is not the blind pursuit of selfish interests that can ever lead to a true disarmament of minds, to an authentic fraternity, to a solid and lasting peace. *Pacta sunt servanda*. Not only is this old legal adage still current; but it can be said that it shines, as it were, with a new brilliance in the light of the tragic experiences of recent decades. For the more law is forgotten, scorned, and trampled upon, the more evident its greatness, its beauty, and its absolute necessity for the orderly communal life of society become, and the more it also becomes apparent that it is reason, human understanding, serene and impartial negotiation – and therefore, in the end,

[*Latin ed. p. 232*]

Acta Apostolicae Sedis - Commentarium Officiale 232, most esteemed gentlemen, considers diplomacy – which must regulate human relations and which alone can build the edifice of peace. A second guiding principle of Our participation in international affairs is this: the Holy See recognizes, approves, and encourages the legitimate aspirations of peoples. Although the law, in this matter, is not yet explicitly formulated in all its details, it nonetheless originates in natural law, and for this reason, it must be admitted and recognized by all. We wish to speak of the freedom of young nations to govern themselves, of the rights that each man possesses as such (regardless of his race, color, religion, nationality, etc.); We wish to speak also of the development, on a plane of increased solidarity, of relations between peoples, manifested by aid to the less fortunate, by the defense of the weak. There is here a vast field open to the attention and generosity of the statesmen of our century. The President of India, a renowned thinker and writer, during the conversation with which He deigned to honor Us during Our brief stay in Bombay, confided to Us some of His thoughts on the organization of society. He told Us, in particular, how necessary he considered it that technical and economic development should be accompanied by the development and affirmation of moral and spiritual principles capable of ensuring the defense and progress of man as such. Indeed, it is here that the solution to one of the major problems of our time must be sought: it is not enough that man grows in what he has, but he must grow in what he is. And, to quote the well-known expression of a contemporary philosopher, it is a "supplement of soul" that the vast body of humanity most needs at present. This "supplement of soul," We strive, for Our part and to the extent of Our possibilities, to offer to the world. Pursuing no personal temporal

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interests, Our sole concern is to protect the rights of all, to offer to those who do Us the honor of appreciating them, the spiritual heritage of the Catholic Church, its authority, its moral support, its services. We ask only to help all those who sincerely seek to establish the moral and spiritual principles upon which the civilization of tomorrow can be built. It is a comfort and a joy to Us, gentlemen, to feel that you share these views and that you are willing to surround Us with your understanding and support in the fulfillment of this task.

[*Latin ed. p. 233*]

233 The Acts of Pope Paul VI. May the year that begins bring progress to humanity on this path! Let us help one another, and may God help us! With this wish on our lips and in our hearts, We invoke upon you, Excellencies and dear gentlemen, upon your families and upon your nations, at the dawn of the new year, the abundance of divine blessings. Allow Us to impart to you the concern of Our heart, and to invoke, once more, the great good of peace, which is far from being assured to men and nations. May God enlighten all those in authority and guide them in the ways of understanding, reconciliation, and fraternity!

II To the Prelates, Auditors, Officials, and Advocates of the Sacred Tribunal of the Roman Rota, as a new year begins, for the judgment of new cases. *Monsignor Decano and you, Advocates, that all of you, Venerable and distinguished Prelates, Auditors, and those qualified to participate in the celebrated celebrations of the Pauline patronage in this Our Audience, in the Chapel of the aforementioned patronage, after the Sacred College; according to the Roman rite, the Officials; the Sacred Rota; for the Rota, you, Paulines! We welcome you with paternal pleasure, glad to be able to attest to you on this occasion that each year returns with most auspicious prospects, Our esteem, Our consideration, Our encouragement, Our praise, abundant and paternal. The words that We have just heard have solemnly and authoritatively confirmed to Us what your intentions are in the fulfillment of your delicate, prudent, and arduous task in service to the Church and to our brethren; They have told Us with what spirit of priestly apostolate, of absolute seriousness and professional preparation, of profound competence and passionate dedication, you attend to the daily responsibility of the commitment that the Holy See entrusts to you with such confidence, in defense of justice, and to which those who turn to you look with respect, with esteem, with hope. In you, We see the successors, so worthy and so experienced, of those distant auditors of the causes of the court of the Lord Pope, of those famous jurists, to whom Our Predecessors, in the centuries-long tradition, have entrusted... * January 11, 1965.

[*Latin ed. p. 234*]

The Acts of the Apostolic See – Official Commentary. Numerous histor-

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ical events have gradually assigned ever more extensive responsibilities, a recognition richly deserved by their doctrine, by the experience of their faithful service to the Chair of Peter, by their prudence and integrity of life, which distinguished them. Thus, as we customarily receive you, on the day when you solemnly inaugurated the judicial year with the humble invocation of the gifts of the Paraclete, Our heart is filled with great consolation. Indeed, this is an eagerly awaited occasion, and we can rightly say that it allows us to offer a solemn, due, and well-deserved recognition to this historic Tribunal, to the function it performs in a field so vast and important: both in the defense and pursuit of justice, which alone determines its character; both in the faithful service of the law, for the common good of society and souls; and both in pastoral solicitude, for the exemplary and beneficial promotion of just and humane order, the first and indispensable foundation for the building up of Christian order, according to the unchangeable laws of the Gospel and the maternal solicitude of the Holy Church. In expressing these sentiments of approval to you, who comprise the Tribunal in an orderly and wise balance of individual competencies and their respective unique roles, we perceive in Our thoughts the ideal image of perfect cultivators of the law, of those who, dedicating themselves to the service of the noble virtue of justice, can rightly be called *Sacerdotes iustitiae*, a beautiful and august appellation already used by Ulpian. This is truly a noble and exalted ministry, upon whose dignity shines the very light of God, the primordial and absolute Justice, the purest source of all earthly justice. In this divine light, your *ministerium iustitiae* must always be faithful and irreproachable; in this light, it is understood how it must avoid even the smallest stain of injustice, in order to preserve for this ministry its character of crystalline purity. Vigilant sense of justice. On this matter as well, We have much to commend you for. But We would also like to draw your attention to the dangers that can threaten your work, which, being done for the Church and in Her name, must therefore be far removed from even the suspicion, the shadow of any injustice. Yet, you are well aware that in the administration of justice, there might...

[*Latin ed. p. 235*]

Acts of Pope Paul VI, p. 235, lamentably, grievous and deplorable injustices can occur, which would be very harmful even to the proper functioning of your Tribunal. We speak only hypothetically. Injustices can arise in the preparation of the case, when, through the machinations of unscrupulous professionals, the cases are presented to you already fundamentally altered in their legal reality, with unfounded reasons, inconclusive evidence, bribed witnesses, forged or manipulated documents. In this investigative phase, therefore, great circumspection and prudence will be necessary on your part, to prevent any injustice from taking root; it will be necessary to have the courage of truth, to warn the spouses, or any party involved,

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that the Divine Judge is not deceived, for whom only objective truth has value, that which is inherent in the reality of the facts. In accepting or rejecting a petition, you will therefore need a vigilant sense of justice, so that cases lacking any foundation, or manifestly based on falsehood, or even on true facts, but legally incapable of achieving the desired effect, are rejected with courageous firmness. The pursuit of justice will prevent you, on the one hand, from a certain laxity, which can lead the parties to dangerous illusions, to unnecessary expenses, to real damages, precluding them from more equitable solutions; and on the other hand, you will avoid excessive rigor, which refuses a reasonable trust to the petitioners, with the danger of hindering those who are in their just right, with disastrous consequences for their own eternal salvation, when it is a matter of resolving painful moral situations. Wise and diligent care, Albert, every suspicion of injustice must also be avoided in the continuation of the process, by abolishing any delay not required by the particular nature or the special circumstances of a particular case, and by proceeding with diligent care, diligently and quickly, in carrying out the judicial acts, as in extending, notifying and executing the judgments. In fact, you know well that every culpable delay, caused by negligence or by extraneous matters, in doing or executing justice, is in itself an injustice, which every member of the ecclesiastical tribunals must carefully strive to avoid, even from afar. Finally, to avoid any shadow of suspicion in the cost of administering justice, is a moral duty, which transcends individual responsibility and takes on high social implications: for it is known that...

[*Latin ed. p. 236*]

The Acts of the Apostolic See – Official Commentary 236: It is, of itself, an injustice, unacceptable within the Church, that a private individual should not be able to obtain justice, except at a high price. The ecclesiastical tribunals are far removed from this reproach – and they can be proud of this before men and before God – because they are exceedingly generous in granting the benefit of free assistance; and the Sacred Roman Rota, as you have wished to make us know, has this year also treated a number of cases with free representation, or with a reduction of procedural costs, corresponding to forty percent: we are greatly pleased with this, especially with you, esteemed and illustrious gentlemen Lawyers, who are authorized to practice in the tribunals of the Church. But a different mode of proceeding, you agree, would be even more reprehensible, as it would offer an undeserved reason for criticism of the entire work of the Church itself. Beloved sons! In expressing these thoughts of recognition and exhortation, which you will make the subject of your considerations, We invoke upon you, and upon the activity of the new judicial year, the constant fullness of heavenly Wisdom. May the grace of the Lord always accompany you; may the perfect service of the Church shine as an ideal model before your eyes

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and sustain you in the inevitable difficulties; may the centuries-old history of your institution encourage you to ever more noble and fruitful employment of your chosen talents of intellect and will, so that the splendor of the Sacred Roman Rota may always be a bright glory of the See of Peter, and a witness of Christ to the world, in the defense of justice and in the application of charity. And may Our Apostolic Blessing descend upon each of you, beloved Prelates, Auditors, Officials, and Lawyers of the Tribunal of the Sacred Roman Rota, and may it keep you in the peace and joy of the Lord, so that His justice "may heap a treasure of consolation and joy upon you, and give you an eternal name in inheritance" (cf. Ecclesiasticus 15:6).

[*Latin ed. p. 237*]

To the Most Excellent Man, Nagib Dahdah, Envoy of the Lebanese Republic, who presented to the Supreme Pontiff the Letters accrediting his fidelity in the discharge of his office.

Monsieur l'Ambassadeur, We greatly appreciate the sentiments expressed by Your Excellency in the terms in which you were pleased to convey them to Us, at the very moment when you placed in Our hands the Letters which accredit you as Ambassador of Lebanon to Our person. It seems to Us that you are already, in a twofold manner, introduced to Us. He who currently presides with such authority over the affairs of Lebanon, and who sends you to Us on this day, preceded you in the office of Representative of his Country to the Holy See, and in that office he acquired the general esteem and sympathy. And you yourself find here places familiar to you, having formerly been a counselor of that very Embassy of which you now assume the direction. Therefore, it is superfluous for Us to assure you of the traditional welcome that you are here, and that everything will be done to facilitate the exercise of your mission. Moreover, it would, on Our part, be to render to Your Excellency only a very small portion of the warm welcome that We recently received in Beirut, during Our stopover on the way to Bombay, from the highest civil and religious authorities, as well as from the crowds gathered at the airport. This was a grand and highly significant manifestation, for which We thank you for having mentioned it just now, and of which We can assure you that it will remain forever in Our memory. You have noted the depth and permanence of the bonds that unite Lebanon with the Holy See. May it be permitted Us to say to you, Monsieur l'Ambassadeur, that We, too, attach great value to this happy state of affairs. We like to see in it a factor that can contribute to strengthening, if it were needed, that harmony and mutual understanding among citizens, of which you spoke.

* January 12th, in the year of Our Lord 1965.

[*Latin ed. p. 238*]

Acta Apostolicae Sedis - Commentarium Officiale 238, and through

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which Christians and Muslims fraternize within the Lebanese nation, practicing sound religious freedom. Furthermore, these good relations between the two powers can only, it seems to Us, favor the peaceful and cultural mission that Lebanon is called to fulfill among the nations. Is not the friendship of the Holy See, in effect, a constant invitation to give priority to that which constitutes the best part of the nation's heritage: spiritual, moral, and religious values, all that, in a word, – in your history, in your art, in your culture – tends towards the elevation of man, towards his true promotion? This is to say, Mr. Ambassador, how much We desire to see the good relations that fortunately exist between the Apostolic See and Lebanon maintained and further developed, and how much We also pray for the success of your mission. On this day, as it is inaugurated under such happy auspices, We invoke upon the person of Your Excellency, upon his family, and upon his beloved homeland, a generous outpouring of divine favors, a guarantee of prosperity, concord, and peace.

IV. To the Noble Patricians of Rome, who, at the beginning of this auspicious and fortunate year, were named to the Most Blessed Father.

* Your Eminence, Ladies and Gentlemen, and all you dear children, We receive with gratitude your greetings, of which Prince Torlonia has been the interpreter, and of which your presence is a clear and cherished testimony to Us. Coming from a class so distinguished and so significant as yours, We are pleased to hear the profound voices that give your greetings their particular accents: We hear in them the voice of tradition, the voice of history, the voice of the past; grave, solemn, vibrant with emotion and strength; it speaks to Us in a language almost incomprehensible in these days, that of the ages gone by, full of tumultuous notes, but dominated by one that unites and expresses them all: loyalty. These centuries, this voice tells Us, we have walked together, offering each other mutual aid, even though sometimes agitated by mutual conflict, but both guided, although separately, by the same idea, by the same destiny, that of...

* January 14th, 1965.

[*Latin ed. p. 239*]

Acts of Pope Paul VI, 239, Rome. Thus, we have lived, worked, built, struggled, suffered, and hoped, for so many centuries! Thus, the voice of your greetings tells us; and immediately, it joins this first voice, which is the voice of facts, with another voice, that of hearts, which adds: not only is our history intertwined with that of the papacy, but so too is our faith. The proximity of your homes to the seat of Peter has not been merely an external and purely historical fact; it has also been an internal and spiritual fact; it has been and will be a feeling of the heart, a filial devotion, a common religion, and in its best expressions, a sincere affection, a love for the Pope: to the Pope, you say, one believes, one obeys, one loves; one prays with him and for him; and, if necessary, one suffers with him and for him. Is

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this truly so? And if so, the voice of your greetings is no longer merely an echo of the past, nor an expression of the present, but a foretaste of the future: a promise is made; and it seeks to signify its highest value with this emphasis, to offer its best comfort. The love for Rome. We cannot, therefore, fail to receive with gratitude wishes so expressed; and immediately, we feel obligated to reciprocate them, in the Lord, for each of you and your families; and if we extend them to the widest social circle in which our existence unfolds, our wishes go to Rome, to the City, to which are directed, with priority of title and interest, the cares of our apostolic ministry. This spontaneous extension of our greetings to Rome, of which you bring us the memory, seems to us to offer a field for a more confidential encounter of our souls with yours, of your passion for the City, your seat and your glory, with our primary pastoral duty, that of the spiritual prosperity of this very City, of this diocese, among all, to which, by divine providence, we are now bound for life and death. With you, it would be easy and proper to speak of the love that we all owe to Rome; but there are so many reasons on which such love can be nourished, that we leave it to your studies, your tastes, and your sensitivity to explore these reasons; all good and worthy, if they lead to the loving knowledge of this fated City; and we commend them to you, so that you may add to the privilege of being Romans the awareness of the value and responsibility that it carries with it. We, not historians, not archaeologists...

[*Latin ed. p. 240*]

Acts of the Apostolic See - Official Commentary 240: Not artists, not jurists, not politicians, not collectors – although Our office obliges Us towards Rome not to be indifferent to such forms of devotion due to her –; We are simply shepherds of souls, We are the Bishop of this urban community, which is called Rome, and We have for her Our own particular way of loving her; Our love is pastoral. You know what pastoral love is? We shall only briefly mention it, because it is in this love that We would desire you also, in some way and to some extent, to be filial and associated with Us. Do not misunderstand the term "pastoral"; We are not in the realm of Arcadia, nor even in that of sentiment, although pastoral love is indeed rich in sentiment. We are in the realm of charity, founded by our Lord Jesus Christ, as Saint Augustine defines Him, the "Shepherd of Shepherds," and derived from the heart of Peter, as the Gospel tells us, from the love that the Apostle bore for the Master, and that the Master pours forth from Himself to His flock, that is, to humanity: *amatorem fecit pastorem*, says the same Saint Augustine: Jesus transformed the lover into a shepherd. And it is known what fullness of meaning the gentle and tragic metaphor of the shepherd assumes in the language of the Gospel, that of the most gratuitous, most disinterested, most vigilant, most affectionate, most generous, most heroic love: no other expression of love equals pastoral love, if, as is true, it dares

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to absorb even that which is maternal; and if, as is equally true, "there is no greater love than this, that a man lay down his life for those whom he loves." We recall, almost as a personal admonition to ourselves, these formidable definitions of pastoral love, so that you may understand the commitment to which We are bound, and the kind of love for Rome with which We would also wish to associate you, and all who wish to collaborate filially with Our awesome and sweet ministry. Yes, We would like your hearts to beat nobly and generously with Ours for the good of this Rome, which, for various reasons, links your destiny to Our apostolic office, even though this, going beyond the old boundaries, must primarily address the conspicuous and numerous categories of the new citizens of Rome.

1 Sermo 138, 5; *In Ps.* 38, 765.

2 *Ib.* "Through the Gospel," says Saint Paul, "I have begotten you." 1 Corinthians 4, 15; "You, my children, whom I am again in labor until Christ is formed in you": Galatians 4, 19. Cf. John 15, 13.

3

4 John 15, 13.

[*Latin ed. p. 241*]

Acts of Pope Paul VI, p. 241. Responsibility for the spiritual welfare of the City. The good that we seek for Rome, everyone knows, is the spiritual good. For a long time (as we have recalled on other occasions), even its temporal good has been the object of pontifical care; now, with direct responsibility, no longer. But the spiritual good of this City is such, by reason of the dignity of its content, the difficulty of its attainment, and the duty of its maintenance, that it demands from Us all thought, all enthusiasm, all concern, all sacrifice. Simply remembering that Rome is the heir to the twenty-fold secular tradition of Latin Christianity, that it is the center of the unity and catholicity of the holy Church, of which it must be the beacon, the example, the support, not only by the power of its keys, but also by the virtue of its sanctity, and finally that Rome today welcomes a vast new population, characterized by the working class and by an immense and varied class of workers, to whom we owe our most cordial interest, elevates and troubles Us; and it reminds Us that the moral splendor of the Papacy cannot be separated from that of the Roman people. Let us simplify everything now in one word: Rome is Catholic. Yes, no one denies it; everyone affirms it, at least those who have a Christian spirit, a sense of history, and a true love for this incomparable City. But try to put the same word in the form of a question, that is, to verify such an absolute and demanding reality: Is Rome as Catholic as it should be? And you will feel arising in your spirit, as in Ours, a tumult of conflicting observations, of anxious feelings: Is this City, of Our and your heart, truly so Christian, so religious, and so good, as its history and its mission demand? Here then is a first and characteristic sign of pastoral love: to know the needs. Let us open our eyes lovingly to

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the spiritual needs of Rome. It is Our grave duty, we know; the duty of the clergy and the religious; but today also the duty of all the faithful, of the entire community of believers, of the entire "people of God," of which the Ecumenical Council has highly recognized the eminent dignity, and to which it has also assigned participation in "the prophetic office of Christ, by spreading everywhere the living witness of Him." The collaboration and the co-responsibility extend from the Hierarchy to the Laity as the sense of community, in which essentially it is expressed, extends.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Official Commentary: The conscience of the Church, shedding light on the faithful, especially on those who wish to be faithful not only in name, but in the concrete and profound reality that such a qualification entails. Pastoral concerns and gratitude for provident initiatives, most beloved sons and brothers! Our discourse, considering the spiritual needs of Rome, is, on the one hand, filled with pleasure and gratitude; on the other hand, it is grave and sad. We owe our praise and gratitude to the powerful pastoral efforts of Our Vicariate of Rome, and to the numerous, diligent, and provident initiatives of good, which flourish in every part, in every class, in every *forma* on the ever-fertile and blessed soil of this City; but we must also recognize that its spiritual needs remain immense. Its own religious resources are still not sufficient to make it a truly Christian City, a City truly faithful to those traditions that constitute its pride and interpret its centuries-old and highest mission. Why are they not sufficient? The explanations are obvious: the population has grown enormously, urban development has created countless and almost insurmountable problems for the normal religious life of the City, its political, social, economic, and cultural functions have increased greatly; and therefore, it is understood how the religious assistance and the typically Catholic expression of its citizens cannot adequately match the civil and temporal growth of the City itself. Laudable efforts have been made, with very encouraging results, as we said; but it must be recognized that Christian Rome is not sufficient unto itself. It must do much more, awakening and employing all kinds of resources that Providence does not fail to provide. We observe with admiration what the private initiative of good Romans accomplishes in the fields of religious piety, culture, and charity, also thanks to your merits. We wish to mention here, as an example and as a sign of benevolence, what a committee of yours, composed of Lords of the Roman Patriciate and presided over by Princess Colonna, does with so much dedication and merit, in favor of priestly vocations; we wish to recall the initiative of the Paschal preparations at Tor de' Specchi; We are pleased to greet the newest youth institution, which is called "Approdo Romano," and which primarily aims to assist foreign university students,

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even non-Catholics.

[*Latin ed. p. 243*]

The Acts of Pope Paul VI, page 243, speak of the cultural and spiritual animation of your youth, which we know is numerous and eager, gathered around such a promising and brilliant teacher. Very well! And we say, with courage, to you and to all the other countless initiatives that strengthen and revive the Catholic spirit of Rome. To preserve the Christian face of Rome. But how many needs, dearest children, still remain unmet! Even in the spheres of piety, culture, and charity, in which so many of you – especially the ladies – dedicate themselves with most worthy care and offerings. How many works of an associative and social nature, which are today indispensable, await those who will give them a name, contribute to them, and support them! What shall we say of the urgent need to build new parish churches, along with their related works of religious instruction and Catholic action? Do the people of Rome provide aid in proportion to this colossal and indispensable undertaking? And why do vocations to the priesthood come, in too meager a measure, to the great, fascinating pastoral charity of the evangelization of Rome from our Christian families? And are the Catholic schools sufficient for the education of our youth? And in what condition is the Catholic press? Why does it not find an audience among us, as it does in other countries? And how can the faith be preserved, incorrupt and active, if it is not nourished by the indispensable daily sustenance of our newspaper? And are the Catholic organizations, so highly recommended by the Church, supported and promoted here to the extent that their magnificent programs and the moral and social elevation to which they aspire for our people deserve? Immense needs, we said. Be patient, gentlemen and dearest children! We do not make these painful observations to impute blame to you, nor to assign to you the remedies for them. It is the pastoral concern, of which we confide in you paternally, that compels us to speak in this way! It is the love for Catholic Rome! And it is also the confidence of being understood by you that causes our sorrows, our concerns, and our hopes to overflow here. Do we do you wrong by making you aware of these our higher concerns for the good, for the salvation of our Rome? Or do we not honor the high sentiment that you yourselves hold for the Catholic life, the consistent, active, modern life of the city, if we dare to stir within you thoughts and intentions capable of increasing both your inner wealth and your outward beneficial effectiveness? This at least is our intention. This is our confidence. And We...

[*Latin ed. p. 244*]

Acta Apostolicae Sedis - Official Commentary 244: We shall already be grateful to you if, precisely with a view to this spiritual regeneration of Rome, you will join your prayers with ours: to Christ, whom history and

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civilization, for a secret divine design, have made a Roman citizen; to the Most Holy Virgin, health of the Roman people; to the holy Apostles Peter and Paul, and to the ranks of Martyrs and Saints, who hallow this privileged land. And likewise, we shall be obliged if you will strengthen with the moral dignity of your examples, still admired by the world, the great effort to preserve Rome's Christian character. We trust. For our heart, and for your good, our wishes are directed in this way; may they open with affectionate benevolence upon each of your families and each of your individuals, upon each of these young people and children, whom you bring to our most cordial meeting; and may these wishes invoke upon you the outpouring of divine gifts, through our Apostolic Blessing.

In the presence of the assembly admitted before us, concerning the reason by which the unity of Christians is to be fostered.

*Beloved sons and daughters, Your visit takes place during the week dedicated to prayer and study for the great cause of reuniting in the one Church of Christ all those who believe in Him, and who are still among themselves and separated from us. You can well imagine how our heart, always so sensitive and vigilant with regard to this matter, is even more occupied these days by the problems, hopes, discussions, and duties that are connected with it; and opening ourselves to you, in the simple and cordial manner of this weekly audience, we cannot speak to you of anything other than unity, in which we would, according to the supreme desire of Christ, see all Christians gathered together. You know that in the final public session of the third Session of the Council, a Decree on Ecumenism was approved and promulgated, which deals precisely with this complex and delicate theme, with the intention of recalling the mystery of unity, from which the...

*January 20, 1965.

[*Latin ed. p. 245*]

The Acts of Pope Paul VI, page 245: The Church cannot disregard, and must, as far as possible, facilitate the full, lively, and sincere participation of all followers of the Gospel in the richness of this mystery: We hope that such an important document, so open, so hopeful, will one day bear its fruit; and we repeat today our exhortation, that all Catholics should be eager to promote its attainment, especially through prayer, and through the goodness of their Christian lives and the examples they radiate from them. To those who do not know the question of the reunion of all Christians except superficially, the solution seems very easy and quickly achievable. But to those who know the historical, psychological, and doctrinal terms of the question itself, great and numerous difficulties arise, of every kind and from every side, so that some despair that they can be resolved, and others still hope, but see that perhaps a great deal of time will be needed, and certainly a special, almost miraculous, intervention of the grace of God.

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We do not wish to speak to you now about these difficulties; but rather, we want to draw your attention to a temptation, easy to arise in good minds, which could suggest an attitude that is not good, and not valid, to remove the most serious difficulty of all, namely the doctrinal one; that is, the temptation to set aside controversial points; to conceal, to weaken, to modify, to nullify, to deny, if necessary, those teachings of the Catholic Church, which are not today accepted by our separated brethren. We call it an easy temptation, because it may seem a small thing to minimize and set aside certain truths, certain dogmas, which are the subject of controversy, in order to conveniently achieve the much-desired union, while Christianity is a divine truth, which it is not given to us to change, but only to ascertain and accept, for our salvation. And this calculation not only deceives those who are unlearned in theological matters; it also insinuates itself into those who are experts, and who, often in good faith, seek some rational expedient to pave the way for meeting with our separated brethren. The intent is good, the method is not. That on the Catholic side, one wishes to recognize how much good is still found in the heritage of the Churches and Christian confessions separated from our Church, this is well. That one wishes to present the Catholic doctrine in its authentic and essential aspects, disregarding the aspects...

[*Latin ed. p. 246*]

Acta Apostolicae Sedis - Commentarium Officiale 246: Quidquid est discutibile et non essentiale, est permissum. Quod si conatur quispiam exponere quaestiones controversas in terminis quae eas faciunt accuratiora et comprehensibiliora, etiam ad eos qui eas non consentient, hoc est permissum. Hoc est patientia fraterna, haec est apologia bona, haec est caritas in servicio veritatis. Sed conari auferre difficultatem doctrinalem, conans auferre, vel transigere, vel celare assertiones quas Magisterium Ecclesiae declarat esse gravissima et definitiva, non est bonum ministerium. Non est bonum ministerium pro causa unitatis, quia in fratribus separatis creat suspicionem, dubium de eo quod falluntur, sive generat opinionem de possibilitate errorum; et quia in Ecclesia creat timorem ut quaeratur unitas ad precium veritatum quae non sunt discutendae, et sublevat suspiciones ut dialogus resolvat ad detrimentum sinceritatis, fidelitatis et veritatis. Nos autem volumus Catholicos semper aptiores facere ad sustinendum dialogum fraternitatis per sinceritatem apertissimam et humillissimam, per passionem et gaudium quod nutrire debent pro luce veritatis fidei integrae et vivendae, per gradualitatem didactica expositionis nostri doctrinae, et per reverentiam, aestimationem, caritatem erga interlocutores, quae conversationem nostram eis amabile faciat, certitudinem quam Dominus nobis concedit invidiabile, possessionem facilem. Ut videant non esse dogmatismus a priori noster, non esse imperialismism spiritualis noster, non esse formalismus legalis noster; sed obsequium totum ad veritatem

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totam, quae venit a Christo; et thesaurum non avidum plenitudinem fidei, sed bonum promptum et fraternum, quod tanto nos feliciora facit, quanto plus ad alios donare possumus, et dicere non nostrum, sed Christi, omnium. Non est hoc unum pensamentum inter multa, quibus mens nostra impleta est, carissimi filii; pensamentum, quod dum confidit in vestra fidelitate, exprimit immensum amorem ad omnes, proximos et longinquos, qui dicere possunt, cum Paulo, superando omne schisma et omne divisio: « Ego autem Christi: io sono di Cristo ». 1 Cfr. 1 Cor. 1, 12.

[*Latin ed. p. 247*]

Acts of Pope Paul VI, p. 247, VI. To those who attended the meeting held by the Medical-Pedagogical and Psycho-Social Council of the Institute, namely, the "Bureau International Catholique de l'Enfance."

* Dear sons, we are pleased to welcome you this morning, at the very beginning of this conference of experts, convened by the meritorious medical-pedagogical and psycho-social commission of the International Catholic Bureau for Childhood, to promote the social, professional, and ecclesiastical integration of those who are commonly called the mentally deficient. Rich in your personal experience as specialists, and in the vast international investigation to which you have dedicated yourselves, you have come to share your skills and your dedication in the service of your less fortunate brothers. How can we fail to congratulate you on this concern that honors you: to dedicate the best of your talent and your work, to devote your entire life even to this cause so dear to all Christian hearts: the aid to the most destitute of men, among all the poor, who are so often, due to their deficiencies, kept apart from human societies. What we propose to you, and the very goal of your efforts, is "the social, professional, and ecclesiastical integration of the mentally deficient." What can we say to you about this topic that you do not already know, and better than we? We can only recognize the importance of your work, praise you for this fortunate initiative, and remind you that it concerns millions of people throughout the world. We will rather offer you words of encouragement for this arduous task that is yours. It is always difficult to be educators. How much more so when it comes to people whose intelligence must be, as it were, recreated within a rebellious nature. First and foremost, charity is required. It is this supernatural love that instills in us a profound respect for life, for the sacredness of the person, and for the absolute and mysterious value of their dignity, even in those who are humanly disadvantaged. Whether it concerns one person or another, it is always a being created in the image and likeness of its Creator, and called by Christ to participate in the same divine life. This is the profound supernatural vision that guides your efforts in the service of the mentally deficient. Better than anyone, you know what is involved. *

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[January 30, 1965.]

[*Latin ed. p. 248*]

The *Acta Apostolicae Sedis* – Official Commentary 248 requires selflessness, gentleness, and patience under all trials. Empiricism is no longer sufficient today. A true psycho-pedagogical formation has become indispensable in this field, where so much progress has been made by specialists. Furthermore, inexhaustible qualities of intelligence and heart are needed, the conviction that education is possible despite seemingly meager results, and tireless perseverance to foster a favorable climate of trust, capable of creating friendship and promoting work. In a word, it is the love for this handicapped creature that moves you, and which alone can awaken its personal growth and the development of its personality. You know – it is the very purpose of your conference – that this work, which is yours, however necessary and primordial it may be, can only reach its culmination if human communities – social, professional, and ecclesiastical – overcome any temptation of selfish rejection, and open themselves to their deficient members, in a gesture of fraternal welcome. Therefore, the Church – which has already done so much for its more disadvantaged children – can only rejoice in your efforts, encourage your exchanges, and hope that they will find their salutary extension in public opinion. Finally, allow us to say, at the end of this brief conversation, that if your work is an ascetic exercise, it is at the same time a school of perfection, and a path to sanctification: the good done to others enriches, moreover, the one who accomplishes it. "It is more blessed to give than to receive" - 1 May your generous example inspire many others: this is our most ardent wish! With a generous heart, We accompany all your intentions and those of the mentally deficient who are so dear to you, with Our paternal and affectionate Apostolic Blessing. VII Held on the feast of the Purification of the Blessed Virgin Mary, with the candles offered to the Most Blessed Father according to the ancient tradition. * Venerable brothers and dearest children! The ceremony of the offering of the Candles evokes in Our spirit thoughts and feelings that We would like to express with greater ease than We allow ourselves in this brief interruption, which seems to Us, Act. 30, 35. * February 2, 1965. 1

[*Latin ed. p. 249*]

Acts of Pope Paul VI, Book VI, page 249: First of all, to express my gratitude to each of you, to the ecclesiastical institutions, to the religious families, to the Catholic institutions that you represent, bringing symbolically before Us the Catholic City in a gesture that is most pious and filial, of offering, of devotion, of religion, and of tradition, and with its high and threefold meaning: to honor Christ, *lux ad revelationem gentium*, the light to enlighten the peoples; to venerate Mary, the Mother of the Word made flesh, with an act of worship that connects us with the most ancient

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and venerable liturgies, both Eastern and Latin; and to manifest to the Pope the faithful and heartfelt adherence of Roma, as to his father and his bishop. Thank you, brothers and beloved children! May these blessings abound spiritually upon you and upon all those who, in you, embody the gifts and sentiments with which you bring to Us this noble sign and sweet comfort.

Religious, historical, and ecclesiastical values: How beautiful it would be to dwell upon this, considering the abundant and moving religious, historical, and ecclesiastical values! How fruitful it would be, with you, to contemplate the face of Roman piety, unknown to most and veiled today by the appearance of the modern city, dear and respectable, but alas, almost forgetting the sacred lines of its ancient, fascinating religious countenance, and not always proud enough of the extraordinary riches of art, archaeology, and piety that adorn it, as no other city in the world.

You offer Us, almost in a transparent vision across the centuries and places of our Christian Roma, the sacred and gentle sequence of the incomparable spirituality that emanates from its history, a teacher to the peoples and the saints, of its ineffable art of believing and praying; and You provide Us with the sweetest consolation of demonstrating, through tangible facts and faithful hearts, that this history is not a dream of bygone times, not a legendary poem dissolved in the prose of the present material reality, but a song that continues, a voice still, alive that intones a new verse, perhaps now more than ever full and resonant, of conscience, of culture, of tormented and passionate love. Of this, We wish to congratulate you today: for the persistence, indeed the revival, of Roman piety, which We see with immense pleasure, as equally zealous and happy in preserving the liturgical treasures of its tradition, so authoritative and pontifical, and so popular and spontaneous, as We see in you eager to revive it with authentic expressions. 1 Luke 2:32.

[*Latin ed. p. 250*]

Acts of the Apostolic See - Official Commentary 250 and new, as the recent Constitution on the sacred liturgy prescribes, its religious spirit. Mary, our guide in the plan of salvation. And above all, we wish to emphasize our congratulations and our recommendations, namely, that which we are currently illustrating with this ceremony, namely, the worship of the Most Holy Mary. We are very pleased with the richness, the beauty, the fullness that Rome, our home, has always reserved, and today no less, for the Madonna, in its monuments, in its liturgy, in the piety of faithful hearts. We are convinced that this fidelity in the veneration of Mary is linked to a fountain of blessings, such as adherence to the faith, to the true faith of Our Lord Jesus Christ, affection for His Gospel, the effort for Christian regeneration of custom and sentiment, the pride and joy of belonging to the Catholic Church, the intimate trust in a maternal protection capable of instilling in souls the strongest moral energies, as well as the sweetest

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spiritual consolations. Blessed are we, brothers and children, who, in the school of the holy Church, are educated in this veneration for the Mother of Christ, and who feel, almost through undeniable experience, that this worship, which we desire to be intimate, personal, human, and truly pious, does not in any way detach us from the recognition of the one, transcendent, divine source of truth, of life, and of grace, which is Christ Jesus; rather, it leads us to Him, binds us to Him, and accompanies us to Him, as to the only holy One, the only Lord, the only highest of our teachers and our Redeemer. We feel, yes, that the doctrine and the worship of Mary introduce us into the plan of salvation established by Christ, in the sense that, as has been well said, "in the Marian dogma is symbolically summarized the Catholic doctrine of human cooperation in redemption, thus offering almost the synthesis of the dogma itself of the Church." 2 A perfect and heartfelt tribute to the "Mother of the Church." Should we not rejoice that this authenticity of doctrine and worship has just now been directed to us by the authoritative, the beautiful, the profound, the just word of the Ecumenical Council, with the wise insertion of the chapter On the Blessed Virgin Mary in the monumental Constitution On the Church? And will we not give to the title of "Mother of the Church," which we have recognized as due to the Most Holy Mary, in this very moment?

2 De Lubac, Méd. sur l'Eglise, p. 242.

[*Latin ed. p. 251*]

The Acts of Pope Paul VI, page 251, speak of the moment of maturation of the doctrine concerning the Church, and the sense of Mother of the Christians, of our spiritual Mother, because she is the natural Mother of Christ, our Head and our Redeemer? As has also been rightly said, from one perspective, the Virgin Mary is a part of, a daughter of the Church, our sister, because, as we are, although in a privileged and eminent manner, she too is redeemed by Christ; but from another perspective, because she is the mother of the Son of God made man, she is the Theotokos, the Mother of God, the Queen of the Church, the Mother according to the faith and charity of the mystical Body. "If devotion has been directed primarily to the individual aspect of spiritual motherhood (of Mary), is it not desirable that this perspective be completed and that the attention of the faithful be drawn to its communal aspect?" The International Marian Congress in Santo Domingo. These bonds, and many others (such as that dear to Saint Ambrose: *Ecclesiae typus* - Luke 2:36), between Mary and the Church, will certainly be the subject of meditation, dissemination, and celebration at the International Marian Congress, which is now approaching, announced for the end of March in Santo Domingo; and We make a vow from this moment that, together with Our Cardinal Legate, Bishops, Priests, and a large number of faithful, from all parts of the world, especially from the United States, will come with great fervor to honor the Most Holy Mary, and to

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impart to the worship and piety with which We wish to honor Her, that Christocentric and ecclesiological direction that the Council has intended to give to our doctrine and our devotion to the Madonna. We trust that this direction, which places the "blessed among all women" in her highest and truest splendor, will impart to the Congress its post-conciliar character, renewing, moderating, and promoting Catholic Marian worship, and will give it the merit of seeking the true and fruitful sources of this worship in the pages of Holy Scripture, in the teachings of the Fathers, in the liturgical expressions, in the speculations of the Masters, in the traditional doctrine of the Church, both Eastern and Latin, so that the study and piety of Catholics towards the Mother of Christ, in addition to other merits, may also bring together around Mary, Mother of unity, not only all Catholics who are already, in so many different ways, devoted to her, but, God willing, also all.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary: The Christians, even those still separated from us, to whom great joy, if they do not already possess it, is prepared for the day of their integration into the one Church founded and willed by Christ, that they may rediscover Mary, humble and supremely exalted in the essential place assigned to her by God in the design of our salvation. Therefore, we believe that the post-conciliar Congress, and with it, the Marian devotion in the world, will turn towards a deepening of the understanding and love of the mysteries of Mary, rather than towards the dialectical effort of theological extensions that are still debatable and capable of dividing minds rather than uniting them; it will inspire a more attentive and admiring reflection on the content of truth that is at the root of Marian piety, tempering, where necessary, unbalanced or unilluminated sentiments that arise concerning her; it will, therefore, encourage a serious and living devotion to the Madonna, a devotion that circulates within the great and unified liturgical plan of the Church, calling the faithful to a profession of true love and to a practice of true imitation with respect to the Virgin; love and imitation that will increasingly demonstrate the immense spiritual and moral value of Marian devotion. These are aspirations that we can apply to ourselves in order to honor the Madonna worthily on this her feast day, and to have the good fortune to enjoy her maternal protection and her heavenly graces. To ensure these, may our Apostolic Blessing now avail you, beloved Albert. The Destination of the Candles: And now, we believe you will be pleased to learn what destination we will give, according to the gracious and meaningful custom introduced a few years ago, to these blessed candles this morning on the feast of the Purification of the Blessed Virgin Mary. It is a gesture of profound symbolism, perfectly in tune with the rich and mysterious splendor of today's liturgy; and, as in previous years, we wish it to be a cordial suggestion, valid for the

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present moment of the life of the Church in the world, and indicative of the sentiments and intentions that occupy our minds after the unforgettable experiences of last year. Therefore, we will dedicate the candles that you have given us, in addition to – according to custom – to the new diplomatic representatives of the various countries, recently accredited to the Holy See, also to the twenty-seven newly created Cardinals, whom we have just called to be part of the Senate of the Church; and to the Cattolica Universities, which uphold the prestige of the faith in the world.

[*Latin ed. p. 253*]

Acts of Pope Paul VI, page 253: Culture enriched by faith; to the churches and institutions of Bombay, together with the illustrious President of the noble Indian Nation, a renewed pledge of Our gratitude for the welcome extended to Our pilgrimage last December; to the Brothers in the Episcopate, who concelebrated with Us the Divine Sacrifice at the conclusion of the third session of the Second Vatican Ecumenical Council; to the churches of the Vajont region, which are rising from the ruins; to the male and female Missionary Institutes, which have suffered so much during the recent painful events in various parts of the world; to the Prefectures of Our diocese of Rome, as a testament to a grateful spirit. May these candles carry to every place an announcement of evangelical joy and peace, together with the outpouring of Our paternal affection, and Our Blessing.

VIII. To the Most Excellent Sir Seishiro Ogawa, presenting Letters to the Supreme Pontiff, by which he is constituted a Legate by the Emperor of Japan at the Apostolic See.

* Monsieur l'Ambassadeur, The noble words that Your Excellency has just addressed to Us in presenting Your Letters of Credence have deeply touched Us. We wish to tell him, in particular, how much We are sensitive to the gratitude that Your Government wishes to express to Us, through Your voice, for what the Holy See has done for Japan in difficult times. We can assure Your Excellency that you will find here esteem, understanding, and support in the fulfillment of your mission. The Holy See, in fact, greatly appreciates the efforts of the Japanese Government, especially with regard to the education of the young and the defense of public morality. The Japanese Catholics – is it necessary to say it? – are eager to contribute generously in these areas where their faith compels them not to remain inactive. We also know that the authorities of your country appreciate the activity that the Catholic Church carries out in Japan, especially in the fields of education and social assistance.

* February 4, 1965.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Commentarium Officiale.

It pleases Us greatly, at this moment when your mission begins, Mr. Am-

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bassador, to see the most auspicious prospects open for the development of increasingly cordial relations between the Holy See and your nation. The centennial celebrations which will be held there during the year 1965 can only further strengthen these bonds. As you know, We desired to be represented on this occasion by a Legate, and Our choice fell upon the person of a great connoisseur and friend of your country, Cardinal Paolo Marella. We shall be pleased to entrust this eminent Prince of the Church with a personal message for Emperor Hirohito. But even now, We would ask Your Excellency to kindly convey to His Majesty Our sentiments of sincere and respectful affection. We earnestly invoke divine assistance upon His Person, upon the Imperial Family, as well as upon the government and the Japanese people, and We also warmly welcome Your Excellency here, offering him, with the assurance of Our good will, the wishes which We express before God for him and for the complete success of his mission.

[*Latin ed. p. 255*]

Sacred Congregational Acts 255. SACRED CONGREGATION CONSISTORY. I. PROVISIONS FOR CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation Consistory, determined to provide for the following churches with new pastors, namely: on November 3, 196^, he appointed the Reverend Thaddeus Szwagrzyk, pro-moderator of the major seminary of the diocese of Czestochowa, as titular bishop of the church of Ita, and designated him as an auxiliary to the Most Reverend Stephen Barela, Bishop of the same diocese. On November 17, he appointed the Reverend Ladislaus Rubin, from the archdiocese of Lviv, an Urban priest and rector of St. Stanislaus in the city, as titular bishop of the church of Serta, and designated him as an auxiliary for the archdiocese of Gnesen, to the Most Reverend Stephen S. R. E. Cardinal Wyszyński, Archbishop of Gnesen and Warsaw. On December 22, he appointed the Reverend Francis Brazys, a member of the Congregation of Regular Clerics of the Marian Order under the title of the Immaculate Conception of the Blessed Virgin Mary, as titular bishop of the church of Zella, to whom he entrusted the spiritual care of the Lithuanians who are living in Europe, far from their homeland. On December 30, he appointed the Most Reverend Frederick William Freking, formerly Bishop of Salina, as titular bishop of the cathedral church of La Crosse. On January 2, 1965, he appointed the Reverend Adolf E. Proulx, from the diocese of St. Mary of Orme, as titular bishop of the church of Missua, and designated him as an auxiliary to the Most Reverend Alexander Carter, Bishop of St. Mary of Orme. On January 7, he appointed the Reverend Edward Herrera Riera, a canon of the cathedral church and a member of the parish council of the Church of the Holy Rose in the diocese of Barquisimeto, as titular bishop of the church of Sesta, and designated him as an auxiliary to the Most Reverend Chrysanthus Mata Cova, Bishop of Cumaná. On January

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11, for the cathedral church of Alexandria of the Vicariate.

[*Latin ed. p. 256*]

Acts of the Apostolic See - Official Commentary 256. His Excellency, Father Joseph Almici, until now titular Bishop of Amadense, on January 18th. To the Cathedral Church of Columbus, His Excellency, Father John I. Carberry, until now Bishop of Lafayette in Indiana, on January 19th. To the Cathedral Church of Gaspé, His Excellency, Father Joseph Louis John Mary Fortier, until now titular Bishop of Pomaria, on January 23rd. To the coadjutor with right of succession, His Excellency, Father Leo Villuendas Polo, Bishop of Teruel, His Excellency, Father John Ricote Alonso, titular Bishop of Miletopolis. To the titular episcopal Church of Verona, His Excellency, Father Eugene Beitia Aldazábal, until now Bishop of Santander, on January 30th. To the Cathedral Church of Des Moines, His Excellency, Father George Joseph Biskup, until now titular Bishop of Hameri.

II. MONTIVIDEI. DECREE CONCERNING THE MUTATION OF THE BOUNDARIES OF DIOCESES. Consulting most earnestly the greater good of souls, the Most Reverend Fathers, Father Anthony Corso, titular Bishop of Moglensis and Apostolic Administrator "sede plena" of the archdiocese of Montevideo, and Father Orestes Nuti, Bishop of Canalopolis, had earnestly requested the Apostolic See to somewhat alter and more suitably arrange the boundaries of the dioceses entrusted to them. This Sacred Consistorial Congregation, having approved such changes as being beneficial to the salvation of souls, and with the special faculties granted to it by the Most Holy Pope, Our Lord Paul VI, having given due consideration, has deigned to grant this request. Therefore, with the consent of those who are concerned, or who are presumed to be concerned, and as far as necessary, territory is withdrawn from the archdiocese of Montevideo, including the parishes established therein, which lies within the boundaries of the civil province commonly called "Canelones," and is granted to the diocese of Canalopolis, except for the archiepiscopal seminary with its adjacent property, the ownership of which the archdiocese of Montevideo shall continuously and perpetually retain, and which shall remain subject to the jurisdiction of the same Archbishop. All acts and documents pertaining to the aforementioned territory are to be...

[*Latin ed. p. 257*]

The Sacred Congregation for the Propagation of the Faith, 257, orders that the documents pertaining to the Metropolitan Archdiocese of Montevideo be sent to the archives of the Canalopolis Archdiocese as soon as possible; and concerning the clergy, this Sacred Congregation decrees that, as soon as the present Decree has been carried into effect, priests legitimately holding a benefice or ecclesiastical office, and clerics and seminarians with a legitimate domicile in the aforementioned territory, shall

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be incorporated into the Archdiocese of Canalopolis. To accomplish all of these things, this Sacred Congregation appoints the Most Reverend Father Raphael Forni, titular Archbishop of Aegina and Apostolic Nuncio in the Republic of Uruguay, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, the task of submitting to the same Sacred Congregation an authentic copy of the act of execution completed. Concerning the matters above, the present Consistorial Decree shall be valid as if it were issued with an Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 22nd day of the month of October, in the year 1964.

CAROLUS Card. GONFALONIERI, Secretary.

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Franciscan Carpino, titular Archbishop of Serdica, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

GULU-TORORO.

DECREE Concerning the alteration of the boundaries of dioceses.

Since the boundaries of the dioceses of Gulu and Tororo in the territory of Uganda no longer seem to adequately respond to the present needs of the apostolate, it has been deemed necessary to proceed with a partial alteration of the boundaries between the aforementioned ecclesiastical jurisdictions.

17 - A. A. S.

[*Latin ed. p. 258*]

Acts of the Apostolic See - Official Commentary 258. Therefore, this Holy Council, with mature deliberation, and with the consent of the Ordinaries concerned, having taken into consideration the favorable opinion of the Most Reverend and Venerable Lord Vidon, Bishop in the titular See of Tuscamia and Apostolic Delegate in Eastern Africa, and exercising the powers granted to it by the Most Holy Pope, Our Lord Paul VI, by Divine Providence, has decided to amend the boundaries between the aforementioned ecclesiastical divisions in such a way that three parishes, commonly known as Alanyi, Dokolo, and Amolatar, which until now have been located in the Diocese of Tororo, shall henceforth belong to the Diocese of Gulu; and furthermore, that the southern boundary between the Dioceses of Gulu and Tororo shall be the same as the civil boundary of the district commonly called Lango, and has ordered that the present decree be drawn up and promulgated. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 4th day of the month of November, in the year of Our Lord 1964. For the Eminent Cardi-

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nal Prefect, © Petrus Sigismondi, Archbishop in the titular See of Neapolis in Pisidia, Secretary. © S. for the Excempt Lord Secretary, Pompeius Borgna, Assistant for Studies. SACRED CONGREGATION FOR RITES, in VALENTINA, or CASALEN. Concerning the beatification and canonization of the Servant of God, Casimir Barello Morello, a layman. ON THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE should be appointed, in this case and for the purpose in question. The Christian Church, having been established by its own Author as holy and as an instrument of holiness, has never ceased to pursue the work of sanctification, since, according to the will of God, it is dedicated to the holiness of life, which is its guide and...

[*Latin ed. p. 259*]

The Sacred Congregation of Rites, in its teachings, emphasizes that all should strive for perfection. "For this is the will of God, your sanctification" (1 Thessalonians 4:3). And the Lord Himself declares: "Be you therefore perfect, as also your heavenly Father is perfect" (Matthew 5:48). It should not be thought that this pertains only to a few select individuals, namely, religious, who, by their profession, are bound to strive for perfection, and to the sacred ministers, who, especially having been called to the service of the Lord and placed above others in the Lord's service, ought also to lead the souls entrusted to them to holiness; but that it is permissible for others to remain at a lower degree of virtue, as if the true holiness, which the Catholic Church proposes, cannot be attained, or that it is certainly so difficult to achieve that it would involve so much annoyance and tedium that it would not be within the reach of most of the faithful, and certainly not suitable for those living outside religious orders. Moreover, those who have attained the summit of Christian perfection, of whom history testifies that there have been almost countless numbers from every age and order, have not been subject to the same weaknesses of nature, nor have they faced similar dangers, nor have they been troubled by similar temptations. On this point, St. Augustine writes admirably: "Therefore, God does not command impossible things, but by commanding, He reminds us to do what we can, and to ask for what we cannot" (De natura et gratia, c. 43, n. 50: PL 44, 271). Indeed, the example of the Servant of God Casimiro Barello Morello, a layperson who, having scorned all the comforts of life, and with a view to reparation and penance, traveled barefoot and with missing shoes through several European nations, offering an example of all virtues, seems worthy of emulation. He was born of humble, rural parents on January 31, 1857, in the town of Gabanioli, in the province of Turin, within the diocese of Casale Monferrato; and on the same day, he was brought to the parish church and reborn through the waters of baptism. Nothing unusual marked his childhood and early years; but, having been orphaned of his mother at an early age, he seemed for a time to have strayed from religious

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duties, until, struck by a serious illness, he returned to a better path, and from then on devoted all his time to prayer and penance, and to helping his father in his work. In the year 1875, at the age of nineteen, the Servant of God, having left his father's home, traveled through the cities of Italy, France, Spain, and Portugal.

[*Latin ed. p. 260*]

The Acts of the Apostolic See - Official Commentary 260, and castles he visited on his pilgrimages, everywhere performing manual labor and offering examples of prayer and penance. Having been called to the priesthood, he again renounced worldly pleasures, but soon arrived at Fermo, determined to restore his former way of life, and with a courageous spirit, he bid farewell to the wedding. Having therefore broken the bonds of his heart, he again journeyed to Spain, leading a solitary life, so that he might devote himself more fully to mortification and prayer. When he later turned to pilgrimages, it is difficult to say how many places he visited. The kindness of pious people provided him with food and lodging; he, in turn, spent the whole day in prayer in churches, sometimes not repulsing jokes and insults from children. Tormented by diabolical temptations, he withdrew to a solitude in the years 1881 and 1882, in order to devote himself more fully to mortification and prayer. Having attained peace and tranquility of mind, he made a vow to always wander barefoot and with his head uncovered. In the year 1883, after his father's death, he returned to Cabaniol; from there, however, he soon went to central Italy, giving good examples of virtues wherever he was, especially piety towards the Most Holy Eucharist, to the great benefit of the faithful. For the third time, returning to Spain, he practiced the same way of life: he was at the church doors early in the morning, he spent the whole day praying before the Most Holy Sacrament, and finally, after a light meal, he retired to his straw bed. He was kind, cheerful, and humble to everyone, so that the fame of his virtues spread widely. Faithful of all conditions, even those in authority, followed the Servant of God with great honor. Finally, in the city called Alcoy, in the diocese of Valencia, the Servant of God peacefully died on March 9, 1884, having lived for twenty-eight years. The fame of his sanctity, with which he was adorned in life, has increased day by day, and God has seemed to confirm it with heavenly signs. Therefore, the cause for granting him the honors of the blessed was begun. The ordinary process in the ecclesiastical court of Valencia was conducted and completed in the years 1947-1948, and through a supplication in the court of Casale Monferrato in the year 1952, it was brought to Rome to the Congregation of Sacred Rites. In the meantime, numerous letters from the Most Holy Roman Pontiff arrived from the Sacred College of Cardinals, Archbishops, Bishops, and distinguished men, urgently requesting the introduction of the cause for beatification. Therefore, having observed all that must be observed by law, the Congregation of

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Sacred Rites, after duly considering the writings attributed to this Servant of God, on January 11.

[*Latin ed. p. 261*]

The Sacred Congregation of Rites, on the 26th of January, 1952, with the approval of Pope Pius XII, decreed that nothing should impede the proceeding to further stages. Therefore, at the urgent request of the Most Reverend Lord Charles Orlando, legitimately constituted Promoter of the Cause of the Salesian Society, and by the Most Eminent and Reverend Lord Clement Cardinal Micara, Bishop of Velletri, Introducer or Relator of this Cause, a question for discussion was proposed at the meeting of the Ordinary of this Sacred Congregation, held on the 2nd of July of this year at the Vatican: Whether a Commission should be appointed for the introduction of the Cause, in this case and for the purpose in question. And the Most Eminent and Reverend Fathers, entrusted with the safeguarding of the sacred rites, after hearing the report of the Introducer, and after hearing the votes of the Official Prelates, especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and after mature deliberation, judged it fitting to respond: Affirmatively, that is, that the Commission should be appointed, if it pleases the Most Holy [Pope]. Subsequently, all of the above was reported to the Most Holy Lord Pope Paul VI by the undersigned Cardinal Prefect, and His Holiness approved and confirmed the decree of the aforementioned Sacred Congregation, and deigned to sign the Commission for the introduction of the Cause of the Servant of God Casimir Barello Morello with his own hand. Given at Rome, on the 6th of July, in the year of Our Lord 1963. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. ® Henry Dante, Archpriest *tit.* of Carpasia, Secretary II. Regarding the Canonization of the Blessed Benedict of Urbino, Confessor, a professed priest of the Order of Friars Minor Capuchin. CONCERNING THE QUESTION: Whether a Commission should be appointed for the resumption of the Cause, in this case and for the purpose in question. Born into a noble family in Passione, Urbino, in the year 1560, Benedict, endowed with a good nature and favored by heavenly blessings, from his early years devoted himself diligently to solitude, pious exercises, prayer, and fasts. For the purpose of studies, he went to Perugia, and then to Pa-

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Commentarium Officiale. Sent from *Tavium*, having attained the laurea of both laws, he had hoped for a new glory for his family. Despising the riches of the world and all its temptations, and overcoming even the difficulties of his relatives, he turned to the embrace of the Cross among the Brothers Minor Capuchins. Having pronounced solemn vows, he scrupulously observed the laws of his institute and pious customs. Sent to Bohemia to spread the Catholic

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faith, he endured three years of great sorrows and patiently tolerated many persecutions from the heretics. Returning to his own place, he dedicated himself entirely to the ministry of evangelical preaching. Finally, he died most piously in Forosemprönii on the eve of the Kalends of May in the year one thousand six hundred and twenty-five. His life, radiant with miracles, led Pope Pius IX to include him in the catalogue of the Blessed in the year one thousand eight hundred and sixty-seven. When new miracles attributed to the intercession of the Blessed Benedict were reported, the process for his cause was begun for solemn canonization. Therefore, at the ordinary meeting of the Congregation for Sacred Rites held on the sixteenth day of the aforementioned month in the Vatican, the Most Eminent and Reverend Lord Ferdinand Cento, Promoter of the Cause, proposed that a doubt be discussed regarding the resumption of the cause of the aforementioned Blessed. And the Most Eminent and Reverend Fathers entrusted with the preservation of the sacred rites, after hearing the report of the aforementioned Promoter, and also the Reverend Father Ferdinand Antonelli, General Promoter of the Faith of the Order of the Brothers Minor, having carefully considered all matters, they decreed: That a commission should be appointed for the resumption of the cause, if it pleases the Most Holy [Pope]. Finally, after the aforementioned was faithfully reported to the Most Holy Pope Paul VI by the same General Promoter of the Faith, His Holiness confirmed the opinion of the Fathers and, with his own hand, subscribed to the commission for the resumption of the cause of the Blessed Benedict, for the case and for the purpose in question, from Urbino, having graciously deigned to do so. Given in Rome, on the twenty-second day of November in the year one thousand nine hundred and sixty-three. ARCADIUS M. Card. LARRAONA, Prefect. © S. ©. Henricus Dante, Archp. tit. Carpasien., from the Secretariat.

[*Latin ed. p. 263*]

The Sacred Congregation of Rites, 263, III, MECHLIN. Concerning the beatification and canonization of the Servant of God, Victor Scheppers, a secular priest, founder of the Institute of Brothers and also of the Institute of Sisters of the Blessed Virgin Mary of Mercy. ON A DOUBT: Whether a commission should be appointed for the introduction of the cause, and regarding the effect of what is being discussed. "The correct way and method of teaching," writes Lactantius (De falsa sapientia, book 3), "is for the teacher first to do what he will then say. Thus, Christ began to do and to teach," says Luke. "Therefore, it seems that philosophers have achieved little fruit, because they do not practice what they teach, and philosophy has become a school of disputation, not a rule of life." Explaining these words, Saint Thomas says: "The letters of death carry those learned men who know and teach, but do not practice. These are letters without a seal, that is, without life, and therefore they are not believed" (Preface to the Canonical Epistles).

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However, in the history of the Catholic Church, many men and women are found who, having the warning of the Divine Savior before their eyes, first gave an example, and then taught others with words and deeds, and thus shaped the minds of the young, and instructed them in the norms of spiritual life, as well as in letters, art, and sciences. One of those who will truly be called great in the kingdom of heaven, because he did and taught, according to the words of Jesus Christ (Matthew 5:19), was the Servant of God, Victor Scheppers, a priest, who greatly benefited youth, and indeed those in need of mercy. Born in Mechlin, in Belgium, from parents, Cornelius and Joanna Estrix, of noble and distinguished religion, on April 25, 1802, he was baptized the following day in the waters of holy baptism. He was educated in his father's home, guided and instructed by a pious mother, especially with regard to the sentiments of piety, faith, and religion; and according to the custom then observed, he was anointed with holy chrism, and first approached the Holy Synaxis. Meanwhile, on October 7, 1815, Victor, still a boy of thirteen years, lost his most pious mother. From the year 1818, he diligently applied himself to the study of letters in the college of Alost, giving ample evidence of his virtue.

[*Latin ed. p. 264*]

Acta Apostolicae Sedis - Official Commentary

Two years after returning to his paternal home, he revealed to his father the plan he had already conceived, to dedicate himself entirely to divine service in the clerical militia. However, having been left without his other children, his father sent Victor to Paris in an attempt to dissuade him. But it was in vain, for Victor returned, more determined than ever, to Mechlin. Therefore, his father finally gave his consent, and Victor studied theological disciplines under the guidance of a distinguished priest, leading a solitary life at home, completely devoted to studies, piety, and exercises. On September 26, 1830, he entered the newly established seminary in Mechlin, and two years later, on April 13, after completing his studies, he was ordained a priest in the metropolitan church. Soon after, he was appointed by the Most Reverend Archbishop of Mechlin as inspector of studies and catechist for ten schools in the city. The servant of God diligently fulfilled the task entrusted to him, and indeed, with such zeal for souls, he gathered young people in the evenings at his father's house, whom he found to be lagging in their studies, and taught them Christian doctrine, providing them with sustenance. To this, he added another school in his villa near Mechlin, founded for the Christian and liberal education of the children of the countryside. On February 2, 1835, at his father's expense, he opened a night and holiday school for apprentices, as well as for poor children, which he placed under the patronage of the Blessed Virgin Mary of Mercy. For these endeavors, the Archbishop of Mechlin raised Victor to the dignity of honorary canon of the metropolitan church on December 25

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of the same year. Moved by compassion for the people detained in prisons, whom he had seen at Vilvorde, on July 19, 1837, before the image of the Blessed Virgin Mary of Montaigu, he conceived the idea of founding an institute of Brothers of Our Lady of Mercy, who would dedicate themselves to the education of youth and works of mercy, which the Archbishop of Mechlin duly approved, and in 1857, it received the decree of praise from the Apostolic See, and in 1873, it obtained the confirmation of its constitutions. Meanwhile, this institute of men was joined by a sisterhood, of the same name and with the same purpose. For the remainder of his life, Victor spared no effort to ensure that both congregations grew stronger day by day and undertook new endeavors. With diligent care, he visited the houses, encouraged the brothers and sisters, and strove to guide them on the path of religious perfection through sermons, letters, and his own example. Although he did not enter the congregation he founded, nor did he take religious vows, he was nonetheless always available to all his brothers and sisters, and he devoted the remaining years of his life to the sacred ministry with great zeal.

[*Latin ed. p. 265*]

The Sacred Congregation of Rites, in number 265, bestowed upon him numerous honors as a testament to his great benevolence, which were granted to him by all. Indeed, Pope Pius IX first granted him the title of "Cubicularius," then later adorned him with the titles of Domestic Prelate; furthermore, the Chapter of Canons of the Cathedral Church of Mechlin appointed him as its Archbishop. Having been afflicted for a decade by a most grievous and painful illness, he left a shining example to his brothers in patience and in faith in God, and on March 7th of the year 1877, he peacefully breathed his last, having been comforted by the sacraments of the dying. The fame of his sanctity, which he enjoyed even while living, did not diminish after his death. However, for various reasons, the process for his cause was delayed until the years 1928-29. On March 3rd of the year 1957, the Sacred Congregation of Rites decreed that nothing should impede the proceeding to further stages. In the meantime, numerous petitions were presented to the Most Blessed Father, including one from the King of the Belgians, Baldwin, from Cardinals, from Archbishops, and from certain Superiors General of religious Orders and Congregations, all earnestly requesting the beatification of the Servant of God. Therefore, after all had been examined according to the law, and with the insistence of the Reverend Father Raphael Zacchia, legitimate promoter of the cause of the Institute of the Brothers of St. Mary of the Virgin of Mercy, in the Ordinary Session of the Congregation of Sacred Rites, held on the 17th of this month at the Vatican, the Most Eminent and Reverend Lord Paul Cardinal Giobbe, Promoter of the Cause, proposed a question for discussion: Whether a Commission should be appointed

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for the introduction of the cause, in this case and for the purpose in question. And the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of the sacred rites, after hearing the report of the Cardinal Promoter, and after hearing the votes given in writing by the Official Prelates, as well as by the Reverend Father Ferdinand Antonelli, General Promoter of the Faith of the Order of the Friars Minor, after mature deliberation, considered it appropriate to respond: Affirmative, that is to say, that the Commission should be appointed, if it pleases the Most Holy Father. The aforementioned was faithfully reported to our Most Holy Pope Paul VI by the undersigned Cardinal of the Holy Roman Church, Prefect, and His Holiness, considering the decree of the Sacred Congregation of Rites to be valid, graciously deigned to sign the Commission for the introduction of the cause, with his own hand, Victor Scheppers. Given at Rome, on December 19th, 1963. ARCADIUS M. Card. LARRAONA, Prefect. L. S. 93. Henry Dante, Archbishop titular of Carpasia, from the Secretariat.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN TRIBUNALS

Citation from the Rota:

Edict of the Rota of LUDOVICOPOLITANA concerning the Nullity of Marriage (Wittitow - Johnson)

Since the actual place of residence of Mr. Henry Johnson, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), at the eleventh hour on the day of May 6, 1965, to resolve the doubt, or to subscribe to the following doubt: Whether the sentence of the Rota of July 25, 1964, should be confirmed or annulled, in this case.

Those Ordinaries of the places, pastors, and others who have knowledge of the aforementioned residence of Mr. Henry Johnson, are to take care that he is duly informed of this edictal citation.

* Ioannes Maria Pinna,

From the Chancery of the Sacred Roman Rota, on February 4, 1965.

Marius F. Pompedda, Notary

* It is unknown where Mr. Henri Johnson, defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria) on May 6, 1965, at 11 o'clock, to resolve or subscribe to the doubt reported below: Must the

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sentence of the Tribunal of the Rota dated July 25, 1964, be confirmed or annulled, in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Henri Johnson, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 267*]

The Roman Curia Diary, January 12, 1965. On Tuesday, the Holy Father, Paul VI, received, in a solemn audience, the credentials of His Excellency, Mr. Nagib Dahdah, Extraordinary and Plenipotentiary Ambassador of the Republic of Lebanon. On Thursday, February 4, 1965, the Holy Father, Paul VI, received, in a solemn audience, the credentials of His Excellency, Mr. Seishiro Ogawa, Extraordinary and Plenipotentiary Ambassador of Japan.

SACRED CONGREGATION OF RITES. On Tuesday, January 12, 1965, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, Officials, and theological Consultors, discussed the heroic virtues of the Servants of God:

1. Pius Brunone Lanteri, founder of the Congregation of the Oblates of the Virgin Mary;

2. Maria of the Apostles (von Wuellenweber), foundress of the Institute of the Sisters of the Divine Savior.

On Tuesday, January 19, 1965, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the General Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, Officials, and theological Consultors, gave their vote on the heroic virtues of the Servants of God:

1. Ezechiel Moreno Diaz, Bishop of Pasto in Colombia, of the Order of the Recollects of St. Augustine;

2. Charbel Makhlouf, professed priest, monk of the Lebanese Maronite Order.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Paul VI, happily reigning, deigned to appoint:

October 22, 1964. The Reverend Monsignor Robert Masi, Canonist of the Sacred Apostolic Penitentiary.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary, January 15, 1965. The Most Reverend and Venerable Monsignor Abbo Giovanni Angelo, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

26. The Most Reverend and Venerable Monsignor Violardo Giacomo, Secretary of the Sacred Congregation of the Discipline of the Sacraments.

26. The Reverend Father Antonelli Ferdinando, O. F. M., Secretary of the

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Sacred Congregation of Rites.

By Apostolic Briefs, the Holy Father Paul V, reigning happily, deigned to appoint:

Assistant at the Papal Throne: January 4, 1965.

His Excellency, the Most Reverend Monsignor Perrin Maurizio, Archbishop titular of Nova.

Protonotaries Apostolic *ad instar participantium*:

June 23, 1964.

Monsignor Mercure Rodolfo (Mont-Laurier).

Monsignor Donovan Giacomo (Great Falls).

August 29.

Monsignor Giraldo Roberto (Santa Rosa de Osos).

October 15.

Monsignor Pinto Gómez Giuseppe (Socorro y San Gil).

November 21.

Monsignor Atkinson Ugo (Nottingham).

November 10.

Monsignor Mulier Giuseppe (Iglesias).

November 26.

December 1.

Monsignor Chaloux Adeodato (Hull).

By Letters from the Secretariat of State, the Holy Father Paul V, reigning happily, deigned to appoint:

January 26, 1965.

The Reverend Father Bugnini Annibale, of the Congregation of the Mission, Under-Secretary of the Sacred Congregation of Rites for the Sacred Liturgy.

February 6.

The Most Reverend and Venerable Monsignor Frutaz Amato Pietro, Under-Secretary of the Sacred Congregation of Rites for Causes of Beatification and Canonization.

February 24.

The Most Reverend and Venerable Monsignor Schierano Mario, Under-Secretary of the Supreme Tribunal of the Apostolic Signatura.

The Reverend Father Bidagor Raimondo, of the Society of Jesus, Secretary of the Pontifical Commission for the revision of the Code of Canon Law.

The Most Reverend and Venerable Monsignor Ferraro Nicola, Promotor General of the Faith in the Sacred Congregation of Rites.

The Reverend Father Melchiorre da Pobladura, of the Capuchin Friars,

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General Relator of the Historical Section of the Sacred Congregation of Rites.

[*Latin ed. p. 269*]

From the Roman Curia Diary, 269, Con: Tickets from the Secretary of State. His Holiness, Pope Paul V, may He reign happily, deigned to confirm:

Extraordinary Secret Chamberlains of His Holiness:

1963.

Monsignor Agostino Colturato (Campinas).

Monsignor Francesco Cruz (Campinas).

Monsignor Antonio Mariano Be Camargo (Campinas).

Monsignor Luigi Fernandes De Abreu (Campinas).

Monsignor Giovanni Lopes De Almeida (Campinas).

Monsignor Nazareno Magi (Campinas).

Monsignor Lázaro Mutscheie (Campinas).

Monsignor Bruno Nardin (Campinas).

Monsignor Licio Thiers Pelice (Campinas).

Monsignor Pasquale Quercia (Campinas).

Monsignor Giovanni B. Rigotti (Campinas).

Monsignor Raffaele Roldan (Campinas).

September 12.

Monsignor Giuseppe M. Da Silva Paes (Vitoria).

Monsignor Oscar De Padua Mello (Vitoria).

Monsignor Celso Diogo Ferreira (Vitoria).

Monsignor Francesco G. Van Der Maas (Vitoria).

19.

Monsignor Adolfo Watson (Kingston).

Monsignor Riccardo Watson (Kingston).

22.

Monsignor Epifanio Ibanez (Lins).

Monsignor Giuseppe Silveira Barbosa (Lins).

Monsignor Severino Beserra (Natal).

Monsignor Alair Vilar Fernandes de Melo (Natal).

Monsignor Emerson Deodato Fernandes Negreiros (Natal).

Monsignor Eymard L'Eraistre Monteiro (Natal).

Monsignor Ulisse Maranhao (Natal).

Monsignor Espedito Sobral De Medeiros (Natal).

Monsignor Giovanni V. Barreto de Alencar (São Sebastião do Rio de Janeiro).

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Monsignor Vitale F. Brandäo Cavalcanti (São Sebastião do Rio de Janeiro).

Monsignor Romeo Brighenti (São Sebastião do Rio de Janeiro).

Monsignor Ivo A. Calliari (São Sebastião do Rio de Janeiro).

Monsignor Giuseppe Castellucci (São Sebastião do Rio de Janeiro).

Monsignor Giovanni B. Cavalcanti (São Sebastião do Rio de Janeiro).

Monsignor Simeone Correia de Macedo (São Sebastião do Rio de Janeiro).

Monsignor Eusebio Da Rocha Leite (São Sebastião do Rio de Janeiro).

Monsignor Antonio Da Silva Bastos (São Sebastião do Rio de Janeiro).

Monsignor Cipriano Da Silva Bastos (São Sebastião do Rio de Janeiro).

July.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Commentarium Officiale, 22 September 1963.

Most Reverend Monsignor De Lima Ferreira Giuseppe (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor De Souza Porfirio (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor De Mello Olimpio (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Dornellas Barbosa Emanuele (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Ferreira Pinto Francesco (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Ferreira Serpa Aramis (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Lopes de Gastro Pinto Giuseppe A. (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Lucas Giuseppe Gioacchino (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Gonzaga Lyra Luigi (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Magliano Antonio (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Marinho Benedetto (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Moss Tapajos Giuseppe (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Negromonte Alvaro (of São Sebastião do Rio

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de Janeiro).

Most Reverend Monsignor Nogueira Bessa Francesco (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Novaretti Mario (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Órnelas Giuseppe Amaral (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Paes Cintra Antonio (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Portella Nunes Cicerone (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Ribeiro Clarindo (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Santa Rosa Rodrigues Emmanuele (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Saigado Francesco Di Paola (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Schubert Guglielmo (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Teixeira Leite Penido Maurilio (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Teixeira Olivio (of São Sebastião do Rio de Janeiro).

Most Reverend Monsignor Villanueva Segura Toribio (of São Sebastião do Rio de Janeiro).

[*Latin ed. p. 271*]

Diarium Romanae Curiae 7, 271, 1963.

Most Reverend Monsignor Giuseppe De Sousa Lima (Goiânia).

Most Reverend Monsignor Domenico Pinto de Figueiredo (Goiânia).

Most Reverend Monsignor Giovanni Olimpio Pitaluga (Goiânia).

October 23.

Most Reverend Monsignor Giuseppe Al ves de Lima (Orato).

Most Reverend Monsignor Emanuele Francesco De Alcantara (Orato).

Most Reverend Monsignor Raimondo Augusto De Araujo Lima (Orato).

Most Reverend Monsignor Francesco De Holanda Montenegro (Orato).

Most Reverend Monsignor Emmanuele Carlo De Moráis (Orato).

Most Reverend Monsignor Antonio Feitosa (Crato).

Most Reverend Monsignor Pietro Rocha de Oliveira (Crato).

Most Reverend Monsignor Carlo De Lima Santiago (Feira de Santana).

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Most Reverend Monsignor Aderbai Saback Miranda (Feira de Santana).

Most Reverend Monsignor Mario Bahiense Pessòa da Silva (Feira de Santana).

Most Reverend Monsignor Cid Franca Santos (Lorena).

Most Reverend Monsignor Giovanni Ippolito De Moraes (Lorena).

November 11.

Most Reverend Monsignor Francesco Elio Campos (Fortaleza).

Most Reverend Monsignor Giuseppe Augusto Da Silva (Fortaleza).

Most Reverend Monsignor Giuseppe Gaspare De Oliveira (Fortaleza).

Most Reverend Monsignor Giuseppe Mourao Pinheiro (Fortaleza).

Most Reverend Monsignor Gerardo Pontes (Fortaleza).

Most Reverend Monsignor Francesco de Assis Portela (Fortaleza).

Most Reverend Monsignor Andrea Viana Camurça (Fortaleza).

Most Reverend Monsignor Carlo Bonfim Couto Bacelar (São Luís do Maranhão).

Most Reverend Monsignor Arias Cruz Almeida (São Luís do Maranhão).

Most Reverend Monsignor Pietro Da Cunha Santos (São Luís do Maranhão).

Most Reverend Monsignor Benedetto Estrela (São Luís do Maranhão).

Most Reverend Monsignor Arturo Lopes Gonçalves (São Luís do Maranhão).

Most Reverend Monsignor Gerson Nunes Freiré (São Luís do Maranhão).

Most Reverend Monsignor Osmar Palhano de Jesus (São Luís do Maranhão).

Most Reverend Monsignor Ladislao Papp (São Luís do Maranhão).

Most Reverend Monsignor Federico Pires Chaves (São Luís do Maranhão).

Most Reverend Monsignor Cincinnato Rego (São Luís do Maranhão).

November 28.

Most Reverend Monsignor Francesco Antunes Valdemaro (Barra do Rio Grande).

Most Reverend Monsignor Antonio Da Silveira Fagundes (Caetité).

Most Reverend Monsignor Valdemaro Moreira da Cunha (Caetité).

Most Reverend Monsignor Osvaldo Pereira Magalhaes (Caetité).

December C.

Most Reverend Monsignor Clodoveo Bevilaqua Vidigal (Caxias do Maranhão).

Most Reverend Monsignor Sebastiano Alves Bezerra (Palmeiras dos In-

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dios).

January 3, 1964.

Most Reverend Monsignor Giuseppe F. De Oliveira (Caruaru).

October 7.

Most Reverend Monsignor Felice Antunes Sousa (Bom Jesus da Lapa).

Most Reverend Monsignor Luigi Kampmann (Joinville).

Most Reverend Monsignor Sebastiano Scarzello (Joinville).

Most Reverend Monsignor Giovanni Müsch (Patos de Minas).

Most Reverend Monsignor Giovanni Giuseppe Perna (Patos de Minas).

October 25.

Most Reverend Monsignor Angelo Angioni (Rio Prêto).

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Commentarium Officiale 25 30 1 » » » 16 » » » » 23 14 28 » » » » » » » » 18 2 1.6 » » » » 27 » » » » » » » 10 » » 15 » 14 January 1964. Monsignor Rodrigues de Assis Vitor (Rio Prêto). » » Monsignor Qonçalves de Sousa Milton (Divinópolis). February » Monsignor Benassi Mario (Saint Petersburg). » » Monsignor Correa Ferreira Mario (Saint Petersburg). » » Monsignor Fernandes Veloso Giuseppe (Saint Petersburg). » » Monsignor Ferreira De Souza Gilberto (Saint Petersburg). March » Monsignor Coelho Mendes Luigi (Piracicaba). » » Monsignor Cury Cecilio (Piracicaba). » » Monsignor Mtitschele Francesco (Piracicaba). » » Monsignor Nicopelli Enrico (Piracicaba). » » Monsignor Salgot Martino (Piracicaba). » » Monsignor Madureira Luigi (São Luís do Maranhão). April » Monsignor Da Silveira Rocco Venanzio (Sete Lagôas). » » Monsignor Borowski Geraldo (Santos). » » Monsignor Caiuby Crescenti Geraldo (Santos). » » Monsignor De Paula Nelson (Santos). » » Monsignor Dos Passos Francesco Lino (Santos). » » Monsignor Dos Santos Benedetto Vincenzo (Santos). » » Monsignor Dos Santos Oscar J. (Santos). » » Monsignor Leite Giovanni Vincenzo (Santos). » » Monsignor Pestaña Emanuele (Santos). » » Monsignor Sampaio Alfredo (Santos). May » Monsignor Fajardo Marcellino (Malolos). June » Monsignor Casini Leto (Florence). » » Monsignor Bernedo Malaga Fortunato (Arequipa). » » Monsignor Bernedo S. Massimo (Arequipa). » » Monsignor Cornejo Daniele (Arequipa). » » Monsignor Peña Giuseppe Francesco (Arequipa). » » Monsignor Vallucia Gennaro (Arequipa). » » Monsignor Broccolo Amedeo (Recanati-Loreto). » » Monsignor Castellani Ettore (Recanati-Loreto). » » Monsignor Donini Alessandro (Recanati-Loreto). » » Monsignor Galluzzi Benedetto (Recanati-Loreto). » » Monsignor Moroni Attilio (Recanati-Loreto). » » Monsignor Ottaviani Alessandro (Recanati-Loreto). » » Monsignor Pantana Pietro (Recanati-Loreto). » » Monsignor Recanati Primo (Recanati-Loreto). July » Monsignor Costa Correia Gioacchino (Beja). » » Monsignor Mateus Godinho Antonio (Beja). » » Monsignor

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Zischek Giorgio (Eichstätt). » » Monsignor Febres Francesco (Arequipa). » » Monsignor Valpondi Giovanni (Bertinoro). August » Monsignor Rapallo Edoardo (Gibraltar).

[*Latin ed. p. 273*]

Year and Volume LVII, April 30, 1965. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. SACRED SECRET CONSISTORY. Tuesday, the twentieth day of the month of February, in the year 1965, a Secret Consistory was held in the upper hall of the Apostolic Palace in the Vatican, the proceedings of which are reported in order.

I. ADDRESS OF THE SUPREME PONTIFF AND ANNOUNCEMENT OF NEW CARDINAL APPOINTEES.

VENERABLE BROTHERS:

You have carefully considered and examined, and therefore we have convened this assembly, called a Secret Consistory, so that we might publicly, that is, in the manner legally prescribed, inform you of the election of seven distinguished ecclesiastical men to be added to your College. The names of these men, which you will read from Us, are already known to you, and we do not doubt that you are also aware of the qualities that distinguish these most excellent men, whom we will gladly add to your esteemed assembly.

Firstly, they have this characteristic: that they come from almost all nations. With this distinction, we wished to signify not only the infinite variety of places and peoples to which the Holy Catholic Church extends today.

[*Latin ed. p. 274*]

The Acts of the Apostolic See – the official commentary – are presented, and it is also fitting that all nations embrace the apostolic mother with eagerness, so that they may comprehend. These venerable Cardinals, chosen from various and distant lands, act as representatives before Us, of four continents and twenty nations, to some of which this honor is conferred for the first time, as can be clearly seen from the report of your esteemed assembly. I draw your attention, Venerable Brothers, to the carefully prepared list of those who will be your colleagues. As is evident, some are Patriarchs from the ancient and venerable Churches of the East, who adorn them and render them worthy of our fraternal and special regard; these, considering their authority and their canonical condition, are admitted to your College, to this our Senate, the importance of which in the governance of the entire Church is, of course, not unknown to you. Then, into the most venerable order, Bishops are co-opted today, whose principal and common praise is that they have suffered torments before men for the Catholic faith,

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and, supported by their manifest innocence, whom certain powerful individuals unjustly punished, and who have openly testified to the name of Jesus Christ. Then, according to ancient custom, the purple of Rome is bestowed upon the distinguished Bishops, prelates of the episcopal sees, with due solemnity: this is done, indeed, with the intention that the pastoral character of this sacred College may be brought more clearly to light and receive due honor. Afterwards, men are enrolled in your order who have devoted long, diligent, and faithful service to the Apostolic See in various offices of this Roman Curia. Finally, some outstanding men are admitted, who, whether engaged in the study of theology, or zealously cultivating the souls of the people, or preaching divine matters to the people, have served the Catholic Church in various ways, and have thus contributed to the celebration of the Christian faith.

[*Latin ed. p. 275*]

The Acts of Pope Paul VI, section 275, state that they certainly followed those reasons and paths which the present course of the world seems to demand. In this matter, it must also be understood that, concerning those men assigned to your assembly, the Sacred College of Cardinals has been increased in number, to a degree it had never before reached. We have publicly explained the reasons by which we were led to deviate from the customary practice in this matter. Indeed, we have explained that the number of such Cardinals seems to be small, but it has become clear in these times that the College of Cardinals has that characteristic, namely, to sustain, as it were, the vicarious power of the entire Church in our person, and to undertake more important duties in the administration of ecclesiastical affairs. Furthermore, it is possible that the present number of Cardinals will experience a slight increase. We believe that this addition to your Sacred College will not diminish its honor, but rather should be considered as an increase in its dignity. The reasons for the selection of these men are so clear that it is unnecessary for our judgment to speak about them in this secret Council. On the contrary, we believe it is better to reveal to you some things that seem to require a more detailed explanation. To you, Venerable Brothers, we believe it is necessary to reveal the reasons and considerations with which we created the new Cardinals. First of all, we considered it necessary to preserve, and even increase, the prestige and efficiency of the College of Cardinals; for, rather than conferring honors and certain privileges upon it, it is necessary that it be assigned new duties and responsibilities. Indeed, since the supreme government of the Church places greater burdens and responsibilities upon us on many days (although it is foreseen that to every Bishop will be granted the use of those faculties which do not contradict the reasons of order and suitability, which are necessary to govern the life of the Church in a unified manner), it is therefore necessary that, if you are

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in the Roman Curia, we require the daily assistance of your work;

[*Latin ed. p. 276*]

Acta Apostolicae Sedis - Official Commentary 276. If, indeed, you live outside of Rome and have devoted your thoughts, energies, and strength to the pastoral office, we need the greater agreement of your minds. And this conviction is so deeply rooted in our heart, that in the weighty concerns of our apostolic ministry, we seek your counsel; for we are certain that none of you will fail to show towards us a brotherly and friendly spirit; and for this reason, we desire to share with you both our sorrows and our infirmities, and to support our weakness. That we may consider and contemplate these things with you, our mind feels itself to be greatly benefited; so that this assembly of ecclesiastical men, located as it is in the very heart of the Church, and near the seat of the Supreme Pontiff, may be considered as a strength and a certain foundation of charity. Not only have we convened this assembly today to benefit from this charity, but we have also been moved to do so for another reason: namely, to demonstrate our love for the Church. It is perhaps for this reason that the number and the praise of the Cardinals who surround the Pontifical See will increase, so that perhaps profane men will be eager to increase our glory. But we do not doubt that all the faithful will rather recognize in this act our intention to signify our love, our esteem, and our regard for the various members to which the visible body of the Church is united. Therefore, with you, Venerable Brothers, who are joined to this Sacred College, it has seemed right to us to honor with due reverence the very patriarchal and episcopal sees, the traditions, institutions, works, and forms of spiritual life, which they themselves, as it were, express within themselves. Rather than seeking reverence from them for ourselves, which was certainly known to us, we desired to bring them closer to the dignity of our apostolic office. We wished not to emphasize the external splendor of this Holy Roman Church more than...

[*Latin ed. p. 277*]

Acts of Pope Paul VI, page 277, we desire that it may increase its inner communion. We hope not that a certain deceptive power may grow, but that its spiritual virtue may increase. We wish to place it in its true light, not that the most eminent prelates of the Church may be distant from the people of God, and even from the profane society in which they live, but rather that they may be close, attached, and devoted to others, as they ought to be. Finally, we do not wish to serve any hidden interests in any way, but rather to make our charity more openly manifest. Now, those words of the Apostle Paul spontaneously arise in our mouth: "That we may grow up into Him in all things, Who is the Head, even Christ; from Whom the whole body, being fitted and joined together by all the joints which supply, according to the effect of the power which is in each part, maketh

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the growth of the body unto the edification of itself in charity." Indeed, this hope shines for us, that we may truly be able to inflame the charity of the Church. This is driven by our purpose, and by a grave necessity of the Church, both to lead the Second Vatican Ecumenical Council to a happy outcome, and to effectively defend the faith, authority, and morals of the Catholic Church. This defense, it seems to us, requires that we be more vigilant in the face of new and urgent dangers, and that we offer timely remedies. But concerning these matters, which are certainly difficult, we do not think it necessary to speak with you today; it is sufficient to have mentioned them briefly. Therefore, after imploring the help and light of the Holy Spirit, which is the supreme, strong, and gentle guide of the Church, the time has now come to proceed to announce the names of the new Cardinals. These are: MAXIMUS I. SAIGH, Patriarch of Antioch of the Melchites; PAULUS PETRUS MEOUCHI, Patriarch of Antioch of the Maronites; 2 Ephes. 4, 15-16.

[*Latin ed. p. 278*]

Acta Apostolicae Sedis - Official Commentary 278. STEPHANUS I SIDAROTJSS, Patriarch of Alexandria of the Copts; IOSEPHUS SLLPYJ, Archbishop of Lviv (Ukrainian); LAURENTIUS JAEGER, Archbishop of Paderborn; THOMAS B. COORAY, Archbishop of Colombo in Ceylon; IOSEPHUS BERAN, Archbishop of Prague; MAURITIUS ROY, Archbishop of Quebec; IOSEPHUS MARIA MARTIN, Archbishop of Rouen; AUDOËNUS MCCANN, Archbishop of Cape Town; LEO STEPHANUS DUVAL, Archbishop of Algiers; ERMENEGILDUS FLORIT, Archbishop of Florence; FRANCISCUS SEPER, Archbishop of Zagreb; IOANNES CARMELUS HEENAN, Archbishop of Westminster; IOANNES VILLOT, Archbishop of Lyons; PAULUS ZOUNGRANA, Archbishop of Ouagadougou; LAURENTIUS IOSEPHUS SHEHAN, Archbishop of Baltimore; HENRICUS DANTE, Archbishop in the titular see of Carpasia; CAESAR ZERBA, Archbishop in the titular see of Colossae; AGNELLUS ROSSI, Archbishop of São Paulo in Brazil; IOANNES COLOMBO, Archbishop of Milan; VILLELMUS CONWAY, Archbishop of Armagh; FRIDERICUS CALLORI DI VIGNALE, Archbishop in the titular see of Maiucensis; IOSEPHUS CARDIJN, Archbishop in the titular see of Tusuros; CAROLUS JOURNET, Archbishop in the titular see of Furnos Minor; IULIUS BEVILACQUA, Archbishop in the titular see of Gaudiaba; ANGELUS HERRERA Y ORIA, Bishop of Málaga. What do you think? Therefore, with the authority of Almighty God, of the holy Apostles Peter and Paul, and by Our own decree, We declare to the Most Reverend Cardinals: In the order of Bishops: MAXIMUM IV SAIGH,

[*Latin ed. p. 279*]

279 The Acts of Pope Paul VI: PAUL, PETER MEOUCHI, STEPHEN I

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SIDAROUS. From the Order of Presbyters: JOSEPH SLIPYJ, LAURENTIUS JAEGER, THOMAS B. COORAY, JOSEPH BERAN, MAURITIUS BOY, JOSEPH MARY MARTIN, AUDOEN MCCANN, LEON STEPHEN DUVAL, ERMENEGILDUS FLORIT, FRANCIS SEPER, JOHN CARMEL HEENAN, JOHN VILLOT, PAUL ZOUNGRANA, LAURENTIUS JOSEPH SHEHAN, HENRY DANTE, CAESAR ZERBA, AGNELLUS ROSSI, JOHN COLOMBO, WILLIAM CONWAY, ANGEL HERRERA Y ORIA. From the Order of Deacons: FREDERIC C. ALLORI DI VIGNALE, JOSEPH CARDIJN, CHARLES JOURNET, JULIUS BEVILACQUA. With dispensations, derogations, and necessary and opportune clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

[*Latin ed. p. 280*]

Acts of the Apostolic See - Official Commentary 280 II - APPOINTMENTS OF CHURCH OFFICIALS. Having completed these matters, the Supreme Pontiff proposed the following appointments for the Churches: To the Cathedral Church of Apucarana, newly erected diocese, he appointed the Reverend Father Albert Romeu, formerly the titular Bishop of Belalitanum. To the titular Bishopric of Hospita, he appointed the Reverend Father Joseph Melhado Campos, formerly the Bishop of Lorena, whom he established as Coadjutor with right of succession to the Most Reverend Father Joseph Charles de Aguirre, Bishop of Sorocaba. To the titular Bishopric of Oppidum Novum, he appointed the Reverend Father Silvius Mariam Dario, General Vicar of the archdiocese of Botucatu, whom he appointed as Auxiliary to the Most Reverend Father Henry Hector Golland Trindade, Archbishop of Botucatu. Furthermore, the Blessed Father publicly announced the resignations of certain Archbishops, previously submitted to him through Apostolic Letters bearing the lead seal, namely: The Archbishop of Parianum, Philippus Nguyen-Kim-Dien, formerly Bishop of Canthoënsem, Apostolic Administrator of Huáº¿. The Archbishop of Sancti Pauli in Brasilia, Agnellus Rossi, formerly Archbishop of RibeirÃ£o Preto. The Archbishop of Sancti Ioannis Portoricensis, Aloysius Aponte Martínez, formerly Bishop of Ponce. The Archbishop of Philippensem, Duraisamy Simonem Lourdusamy, formerly Bishop of Sozusenum in Libya, Coadjutor with right of succession to the Most Reverend Father Thomas Pothacamury, Archbishop of Bangalorensis. The Archbishop of Stauropolitanum, Gabrielem Tohey, Coadjutor with right of succession to the Most Reverend Father Victor Bazin, Archbishop of Rangunensis. The Archbishop of Moxoritanum, the Church being temporarily administered by this appointment, Michael Callens, Prelate ″nullius″ of Tunisia. The Archbishop of Maiucensem, the Church being temporarily administered by this appointment, Frederick Callori di Vignale. The Archbishop of Tusuritanum, the Church being temporarily

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administered by this appointment, Joseph Cardi jn.

[*Latin ed. p. 281*]

Acts of Pope Paul VI, 281. Furnitanum Minor, the Church under the Archiepiscopal vicariate, Charles Journet. Gaudiaba, the Church under the Archiepiscopal vicariate, Julius Bevilacqua. Jomnitens, the Church under the Archiepiscopal vicariate, Raymond Joseph Castellano, now Archbishop of Cordoba in Argentina.

BISHOPS:

Saint-Dié, John Vilnet.

Tela, Eugene Joseph Mary Le Bellec, now Bishop of Vannes.

Vannes, August Boussard.

Oenipontanus, newly erected diocese, Paul Rusch, now Bishop of Meloën in Isauria.

Mvehaens, newly erected diocese, Marcellus Evarist Van Rengen.

San, newly erected diocese, Joseph Perrot.

AtaJcpamens, newly erected diocese, Bernard Oguki Atakpah.

Mopti, newly erected diocese, George Biard.

Morondava, Bernard Ratsimamatoana.

Gasens in Numidia, Albert Zambrano Palacios, the first Apostolic Vicar of Canelos.

Caput Gillens, Leonard D'Souza, Coadjutor to the Most Reverend Father Conrad Dubbelman, Bishop of Jabalpur.

Gabarsussitanum, Gabriel Kihimbare, Auxiliary to the Most Reverend Father Anthony Grauls, Archbishop of Kitega, now deceased.

Africanum, Marcus Libardoni, Prelate "nullius."

Huariens, Anthony Kühner and Kühner, Prelate "nullius."

Tarmens, Jacob Mangers, now Bishop of Oslo.

Apisanens, John Theodore Suhr, now Bishop of Copenhagen.

Brixiens, Frusinatens.

Aloysius Morstabilini, now Bishop of Verulan.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Official Commentary 282. Filaca, Clarentium G. Issenmann, already Bishop of Columbus, Coadjutor with right of succession to the Most Reverend Father Edward Francis Hoban, Archbishop-Bishop of Cleveland. / Coadjutor with right of succession to the Most Reverend Father Joseph Henry Alber, Bishop of Lansing, Alexander M. Zaleski, Bishop of Lyrbitan. Tzemicensem, Michael Rusnack, Auxiliary to the Most Reverend Father Isidore Borecky, Bishop of Toronto of the Ukrainians. Marazanae, George Henry Guilfoyle, to the Most Reverend Father Francis S. R. E. Cardinal Spellman, Archbishop of Neo-

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York. Ferns, Daniel Herlihy. Ipiales, to the newly erected diocese, Michael Angel Arce. Ita, Thaddeus Szwagrzyk, Auxiliary to the Most Reverend Father Stephen Barela, Bishop of Czestochowa. Ponce, Fremiot Torres Oliver. Nabala, Joseph F. Donnelly, Auxiliary to the Most Reverend Father Henry Joseph O'Brien, Archbishop of Hartford. Caesarea Philippi, Lawrence Patrick Moran, Auxiliary to the Most Reverend Father Justin Daniel Simonds, Archbishop of Melbourne. Macrianensem major, Julian Vaivods, Apostolic Administrator of the archdiocese of Riga and the diocese of Libau. Verulanum-Frusinatensem, Joseph Marafini. Florian, Gabriel Matagrin, Auxiliary to the Most Reverend Father Peter Maria S. R. E. Cardinal Gerlier, Archbishop of Lyons, now deceased. Serta, Ladislaus Rubin, Auxiliary to the Most Reverend Father Stephen S. R. E. Cardinal Wyszynski, Archbishop of Gnesen and Warsaw. Thunudruma, Jerome Lingenheim, already Bishop of Sokodé. Siccenna, Fortunatus Zoppas, already Bishop of Nuceria Paganorum. Budjaldënsem, to the newly erected diocese, Francis Van de Bergh, already Bishop of Lisala.

[*Latin ed. p. 283*]

Acts of Pope Paul VI:

283. Lisala, Louis Nganga, formerly Bishop of Athyra.

Marsabit, newly erected diocese, Charles M. Cavallera, formerly Bishop of Nyeri.

Nyeri, Caesar Gatimo, formerly Bishop of Abelium in Palestine.

Buffada, Marcellus Daubechies, formerly Bishop of Kasama.

Bahanna, James Odongo, Auxiliary to the Most Reverend Father Dominic John Greif, Bishop of Tororo.

Oresimo, Joseph Francis Cleary, Auxiliary to the Most Reverend Father Francis Joseph Grimshaw, Archbishop of Birmingham.

Mater Fontis, Francis Thomson.

Aberdeen, Michael Foylan.

Garolopolitanum, Ernest L. Unterkoefler, formerly Bishop of Latopolitana.

Zella, Francis Brazys.

La Crosse, Frederick William Freking, formerly Bishop of Salina.

Missua, Adolf E. Proulx, Auxiliary to the Most Reverend Father Alexander Carter, Bishop of Saint Mary of Orma.

Bebra, Mauritius Raspini, formerly Bishop of Oppido.

Sobral, Valfrid Teixeira Vieira, formerly Bishop of Laranda.

Sesta, Edward Herrera Riera, Auxiliary to the Most Reverend Father Chrysanthus Mata Cova, Bishop of Cumaná.

Alessandria Statiellorum, Joseph Almici, formerly Bishop of Arcadia.

Bhagalpur, newly erected diocese, Urban Eugene McGarry.

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Babra, Justin Julius Pastorino, Apostolic Vicar of Bengal.

Bacanaria, James Ciona, Auxiliary to the Most Reverend Father John Baptist Huberti Theunissen, Archbishop of Blantyre.

Betagbarar, James Grent, formerly Bishop of Amboina.

[*Latin ed. p. 284*]

Acts of the Apostolic See - Official Commentary 284. Obbidanun, Emmanuel Ferreira Cabrai, Auxiliary Bishop to the Most Reverend Father Francis Maria da Silva, Archbishop of Braga. Golumbense, John J. Carberry, already Bishop of Lafayette in Indiana. Gubaliana, Angel Morta Figuls, Auxiliary Bishop to the Most Reverend Father Casimir Morcillo González, Archbishop of Madrid. Gaspesian, Joseph Louis John Mary Fortier, already Bishop of Pomaria. Gaguense, in the newly established diocese, Raphael Grovas. Verronese, Eugene Beitia Aldazábal, Bishop of Santander. Coadjutor with right of succession to the Most Reverend Father Leo Villuendas Polo, Bishop of Teruel, John Ricote Alonso, Bishop of Miletopolis. Des Moines, George Joseph Biskup, already Bishop of Hemer. Reperitanun, James Michael Hayes, Auxiliary Bishop to the Most Reverend Father Joseph Gerald Berry, Archbishop of Halifax. Lacubazense, James Patrick Shannon, Auxiliary Bishop to the Most Reverend Father Leo Binz, Archbishop of Saint Paul in Minnesota. Maxitense, Roma Blanchette, Auxiliary Bishop to the Most Reverend Father Martin Dewey McNamara, Bishop of Joliet in Illinois. Viseuse, Joseph Peter da Silva, already Bishop of Thiava. PRELATE (of) NULLIUS. Roraimense, Servilius Conti. Furthermore, the Supreme Pontiff declared that he had approved the canonically made election, in the Synod of Coptic Bishops, of the Most Reverend Father Youhanna Nuer, already Bishop of Phatanus, to the Cathedral Church of Lycopolian. III - REQUEST FOR THE PALLIUM. Then, through his representative, the request for the Pallium was made for the Metropolitan Churches: Saint John, Saint Paul of Puerto Rico, in Brazil, Lyons, and Guatemala. New Orleans.

[*Latin ed. p. 285*]

Acts of Pope Paul VI, of the New Order, 285, Creation of Cardinals. Thursday, the twenty-fifth day of the month of February, in the year 1965, in the Basilica of the Vatican, the Supreme Pontiff, Paul VI, having observed the proper order for creating new Cardinals, celebrated Mass with twenty-six Most Reverend and Venerable Cardinals, whose names had been announced in a secret Consistory on the preceding Tuesday. After the Mass, having completed a common prayer, the Blessed Father addressed the elected Cardinals briefly, while they stood before the throne. Then, they recited the Creed of the Apostles. Afterwards, each elected Cardinal, approaching the Supreme Pontiff and joining his hands with those of the Pontiff, promised faith, submission, obedience, and perpetual cooperation

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to Blessed Peter the Apostle and to his successors in the primacy of Blessed Peter. Then, the Supreme Pontiff constituted them as Cardinals of the Holy Roman Church and designated them as collaborators in his ministry, assigning to each a Title or Diaconate, namely: to JOSEPH SLLPYJ, the Title of Saint Athanasius of the City; to LEONIS JAEGER, the Title of Saints Nereus and Achilles; to THOMAS COORAY, and to JOSEPH BERAN, the Title of the Holy Cross in the Via Flaminia; to MAURITIO ROY, the Title of Our Lady of the Most Holy Sacrament of the Canadians; to Ss. Martyrum, the Title of Saint Theresa the Virgin; to JOSEPH MARTIN, to AUDOËNO M e CANN, to STEPHANO DUVAL, to ERMENEGILDO, the Title of Saint Praxedis; to Titulum S. Balbinae; to FLORIT, to FRANCISCO SEPER, the Title of the Queen of the Apostles; to Titulum Ss. Petri et Pauli in via Ostiensi; to IOANNI CARMELO HEENAN, to IOANNI VILLOT, the Title of the Most Holy Trinity on the Pincian Hill; to PAULO ZOUNGRANA, the Sallustian Title; to Titulum S. Silvestri in Capite; to Titulum S. Camilli de Lellis ad Hortos.

[*Latin ed. p. 286*]

Acts of the Apostolic See, Official Commentary, 286. To Lawrence Joseph Shehan, and to Henry Dante, the title of "Saint Clement's," for this occasion, in the city of Agde. To the title of "Our Lady of the Sacred Heart," in the Circus. To Caesari Zerba; to Agnello Rossi, the title of "Most Holy Mother of God." To Giovanni Colombo, the title of "Saint Martin in the Mountains." To Willelmo Conway, the title of "Saint Patrick at Villa Ludovisi." To Federico Callori di Vignale, the diaconate of "Saint John Bosco" on the Via Tusculana. To Joseph, the diaconate of "Saint Cardijn." To Carlo Journet, the diaconate of "Michael the Archangel." To the diaconate of "Saint Mary in Porticus." To Julio Bevilacqua, the diaconate of "Saint Jerome of Charity" on the Via Julia. The following Cardinals were elevated: Maximus IV Saigh, Patriarch of Antioch of the Melkite Church; Paulus Petrus Meouchi, Patriarch of Antioch of the Maronite Church; Stephanus I Sidarouss, Patriarch of the Coptic Catholic Eparchy of Alexandria, in accordance with the Apostolic Letters "A d Purpuratorum Patrum," issued by Motu Proprio on February 11th of the current year, and are admitted to the Order of Bishops of the Sacred College of Cardinals. Before the Offertory, the following allocution of the Supreme Pontiff was given: "To address the sacred assembly of the faithful, of which Our mind greatly rejoices in this venerable temple of Peter, and furthermore, through the most subtle electrical instruments, we deem it fitting to first turn Our attention to that immense multitude of people, dispersed almost throughout the entire world, for whose sake this religious ceremony is being held today; we speak of those men, whom three days ago we have admitted into the number of the Cardinals, not so much that they may be honored for their merits in the matter of the Catholic faith, than that, placed above the candelabrum, they may shine forth for all who

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are in the house, that is, in the Church."

[*Latin ed. p. 287*]

287 The acts of Pope Paul VI concern the Church of Christ; not so that you might be joined to us by a certain more refined bond of obedience, but rather that, while we govern and nourish the entire people of God, you might be present with a greater sense of cooperation in our intentions and works. Therefore, greetings to you all who have recently been elected to the Senate of the Supreme Pontiff. And first, greetings to you, Patriarchs of the East, who, in this most distinguished assembly, represent the ancient and sacred traditions of the Churches, their splendor and their inherited glories. Greetings to you, most learned and magnanimous Prelates, whose courageous confession of the Christian name has earned you, everywhere, the admiration and praise of all good men. Greetings to you, most illustrious Pastors, who, through the diligent cultivation of holy and renowned Churches, have gathered a rich harvest of merits. Greetings to you, most excellent men, who, with a particular wisdom, have transmitted, or even instilled, the Gospel of Christ into the minds of men, and have kindled in them a desire for a more righteous and virtuous life. Greetings to you, finally, most distinguished men, who, in the Roman Curia, have defended Catholic truths, observed the norms of ecclesiastical discipline, and carried out the commands of the Supreme Pontiffs, thereby rendering great service to our Mother Church. We do not address you with our words alone; but also with the words of the Cardinals, who have welcomed you with a most willing spirit as colleagues; indeed, also with the words of the Roman and universal Church, which observes you, adorned with this high dignity, and joined to us more closely, as its representatives. But as our thoughts turn spontaneously to each of your nations, to the faithful entrusted to you, to the communities of men with whom you are associated in every way, we also command that you greet them with affection, so that they may perceive in you the honor conferred upon you and the benevolence that flows from you.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Commentarium Officiale Simboli di eccelsa realtà. And now, most venerable Brothers and most beloved sons, allow me, in the Italian language, which is more easily understood, and therefore with a more familiar and spontaneous discourse, to invite you to enter with us, for a brief moment, into the reflection of the true meaning of this solemn ceremony: what is its true, inner meaning, that which lies beneath the symbols, which are today used to express it, that which, more than their outward effect, interests our spirits and concerns the real and profound life of the holy Church? We are so accustomed to thinking through images and to expressing ourselves through signs, symbols, and ritual gestures, that it

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can arrest our gaze and our attention to this sensible language, as if this alone were sufficient to comprehend its spiritual value. We have imposed sacred and sumptuous garments upon the persons of the new Cardinals, we have clothed them in purple, as is fitting by ancient custom for princes and magistrates, to whom belong the highest functions of government and representation in public society. We will place a new ring upon their finger, we will place symbolic head coverings upon their heads, the biretta and the zucchetto, we will open their lips to wise words, and we will exchange with them the fraternal embrace. These objects and gestures are significant, as everyone can understand; but what do they signify? We still ask. What is the meaning, what is the value of this singular ceremony? What have we actually given to these new Cardinals? The first and most obvious answer is negative, and it seems to devalue not only the outward splendor of the public Consistory, but also its religious content: we have conferred no sacrament, nor have we imparted any instruction. But we have not performed a vain act, devoid of sacred and admirable meaning. We have expressed an intention, we have conferred a power, we have constituted a function. That is to say, we have called these eminent men.

[*Latin ed. p. 289*]

Acta Pauli Pp. VI 289 delia Chiesa cattolica: These Patriarchs of the ancient and holy apostolic foundations, these Pastors and teachers and ministers, dispensers of the mysteries of God to the Christian people, are to be part of that sacred College which, with its authority, its wisdom, and its dedication, assists us, fraternally and filially, with counsel and with works, in the direction of the universal Church, according to the mandate given to us by our Lord Jesus Christ, according to His Spirit and His Gospel, according to the norms of the sacred canons transmitted by the Fathers and by the history of the Church, and according to the ever-new needs of the times. This is an act that refers to that mission, to that investiture, which we call the power of jurisdiction, which, together with the power to sanctify and to instruct, we have received, in the fullness and universality proper to the Apostle Peter, from the one Head of the Church, invisible now to us pilgrims in time, but always alive, and the only source of grace, of truth, and of authority in His mystical and visible Body, which is this His holy and apostolic Catholic Church. We do not proceed further, Brothers and sons who hear us, without having well considered that all that we see here, and all that we do here, all comes from Christ, all is accomplished in the name of Christ, all is celebrated in honor of Christ, "to whom be honor and glory through the ages of ages."

2. Authority, dignity, responsibility: This is an act that associates you, Fathers Cardinals, with our authority, with our right, and with our duty to guide the entire Church. Authority is the first and most authentic characteristic of the act that We have performed: if the sense of authority elevates

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and humbles the conscience that a man has of himself, this is the moment to experience it alongside Us, Lords Cardinals; the sense of dizziness, full of intoxication and confusion, due to the height to which this episode of divine designs raises us, and to the smallness...

[*Latin ed. p. 290*]

The Acts of the Apostolic See – Official Commentary 290, which itself warns us is always ours. It is fitting to repeat, almost lamenting, to the Lord: "Thou hast lifted me up, and Thou hast cast me down." And, almost rejoicing with the Most Holy Mary, it is also fitting to sing the Magnificat. It is no surprise that another aspect characterizes the accomplished fact: with authority, there is dignity, and the preeminence that must be recognized to the Cardinal Fathers in relation and proportion to the authority to which they are associated; and this is the aspect that custom usually makes more evident, and which, changing custom, that is, the tastes of the times, can be, to some extent and in certain forms, debatable and modifiable; this is one (but not one of the most serious) considerations to which those responsible are attending, in the present climate of conciliar renewal. But in any case, the binomial authority and dignity must not, and cannot, be separated, so that it must be observed and celebrated in such a way as to make dignity the consequence, the requirement of authority, and authority the support, the content of dignity. But another aspect still attracts our attention, also derived from the first, that of authority; and this aspect is solemn and tremendous: it is that of responsibility. There is no authority in the Church that is not service; and there is no service that is not responsible. We know well: we are responsible before God and Christ, from whom comes the mandate and the power of our service; and indirectly, we are responsible before the Church, to which our service is directed. What great sum of duties follows from this situation, common to every degree of the ecclesiastical hierarchy, but all the more demanding the higher the degree occupied in that hierarchy, is well known to all: it is fidelity, a spirit of sacrifice, and disinterestedness, and zeal, and humility, and above all, charity; here is the crown of virtues that must qualify the man placed in the government of the holy Church; with this subsequent warning, also known to you all, that while in the exercise of the power of order, the minister has a function... * Psalm 101:11.

[*Latin ed. p. 291*]

The Acts of Pope Paul VI, page 291, simply serves as an instrument; however, in the exercise of jurisdictional authority, he acts as a secondary cause, that is, through the employment of his own abilities; this requires the total dedication of the human faculties at the disposal of the minister, and tireless study to acquire that specific skill of dealing with men, for men, and about men, which is precisely the art of governing them; a difficult art, but

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most pleasing and worthy of true followers of Christ, if it does not consist in dominating the people of God, but in the strong and good exercise of pastoral love.

The Gift of the Supreme Pastor. Well then: this is the meaning of the ceremony that we are performing. We wish to say: this is the gift that We bestow upon you, new members of Our Sacred College of Cardinals. "We implore you, accept this gift. Accept it for the religious value that it contains. You see that for this purpose, We have wished to give a sacred prominence to the Consistory, transforming the customary ceremony into this moving celebration, from which it can draw its true meaning, its depth, and its richness of grace. Accept this gift for what it has in accordance with the great design of Christ, who, by establishing in the Church the pastoral authority and its hierarchies, realizes various and mysterious ways of His assistance and His presence throughout time among men, and organizes charity among them, so that brothers, made fathers and ministers, may save brothers. Accept this gift also for what it may entail of unpopularity and of gravity; let not the words that We address to you in performing the rite be displeasing: 'You must show yourself intrepid.' The office of governing others is not without great and spiritual effort; but it is necessary and provident, as never before, even within the holy Church, and must be exercised with vigilance and wisdom, all the more lovingly and diligently, as greater is the need to comfort the obedience of the faithful and to foster their trust.

[*Latin ed. p. 292*]

Acta Apostolicae Sedis - Commentarium Officiale 292 concerning the observance of ecclesiastical norms. And in the world of today, moreover, it is not without risk; you know this. It will be of great comfort to Us to have you, most venerable Fathers, Brothers, and Sons, as collaborators, advisors, and friends: the weight of the supreme office is heavy; you will help Us to bear it. And the greatest aid will be the union, which must exist between Us and among yourselves. This is an ancient precept: "There should be no schisms among you," * but at every hour it must be not only remembered by Us, but also expressed anew and reaffirmed. The entire Church will have an example and support in this, which today here reflects its unity and its catholicity; and the great host of the Episcopate will find edification in this, which We feel at this moment so close and so supportive in communion of sentiments, purposes, and hopes. Now, a word to the delegations from the countries of the French language, who have come to Rome to pay homage to their new Cardinals. We have nothing to say to you, dear Sons, except that Our good will towards your homelands is inscribed, as it were, in the very choice that We have made there of new members of the Sacred College. A choice that honors each of your nations, and at the same time, creates for them, in a certain way, an additional guarantee of friendship and fidelity

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towards the Holy See. It is another bond that is established between them and Us, a bond which it is pleasing to Us to forge with Our own hands, because We see in it the prospect of great spiritual and moral good for each of your countries, and the assurance of an increase in cordiality in the relations that several of them maintain with Us. Thus, the Church honors your homelands: but these, in turn, honor the Church by giving it some of their most eminent sons, whom the Pope is happy to be able to count henceforth among his closest and most direct advisors in his heavy task as Supreme Shepherd of the flock of Christ. 1 Corinthians 1:10.

[*Latin ed. p. 293*]

Be also, dear Sons, joyful and proud, and may the prayer of your humble and fervent gratitude, united with ours, ascend to God. Our sincere paternal greeting to you, beloved Sons of the English-speaking world. You represent in the Sacred College the developing countries, where you and your colleagues in the Hierarchy, untiring workers in relatively new vineyards, are building up the Church and organizing its life and works. You represent the Second Spring foretold by Cardinal Newman in Great Britain, where the Episcopate, clergy, and faithful are renewing their zeal and apostolic fervor, exemplified in the historic See of Westminster. Your presence recalls the first foundation of Catholicism in the United States of America, in the senior See of Baltimore. And the Metropolitan Archbishop of Armagh, by his attendance here, evokes the unflagging faith and worldwide apostolate of the Irish, whose priests were the leaders in bringing the Gospel blessings to your countries. May your inclusion in this Consistory signify not only the diversity of the Sacred College, but above all the unity in love and respect which binds you to all its members, to the Vicar of Christ, and to the universal Church throughout the world!

Now, we would like to address a word to the German delegation, who have come here to honor the newly appointed German Cardinal by their presence. Through this appointment, we wish to express once again the high regard that we have for your German homeland and your German people. High respect for the centuries-old treasures of German culture and spiritual history. But also, high respect for the achievements of the German people in our time: the spiritual and material resurgence from the deepest of their own distress, and with it, a practical understanding for the peoples who today still need help, that is, also your help.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Commentarium Officiale. The Church honors its homeland through the elevation of a new German Cardinal. However, the homeland also honors the Church, by offering one of its most distinguished sons to serve as an advisor. You, beloved sons and daughters, may be happy and proud of this event, and We ask you to unite your

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prayers of thanksgiving with ours. We also wish to address a word to the delegation from Brazil, which has come to the Eternal City to honor, with its presence, its new Cardinal. Greetings, beloved children; we welcome you, and we are pleased to count among our advisors another eminent son of your great nation. This choice confirms the love that we have always dedicated to the Land of the Holy Cross, for which, at all times, we ask God to cover it with blessings, under the protection of its Patroness, the Virgin of Aparecida, and thus may Christ the Lord truly reign in the heart of all and each of its children. After the concelebrated Mass, the Supreme Pontiff placed a ring on the finger of the new Cardinals, and then placed the red biretta, "the insignia of the great dignity of the Cardinalate," upon their heads.

[*Latin ed. p. 295*]

Acts of Pope Paul VI, page 295. APOSTOLIC LETTERS ISSUED BY SPECIAL AUTHORITY. I. Concerning the Place of the Eastern Patriarchs in the Sacred College of Cardinals. PAUL VI, POPE, to the PURPLE-ROBED FATHERS: Considering that it seems opportune to establish certain regulations by which a more honorable place may henceforth be assigned to the Eastern Patriarchs in the supreme Senate of the Church, having been chosen for this College. Therefore, derogating as much as is necessary from canon 231 § 1 of the Code of Canon Law, by these Apostolic Letters issued by special authority, We decree the following: I. Eastern Patriarchs who have been admitted to the College of Cardinals shall be admitted to the same College in the order of the episcopate. II. However, these [Patriarchs], while retaining their patriarchal seat, shall not be added to any suburban diocese, nor shall they belong to the clergy of the City [of Rome]. III. The law concerning the above (nos. I and II) also applies to those Cardinals who currently hold a patriarchal office in the East. These, therefore, having lost their title in the City, are transferred by law from the order of the presbyterate to the order of the episcopate, and they shall hold a place in the same [College] according to the norms that follow. IV. In the College of Cardinals, the Dean and the Sub-Dean hold the first places in order; those next to them are the other Cardinals who are bishops, who either preside over suburban dioceses or who take their title from them. For these dioceses, according to the testimony of history, have always been connected in a special way with the City of Rome, the seat of Our episcopate, and have accomplished something together in a certain manner.

[*Latin ed. p. 296*]

Acts of the Apostolic See - Official Commentary 296 V. Furthermore, within the order of the same sacred College of Bishops, a singular place is held by the Patriarchal Cardinals from the East, in accordance with their dignity, taking into account both time and circumstances, by which each

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was co-opted into the number of the Patrons in purple. Whatever has been decreed to us in these letters, granted by our own initiative, we command that all these things be firm and ratified, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the tenth day of the month of February, in the year 1965, in the second year of Our Pontificate. PAUL PP. VI. II Concerning the election of the Dean and Sub-Dean of the Sacred College of Cardinals. PAUL PP. VI. TO THE SACRED COLLEGE OF CARDINALS, whose importance and gravity have increased to such an extent in these our days, We deem it fitting to devote repeated thought today, so that We may introduce a new order, already changing the norms of Canon Law, regarding the succession to the office of Dean or Sub-Dean of that most august Council. It pleases Us, therefore, that in the future, these offices should not be held by Cardinals who have already attained a promotion to some suburban See (cf. canon 237 § 1), but by those Cardinals who, adorned with the title of Bishop of a suburban diocese, have been designated for such duties by their colleagues through their votes. Wherefore, derogating as far as necessary from canon 237 § 1 and § 2 of the Code of Canon Law, in these letters granted by Our own initiative, We establish the following: I. First of all, We wish that the Dean and Sub-Dean be chosen only from among those Cardinals who are Bishops of suburban dioceses or hold a title thereof; from this...

[*Latin ed. p. 297*]

The Acts of Pope Paul VI, paragraph 297: Cardinals must fulfill their duties as Dean and Sub-Dean in Rome; however, according to canon 238, paragraph 1 and 2, the Cardinals who are bishops of the suburban dioceses are obligated to reside in the Curia.

II. Therefore, when the office of Dean of the Sacred College becomes vacant, the Cardinals, whether bishops of the suburban dioceses or those holding that title, and only those, in the presence of the Sub-Dean, if present, or the senior among them, shall elect from their own ranks a Cardinal who will serve as Dean of the Sacred College; and his name shall be presented to the Supreme Pontiff, who alone can approve it.

III. We wish this form of election to be observed in every case, even when the office of Sub-Dean becomes vacant; in which case, the Cardinal Dean will preside over the electing group.

IV. We command that the procedure for electing both the Dean and the Sub-Dean, as described in paragraphs I, II, and III, be observed in the future.

V. Henceforth, it shall not be the right of the Cardinal Sub-Dean to automatically succeed to the vacant office of Dean, but only to perform the duties of the Dean in his absence.

VI. With regard to the duties of the Dean and Sub-Dean of the Sacred Col-

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lege, we believe that nothing should be changed in the elected Cardinals, beyond the current regulations. All that has been decreed by us in these letters, issued by our own authority, we declare to be valid and effective, notwithstanding any contrary provisions.

Given in Rome, at St. Peter's, on the twenty-sixth day of the month of February, in the year 1965, in the second year of Our Pontificate.

PAULUS PP. VI.

[*Latin ed. p. 298*]

Acts of the Apostolic See - Official Commentary 298. APOSTOLIC LETTER To the Patriarchs, Primates, Archbishops, and Bishops of the entire Catholic world, concerning the liturgical feast instituted in honor of the Most Sacred Heart of Jesus. PAUL VI. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

The inestimable riches of Christ, which flowed forth from the pierced side of the Divine Redeemer when, dying on the cross, He reconciled the entire human race to the Father, have been clearly manifested in these latter times through the devotion offered to the Most Sacred Heart. For after the most merciful Savior, as is reported, appeared to the devout Margaret Mary Alacoque in the town, commonly called Paray-le-Monial, and, urging her with insistence, requested that all men should publicly and without hesitation venerate His Heart, wounded by our love, and make amends for the injuries inflicted upon it in every way, the religious observance of this Heart—through the efforts and inspiration of Saint John Eudes, here and there—has flourished wonderfully among the Christian clergy and people, and has spread throughout almost all the continents. Therefore, the Apostolic See has bestowed abundant favor upon this widespread devotion, for Our Predecessor Clement XIII, piously considering the requests of the Polish Bishops and the Roman Archconfraternity instituted under the title of the Sacred Heart of Jesus, on the sixth day of February in the year 1765, granted a liturgical feast with an Office and Mass in honor of the Heart of Jesus, or the Polish Nation, or the religious Sodalitas commemorated, approving the decree issued by the Holy Congregation of Rites on the twenty-sixth day of January of the same year. 2 Eph. 3, 8. Cf. Pius XII, Encyclical Letter *Haurietis aquas*: A. A. S. XLVIII (1956), p. 341; A. Gardellini, *Decreta authentica S. R. C*, Vol. II, 1856, n. 432; Vol. III, n. 4579, 3.

[*Latin ed. p. 299*]

Acta Pauli Pf. VI 299 And it so happened that, fifty-seven years after that humble religious sister from the Order of the Visitation passed to heavenly joys, a liturgical feast and special rites were instituted in her honor, namely, the feast of the Most Sacred Heart of Jesus. This was not only observed by

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the King, by the sacred Prelates, and by the faithful of Poland, and also by the members of that Archicongregation in Rome, but also by the religious of the same Order of the Visitation, by the entire city, by the Bishops, and by the noble Queen of the Gallic nation, as well as by the directors and members of the Society of Jesus, so that it extended almost to the entire Church, and the fruits of sanctity were made manifest in the hearts of the faithful. Therefore, in the second half of the century, from which time these blessed events occurred, we have indeed perceived solemn celebrations, for the purpose of commemorating this, appearing here and there, and especially in the diocese of Augustodunum, within whose boundaries lies the town of Paray-le-Monial, and especially in the august temple there, to which pious throngs of pilgrims constantly flock, a sacred place of veneration, where the mysteries of the Heart of Jesus are said to have been wonderfully revealed, and which has spread throughout the entire world. Therefore, our wishes and our will are that, on this very occasion, the memory of this instituted feast be duly observed by you all, Venerable Brothers, by the Bishops of the Church of God, and by the people entrusted to you: either by explaining more appropriately and fully to all congregations the principal and most profound doctrines of the Most Sacred Heart, which declare the infinite treasures of divine love, or by instituting special rites by which piety towards this most worthy cult may be fostered ever more greatly, so that all the faithful, moved by a new spirit, may render due honor to that divine Heart, may atone for every kind of sin with more fervent acts of devotion, and may conform their entire lives to that genuine charity—which is the fulfillment of the law. 3 For the Most Holy Heart of Jesus, burning with the fire of charity, is a symbol and an expressed image of that eternal love, by which God so loved the world, that he gave his only-begotten Son * Cf. Rom. 13, 10.

[*Latin ed. p. 300*]

The Acts of the Apostolic See – Official Commentary, states that we are certain that religious observances contribute greatly to thoroughly examining and understanding the riches of divine love; and we are equally confident that the faithful will draw even greater strength to conform their lives zealously to the Gospel, diligently amending their ways, and bringing about the effects of the divine law. Above all, however, we hope that a more fervent worship be offered to the Most Sacred Heart of Jesus, whose most excellent gift is the Eucharist. For in the sacrifice of the Eucharist, our Savior is immolated and consumed, ever living to intercede for us, whose Heart was pierced by a spear, and who poured forth a flood of precious Blood and water upon the human race; and furthermore, in this most excellent summit of all the Sacraments, and as it were, the center of spiritual sweetness, the source is tasted, and the memory is recalled of that which Christ showed in His Passion, namely, the most excellent charity. Therefore, as

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the words of Saint John Damascene say, it is absolutely necessary that we approach Him with ardent desire... so that the fire of our desire, having received the burning coal, may consume our sins and illuminate our hearts, and that we may be inflamed by the divine fire and become one with God.

Therefore, this reason seems to us to be most suitable, so that the worship of the Most Sacred Heart, which – we say with sorrow – has been somewhat neglected by some, may now flourish more and more each day, and that it may be considered by all as an excellent and truly praiseworthy form of piety, which is most urgently needed in this our time, especially in accordance with the prescriptions of the Second Vatican Council, towards Christ Jesus, King and center of all hearts, who is the head of the body, the Church, the beginning, the firstborn of the dead, that in all things He may hold preeminence.

Since the Holy Ecumenical Council strongly commends the pious exercises of the Christian people... especially those carried out by order of the Apostolic See.

[*Latin ed. p. 301*]

301 The Acts of Pope Paul VI seem to indicate that, as we have previously noted, true worship and pleasing devotion consist entirely in Christ Jesus, and are most closely connected to the most holy mystery of the Eucharist, through which, as with all other actions of the Holy Liturgy, the sanctification of men in Christ and the glorification of God are obtained, to which end all other works of the Church strive. Therefore, desiring greatly that the celebrations to be instituted may conduce most effectively to the advancement of Christian life, we implore the most abundant grace of the Divine Redeemer, and, as a witness of Our benevolence, We impart to you, Venerable Brothers, and to all priests, religious families, and faithful entrusted to your care, Our Apostolic Blessing. Given in Rome, at St. Peter's, on the sixth day of the month of February, in the year 1965, in the second year of Our Pontificate. PAUL VI PP. II To the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world. In the year 1965, at the end of the year after the founding of the Pontificate, a work was undertaken by St. Peter the Apostle. PAUL VI VENERABLE BROTHERS, GREETINGS AND OUR APOSTOLIC BENEDICTION. The Most Gracious God, who, by the secret counsel of His providence, directed Our steps to the regions of Africa before We were elevated to the Chair of Peter, has recently bestowed upon Us a new benefit, namely, that, on the occasion of the Eucharistic Congress of Bombay, We might also behold the diverse peoples of the East and the most numerous inhabitants of India. In these blessed events of Our life, We deem it fitting to recognize a certain auspicious and heavenly invitation, so

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that We may consider Our office with greater solicitude.

[*Latin ed. p. 302*]

Acts of the Apostolic See - Official Commentary. We shall now consider certain aspects of the supreme apostolic office, which We are commanded by the most certain mandate of Jesus Christ to fulfill, namely, to spread throughout all peoples the salutary news of His truth, grace, and peace. Now, indeed, a fitting opportunity is presented to Our paternal care, deeply affected by love for the members of Jesus Christ, to turn to those young men, whom God has chosen, through the labor of missionaries, in various and distant parts of the world, so that, with the help of brothers, they may be led to the glory of the Lord through the ministry of the sacred office. Indeed, recently the seventy-fifth year has been completed since the Pontifical Work, named after the Apostle Saint Peter, was established, with the purpose of providing assistance to the young clergy in those regions where the Catholic Church is newly established, or where the preaching of the Gospel still requires the care of missionaries, by providing resources for the founding or maintenance of Major and Minor Seminaries.

You know well, Venerable Brothers, that in the year 1889, pious women born in the French nation, Stephanie Cottin Bigard and her daughter, Joanna, after the Apostolic Vicariate of Nagasaki had requested assistance for its indigenous clergy, following the prompting of the Holy Spirit, decided to dedicate their goods and the strength of their souls to this purpose, so that the wills of the Christian faithful might be aroused as widely as possible to effectively assist those young men who, in lands not yet joined to the Catholic Church, are divinely called to the priesthood. As is customary in the Church, whenever salutary undertakings are begun, with the will and favor of God, the first efforts and the beginnings of this Work were not without contempt, pains, and difficulties of every kind, which, however, did not discourage the extraordinary spirit of those women, but rather confirmed them more and more in their generous undertakings. In the year 1895, the Work was legitimately approved by the Bishop of Sagiensis, and then, in the year 1902, by the Moderators of the Fribourg Province, from the noble Swiss nation.

[*Latin ed. p. 303*]

303 The Acts of Pope Paul VI granted rights to the organization. After the death of Stephanie Cottin-Bigard, who was worn out by suffering and adversity, her daughter, Joanna, who suffered from poor health, wished to strengthen the recently founded work with a firmer administration. Therefore, she entrusted and commended it to the Congregation of Religious Women of Mary of the Passion and Sisters, which she had founded, namely the Franciscan Missionary Sisters of Mary Immaculate. As for Our Predecessors, it is known that Leo XIII and St. Pius X showed many signs of

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benevolence towards the work begun by St. Peter the Apostle. Pope Benedict XV, graciously accepting the petitions of the Franciscan Missionary Sisters of Mary Immaculate, issued a decree of the Sacred Congregation for the Propagation of the Faith in 1920, stating that the work was approved for missionary endeavors beyond its own borders, and that it should be subject to the authority of the aforementioned Sacred Congregation; indeed, this Pope also seemed to wish to reward with a fitting recompense the utmost fidelity that the distinguished founders of the work have always demonstrated towards the Apostolic See. Finally, the Supreme Pontiff Pius XI, in Apostolic Letters issued by his own authority in 1929, which are entitled "Vix," more appropriately defined the legal status of the work and granted it its own laws and statutes. Thus, the work begun by St. Peter the Apostle, under the protection and encouragement of the Holy See, flourished with new vigor and made great progress in providing assistance to missionary endeavors; which, among other things, is clearly demonstrated by the large number of priests, and even of sacred pastors, who, to this day, have been aided by the work of St. Peter with wise and generous charity. However, the society proceeds with rapid strides towards new conditions of life, and as progress increases in all fields of innovation, so too does the need to spread the Gospel and to provide for its workers. Indeed, if we consider the territories subject to the authority of the Sacred Congregation for the Propagation of the Faith, not all nations have at least one Major Seminary, nor in all ecclesiastical jurisdictions at least one proper Minor Seminary, by which the just and most urgent demands of local Ordinaries, who suffer from a shortage of clergy, can be met. Furthermore, it is necessary that...

[*Latin ed. p. 304*]

The Acts of the Apostolic See - Official Commentary 304. The institutions are to be brought into a better state, their headquarters transferred to a more suitable location, the organization and support of schools are to be arranged with greater effectiveness, the number of missionaries is to be increased; in short, it is absolutely necessary that due consideration be given, in a timely and appropriate manner, to the new conditions that have arisen in those territories, due to the happy growth of the Catholic Church. Furthermore, since the Second Vatican Ecumenical Council urges all the faithful to direct their minds to the widest horizons of the truth and charity of Christ, and to the more serious and greater needs that press upon the proclamation of the Gospel in the world, especially in our times, it is necessary for those who have been called to the service of the Lord to recognize our most loving Redeemer, present in a mysterious way, and to implore our help, as Christ the Lord admonished us: "And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." We, mindful and grateful, will continue to esteem and bless all those who, moved by Christian zeal,

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will contribute to Our own endeavors, which, striving to promote the ever-increasing need for the proper and holy training of the clergy, will benefit those churches that most of all require this fraternal help. We have learned, Venerable Brothers, that it is superfluous to urge you to cultivate the study of religion, of which you constantly offer us testimonies, or to encourage your true pastoral concern for the Church of God throughout the world, wherever it is spread across the globe. However, since we greatly desire that the seventy-fifth year from the founding of the Pontifical Work shall bear fruitful results, and that it may greatly contribute to the fervor of your charity, inflamed with new zeal, We have deemed it fitting to undertake a new initiative. You know, Venerable Brothers, with what sincere love and eagerness the children eagerly embrace the Pontifical Work for Children, in which their innocent minds are imbued with ardent zeal; and We have now decided and determined that, from this time forward, the Pontifical Work.

[*Latin ed. p. 305*]

The Acts of Pope Paul VI, page 305, state that throughout the entire Catholic world, this [initiative] should be particularly known and promoted among the students of secondary schools. Hence, we are confident that young people, the joyful hope of the Church, who, imitating Christ, are loved with a special affection, will also better understand the Catholic youth associations, to which these seminarians are drawn in order to strive for the priesthood; and we do not doubt that they will readily and willingly offer their help to these their equals. We are certain, Venerable Brothers, that you and your collaborators, in directing the Pontifical Mission Works, will devote much care and prompt zeal to this, so that a special day may be established each year, on which adolescents of secondary schools will testify to their faith through Christian prayers and works of charity, and will demonstrate their devotion to religion for this most holy cause, which seems to contribute so much to the amplification of the Kingdom of God on earth. Encouraged by this hope, and with the pledge and auspices of heavenly graces, without which nothing is valid and nothing is effective, we impart the Apostolic Blessing to you, Venerable Brothers, and to all those who will strive with eager effort to carry out the initiative as we have announced it, given in Rome, near Saint Peter's, on the twentieth day of the month of February, in the feast of the Chair of Saint Peter, in the year 1965, in the second year of Our Pontificate. PAUL VI, POPE. 20 - A. A. S.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis ~ Official Commentary. By Apostolic Letters, the title and privileges of a Minor Basilica are granted to the church of the Blessed Virgin Mary, assumed into Heaven, located in the city of Ingolstadt,

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on the Danube. PAULUS PP. VI. For the perpetual memory of this event. — The illustrious Marian edifice, with its size and beauty, and the fervor of religious worship, stands out in Ingolstadt, on the Danube, and is well-known and beloved by all the faithful of the Eystätt diocese, to which the city itself belongs ecclesiastically. For it distinctly testifies to the singular piety that the name itself inspires, a mystery that resounds with glory and the triumph of supreme blessedness among Christians, and fosters the devotion with which the hearts of Mary's children rejoice and give thanks for her being transported to the heavenly court by divine power. To this devotion, the furnishings and decorations appropriate for the sacred rites are added; but the greatest treasure is considered to be the very ancient statue of the Mother of God, commonly called the "Schuttermutter," which, having survived the ravages of war, is placed in the sanctuary, where it is publicly venerated. After these things, it seems fitting to commend the pastoral ministry of the Brothers Minor: who, from the 14th century, have diligently administered the temple and care for souls, strengthened by the power of the Marian religion. Therefore, considering the dignity of this noble dwelling, celebrated within its jurisdiction, the Venerable Brother Joseph Schroffer, Bishop of Eystätt, out of his love for his native land, presented letters to Us, by which he sought to obtain a suitable title of honor for the same church. These requests, gladly received, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby, by the force of these Letters, and perpetually, grant and bestow upon the church, dedicated to God in honor of the Blessed Virgin Mary, assumed into Heaven, in the city of Ingolstadt, on the Danube, within the boundaries of the Eystätt diocese, the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing the same name. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present Letters shall forever remain firm, valid, and effective; and shall have and obtain their full and complete effect.

[*Latin ed. p. 307*]

Acta Pauli PP. VI 307, these things, to those to whom they pertain, or who may pertain to them, now and forever, will fully avail; and thus it must be judged and defined; and it will be rendered void from this time forward and become null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter, under the ring of the Fisherman, on the first day of the month of June, in the year 1964, the first of Our Pontificate. © HAMLETUS I. Card. CICOGNANI concerning public affairs of the Church. Saint Raymond Nonnatus, the principal patron, is established for the diocese of Orán. PAULUS PP. VI For the perpetual memory of the matter. —

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The illustrious herald of evangelical charity, who deservedly earned great merit for the redemption of captives, Saint Raymond Nonnatus is especially venerated in the city of Argentinae, which, founded in the year 1794, was commonly called "San Ramón de la Nueva Oran." Therefore, the very name seems to suggest religion and worship to the heavens, and in truth, the Christian faithful living there follow him with praiseworthy piety and celebrate his feast day each year with solemn rites. It is also worth remembering that this city, when John PP. XXIII, Our most beloved predecessor, established the diocese of Novoraniensis in the year 1961, elected a seat for the sacred office and announced that the temple there, dedicated to Saint Raymond Nonnatus, would be the cathedral. From this, it is easily understood that the name and cult of this most holy man have spread throughout the entire diocese. Now, the Venerable Brother Franciscus Ph. Muguerza, Bishop of Novoraniensis, wrote to Us, and after all of this, he requested that we definitively declare Saint Raymond Nonnatus as the patron of his diocese. This request, as those who know well that a suitable heavenly protector is absolutely necessary for every new ecclesiastical jurisdiction, we have decided to fulfill with the utmost benevolence. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation of Our own, and with the fullness of Apostolic power, by these letters, in perpetuity, We establish and declare Saint Raymond Nonnatus, the Confessor, as the principal heavenly patron of the entire diocese of Novoraniensis, before God, for all.

[*Latin ed. p. 308*]

Acts of the Apostolic See - Official Commentary 308, notwithstanding any contrary matters, we decree that the honors and liturgical privileges properly belonging to the principal patrons of the places in question shall remain in full force. We declare, establish, and ordain that these present letters shall remain forever valid and effective; that they shall fully produce and obtain their intended effects; and that they shall fully apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined accordingly; and that they shall be declared null and void from this moment and forever, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the nineteenth day of the month of September, in the year 1964, in the second year of Our pontificate. © HAMLETUS I. Card. CICOGNANI. Saint Alphonsus Maria de Liguori is chosen as the principal patron of the diocese of Acerrarum by the Church. PAULUS PP. VI. For the perpetual memory of the matter. — It is rightly said that Saint Alphonsus Maria de Liguori resided in the territory of the diocese of Acerrarum, at a time when he was prudently governing the Church of Saint Agatha of the Goths. It is known that he resided for several years in the town of "Arienzo" due to his

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health, which was then under the jurisdiction of Saint Agatha, and which was later added to the Acerra See; even today, the episcopal buildings are visible, made illustrious by the residence of that great man. For this reason, in that entire region, the name of Alphonsus has always shone with great brilliance, and after the decrees of the Church, a special reverence has followed the name. Now, moved by the same love for Alphonsus and having been urged by you, the Venerable Brother Nicolaus Capasso, the Ordinary of that diocese, and by the canons of the cathedral chapter, and by other priests and faithful, We have been earnestly requested to publicly declare Saint Alphonsus as the principal patron of his flock. Having gladly accepted these requests, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of these letters and forever, declare Saint Alphonsus Maria de...

[*Latin ed. p. 309*]

Acta Pauli PP. VI, 309. We establish and declare Ligorio, Bishop Confessor and Doctor of the Church, as the principal heavenly Patron of the entire diocese of Acerra, with all the liturgical rights and privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree these things, establishing, ordaining, and declaring that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared void and of no effect. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of September, in the year 1964, in the second year of Our Pontificate.

93. HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

LETTER to the Reverend Father Lucian Rubio, General Moderator of the Order of the Brothers of Saint Augustine, at the beginning of the first century, from which Gregory Mendel, a religious brother of that Order, published a report entitled "Experiments on Plant Hybrids," written by himself.

PAULUS PP. VI. Beloved Son, greetings and the Apostolic Blessing.

This year, the memory of Gregory Mendel is particularly worthy of remembrance, and, with prudent counsel, you, beloved Son, have rightly arranged that it be honored with due observances among your brethren, and spontaneously among men of learning. We do not wish to be absent from these celebrations, and we rejoice and desire to extol the renowned intellect and virtues of Gregory Mendel through public praise, as is our

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duty and our great pleasure. On the seventh day of the next month of March, a century will be completed since that religious brother left your monastery in the city of Brünn in Bohemia, to join a society dedicated to the investigation of natural sciences, which was established there.

[*Latin ed. p. 310*]

The Acts of the Apostolic See – Official Commentary, presented the final report – which had been submitted the previous month – entitled "Experiments on Plant Hybridization." He described the happy and certain results of the experiments which he had conducted for a decade in the garden of his monastery, selecting and crossing various strains of the plant known as the common pea, using a new method and with constant diligence, insightful interpretation, and the utmost care, since it could be expressed in algebraic formulas. The number, according to the judgment of wise men, reveals and indicates the law; and when it is present, all hypotheses of conjecture, however diligently elaborated and widely accepted, are completely refuted. Gregory Mendel, in order to investigate the role of number and to propose this as his goal, certainly employed a high degree of intellect, and mathematics, in which he was highly skilled, provided him with a powerful aid. Nevertheless, it must be considered that those who, believing themselves not to err from the truth, have criticized this method of inquiry, were influenced by the sentiments of the Blessed Augustine, who loved to contemplate and marvel at the numbers of things, both great and small, discerning in them the Divine Wisdom. ((For in the divine books of wisdom it is said, "She reaches from end to end mightily, and governs all things suavely; that power by which she reaches from end to end mightily, perhaps it is called number; but that by which she governs all things suavely is properly called wisdom, since it is both and the same wisdom.")). 2 The discoveries of Gregory Mendel were then almost entirely forgotten for a long time. Much later, they were revived, and from the insights they provided, it became manifest that they possessed a great deal of reason and efficiency in investigating the traits that are transmitted through generations by heredity, and in determining the certain manner in which they are transmitted. Indeed, at the beginning of this century, three naturalists in Europe, from various nations, highly skilled in science (Hugo de Vries, Eric von Tschermak-Seysenegg, and Charles Correns), comparing their findings with the discoveries of Gregory Mendel, declared without hesitation that he, having preceded them in time, deserved to be given the primary credit. Afterwards, the discipline which investigates the elements and laws of heredity, called genetics, has grown with increasing progress, and extends its fields and boundaries to plants, animals, and the human body. Furthermore, the laws of physics, enunciated by Gregory Mendel,

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directly or... 1 2 Sap. 8, 1. De lib. arbitrio, II, 30. *

[*Latin ed. p. 311*]

The Acts of Pope Paul VI, page 311, indirectly apply to the normal fields of biology and applied pathology. In particular, the science of biology, which concerns itself with both the healthy and the sick, has made significant progress, acquiring a wealth of new knowledge and discovering new methods and ways by which hereditary diseases, and certain predispositions to hereditary illnesses, can not only be understood, but also prevented and treated with appropriate remedies. Therefore, investigators of natural sciences and physicians, with unanimous agreement, commend this man, whose keen intellect has yielded benefits of the highest importance, and whose contributions will undoubtedly endure in the future. Indeed, he stands out among the learned men who have delved into the most secret mysteries of nature and have approached the hidden workshops of the Creator; and for the benefit that has resulted from this, the entire human race justly shares in his honor and gratitude. To this chorus of praise, We also gladly add Our voice, and for this reason as well, because in Gregory Mendel, a member of the Augustinian religious family, We see a man of sound judgment, unwavering faith, and strict observance of his monastic vows. This, indeed, is clearly demonstrated by documents and testimonies of his life, and it can also be perceived that the members of his monastery would not have unanimously elected him their abbot, unless they had recognized in him a man of exceptional virtue and prudence, as well as one whose accurate and perfect knowledge was truly remarkable. It is clear that he left behind an example that should serve as a strong encouragement for many to pursue the path that he himself marked, so that they may, with the same zeal, further enhance the Catholic name that they bear. This, of course, is in accordance with the principles and aspirations expressed in the Encyclical Letters of Our Predecessor, John XXIII, of blessed memory, beginning with the words "Peace on Earth": "Moreover, illuminated by Christian light and guided by charity, Catholics must strive to ensure that institutions, whether they pertain to economic matters, social affairs, or to doctrine and civil culture, do not hinder, but rather assist, men in improving themselves, both in the natural order and in matters that transcend nature" (Part V). From this, We find a fitting occasion and opportunity to express Our heartfelt congratulations on the fact that, in Rome, by Our beloved Aloysius Gedda, an Institute has been founded, dedicated to the honor and memory of Gregory Mendel, where studies in medical genetics and the study of twins are cultivated and pursued according to...

[*Latin ed. p. 312*]

Acts of the Apostolic See - Official Commentary: Recent regulations are

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being promoted, and this Institute flourishes with promising growth, and it desires to bring forth even greater things. Moreover, it is fitting that the Order of Gregory Mendel, which you worthily direct, should take pride, as a bright light and ornament. We are greatly pleased that from among you has arisen this shining star, and we offer fervent prayers that its secular memory, while considering its merits, may inspire as many as possible to follow the example of such virtue, and that it may bear sweet and abundant fruits in souls for a very long time. While we sincerely offer these prayers to you, beloved Son, and to your companions, and to all who honor the memory of Gregory Mendel or participate in its celebrations, we impart the Apostolic Blessing with paternal affection. Given in Rome, at Saint Peter's, on the twentieth day of the month of February, in the year 1965, during the second year of Our Pontificate. PAULUS PP. V

I. ADDRESSES

To those who attended the general meeting held by the Catholic Association from all nations, concerning the proper and fitting use of Radio and Television.

* Gentlemen, We are pleased to welcome you to Our residence, gathered around the zealous President of the Pontifical Commission for Social Communications and the worthy Bishop of Lausanne, Geneva, and Fribourg, the esteemed Protector of UNDA. Their presence among you is for Us a guarantee of the seriousness and the interest of your Roman days, for which We heartily congratulate you. You have heard various qualified presentations on the theme proposed for your reflections: "Radio and Television, the conscience of a world in becoming." The dimensions of this important problem, constantly expanding, appear to you even more clearly, along with all the demands they entail, and it would be vain on Our part to insist again, either on the principles or on their developments, the knowledge of which is undoubtedly familiar to you.

* February 10, 1965.

[*Latin ed. p. 313*]

However, We would like to draw your attention to certain points. And first of all, how can We fail to notice that your presence here, esteemed gentlemen, is a manifest sign of the interest that We have never ceased to show, in Our various services to the Church, in modern techniques of dissemination. We believe that the Radio, as well as Television, must include religious programs of quality, in conformity with the spiritual needs of listeners and viewers. Furthermore, it will be of immense benefit to the public if these two great means of communication are guided by individuals sufficiently trained and capable of conveying, through their programs, the richness of Christian thought and life from which they themselves are nourished, and

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of bringing to bear on events judgments inspired by the Gospel. In this way, indeed, Radio and Television will truly contribute to the formation of the conscience of humanity. And We are pleased to commend, in this regard, those Christians who have perfectly understood the role they can play in these fields. Moreover, none of you is unaware that We solemnly promulgated, at the conclusion of the second session of the Council, the decree "Inter mirifica" on the means of social communication. This document, which each of you has had the opportunity to study carefully, marks a renewed attitude of the Church, now more determined than ever to assist, in every way possible, the world of Radio and Television. But this will of the Church, attentive to the progress of the world, cannot be effective without the support and collaboration of specialists in these techniques. To this appeal, which We gladly embrace today, We hope to receive ample and generous responses. And for this reason, at the conclusion of this address, We wish to assure you that We are at your service to facilitate, as much as possible, the work of those responsible for programs that make known the apostolic activities of the Church, or those that allow an increasing number of viewers to participate in events taking place in Rome, near the tomb of the holy Apostles. We remain to thank you for what you have done in the past in this regard, despite working conditions that have not always been very easy, and for what you will do in the future to fulfill Our wishes. In return, We offer paternal wishes for your respective endeavors, and We bestow upon you, and those dear to you, the favor of the Apostolic Blessing.

[*Latin ed. p. 314*]

Acts of the Apostolic See - Official Commentary 314 II. Before the assembled group of faithful, the Most Blessed Father expressed his concern regarding the precarious state of peace in the world.

"Beloved sons and daughters! In this brief weekly audience, we would have wished to speak with you about the memorable events that make this day, the eleventh of February, special. This day is dedicated by the piety of the Church to the veneration of the Immaculate Madonna, who has a celebrated sanctuary at Lourdes. We urge you all to offer a devout and confident thought to the Most Holy Mary, while together, at the end, we will invoke her powerful intercession and her maternal protection.

We would also have liked to speak to you about the anniversary of the conclusion of the Lateran Treaties, for which this day is a holiday in Italia and, we can rightly say, in the Church and in the world, as it marks the resolution of what is called the "Roman Question" and the beginning of balanced, honorable, and friendly relations between the Holy See and the Italian State; relations which, while ensuring the Pope's independence and the dignity of his residence in this sacred Roman soil, and at the same time the free exercise of his universal spiritual mission, also declare the full recognition of the sovereignty of the State within its vast domain, and

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guarantee religious peace to the Italian people, according to the celebrated auspicious sentence that "God be given to Italia, and Italia to God"; a sentence from the great, lamented, and truly worthy predecessor, Pius X I, whose anniversary of his pious death falls precisely on this day, the tenth of February, yesterday.

How much we would have to say on these topics! Let us now content ourselves with the hope that the solution to this grave and delicate problem, that is, the relations between the Church and Italia, a problem not only political but also spiritual and moral, may be stable and happy, not only through the observance of the letter of these important agreements, but also through fidelity to the spirit, which belongs more to the people than to anyone else to maintain alive and operative; that is, fidelity to that profession of the Catholic faith, which must be for our people, for you, our dearest children, the most noble boast and the best safeguard, today and always.

Instead of these topics, we must speak to you about peace, because once again humanity must tremble for the fate of peace; once again..."

[*Latin ed. p. 315*]

Acta Pauli Pp. VI 315: Nubi minacciose iterum se condensant super nobiles nationes, quae iam nimis afflictæ sunt, aggravantes dolorosam condicionem in qua se inveniunt, multiplicantes dolores et luctus. Representantes in terra Principis pacis, vocati ad perficiendum Nostrum ministerium in diebus in quibus mundus, post breve tempus concordiæ, videtur iterum ad discordias et conflictus reverti, ad omnes viros, quocumque partium, nos appellamus, ut populis innocentibus novæ tribulationes et novæ lacrimæ parcerentur. Videtur nobis paene impossibile, dummodo vivum maneat memoriam flagelli horribilis qui tam multas victimas et dolores causavit, dummodo non sunt adhuc plene sanatæ pleræ vulnus ab eo aperta, ut quispiam audeat, animum suum ad cogitationes belli dirigere. Quid ergo, igitur, docuerunt dolores et molestias passæ, immensæ ruinae congestæ, crudelissimae strages? Quid possunt, in mentibus responsalium, considerationes tormenti impotentis tot familiarum, corporum laceratorum, civitatum devastatarum? Cor nostrum Patris non sustinet imaginem consequentiarum belli moderni, propter terribilem potentiam instrumentorum ad quos timere licet recurretur, si homines, oblivisci se fratres et filios Dei, non ad rationis vim, sed ad violentiam recurrent. Nos, ergo, iterum – sicut iam die 26 Augusti anni præcessi, et die 5 Decembris, tempore discessus ab Bombay – in nomine totius humanitatis, ad eos appellamus qui periculum suspendi res in viis periculosis valde. Nos appellamus ad eos qui, in momento præsensi, curam salutis et boni populi habent. Restituantur relationes inter civitates in mutuo reverentia et in mutua fiducia, in principiis moralibus qui sunt naturales, et ideo Christiani. Reforzentur

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institutiones internationales capaces prevenire iniurias vis; adstruantur hae, circumdate generali reverentia, ad curandum fidem et observantiam pactorum. Hoc est desiderium populorum. Eorumque aspirationibus Nos sumus interpretes, Nos qui auctoritatem Nostram trahimus non a vi, sed a mandato amoris. Hodie, plena fiducia, ad misericordiosissimum Deum recurrimus, petitiones Nostras Virginis Sanctissimae commendantes.

[*Latin ed. p. 316*]

Acta Apostolicae Sedis - Commentarium Officiale 316. Nos exhortamus filios Nostros ut iungant preces Nostras, in immenso choro qui ascendat ad Caelum ex tota terra, et ut conantur offerre oculis Dei vitam sanctam. Tempus est grave. Fiat ut Divina Maiestas, extinctis odiis, dissipatis suspicionibus, confusisque superbiis, fundamentum relationum humanarum sint iustitia et amor. Appellamus specialiter ad pueros; Nos confidimus in precibus eorum. Caelum aperietur ad voces eorum, et Angeli Dei, vocati a clamore irresistibili innocentiae, ferent hominibus in trepidatione praetiosum donum pacis.

III. Ad Reverendissimos Patres Dominos Metropolitas Melitonem et Chrysostomum, quibus Oecumenicus Patriarcha Athenagoras I mandavit nuntiare Beatissimo Patri consilia accepta in tertio Coetu Ecclesiarum Orientalium ab Apostolica Sede iunctarum Rhodi habito.

Carissimi Fratres in Christo,

Prima vox quae ad labia Nostra ascendit in hoc momento est exclamatio scriptoris inspirati: *Haec dies quam fecit Dominus, exultemus et laetemur in ea!* 1 Ita, vere, hoc est dies quem Dominus fecit: omnia sint ad actionem gratiarum et ad gaudium! Cum vobis, Deo gratiam agimus pro congressu huius diei, quia ipse iam constituebat eventum profunde felicem. Et dicetur in futuro: hic finierunt saecula historiae, hic incepit novus gradus in relationibus inter Ecclesiam Catholicam et Orientem Orthodoxam. Momentum singulare et sollemnissimum! Sub oculo Dei, in praesentia Eius et in nomine Eius – *in nomine Domini* – vos accipimus et pandimus bracchia Nostra. Salutationem primum offerimus personis Vestris, quae, sicut scimus, sunt duae bonae artes in magna causa oecumenismi: Vos, Domine Metropolita Melitone, de Héliopolis et Theira, qui praeseditis cum tanta maestria duabus conferentiis panorthodoxis; Vos, Domine Metropolita Chrysostome, de Myre, cuius sedes episcopalis reminet memoriam Sancti valde honorati in Occidente, et qui fuistis secretarius diligentissimus trium conferentiarum panorthodoxis.

Die 15 mensis februarii anno 1965. Ps. 117, 24. 1

[*Latin ed. p. 317*]

Acts of Pope Paul VI, VI, 317. Beyond your persons, We wish to greet those whom you represent, and above all, Our most beloved Brother, His Holiness, the Ecumenical Patriarch Athenagoras I, whose meeting in

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Jerusalem was for Us a source of inexpressible emotions, which will not fade from Our memory as long as We live. We cannot know what the future holds for Us, nor the developments that the dialogue of charity, now opened between the two Churches, may experience. But whatever may come of it, We desire that the first moment of this blessed encounter be characterized by joy, by the serenity of Christ's peace, by respectful and confident expectation on both sides. We are pleased with the wisdom and realism of the main lines of the program that you have just outlined. It is necessary, through more numerous and more fraternal contacts, to gradually restore what the times of isolation had destroyed, and to recreate, at all levels of the life of our Churches, an atmosphere that will allow, when the time comes, a fruitful theological dialogue to begin. If you, for your part, are studying the main themes that will be the subject of the forthcoming fraternal discussions, you also know the place that the desire and preparation for this dialogue occupies among the concerns of the Vatican Council and of Catholic theologians. We rejoice in the contacts and conversations that you propose to have with Our Secretariat for Unity, which will then report to Us. We reserve the right to reflect and consult, in order to decide on the best ways in which, on Our part, this intensification of the dialogue of charity and the gradually restored fraternity can be achieved. God is Our witness; Our only desire is to be faithful to Christ. Therefore, dear Brothers, may you be blessed and thanked for having come, and for having come bearing a message full of hope. In turn, convey to him who sent you Our respectful and warm greetings, Our fraternal and very affectionate wishes of peace. And allow Us to invite you to persevere with Us in prayer to the Almighty God, Father, Son, and Holy Spirit, and to invoke together the protection of the Blessed Virgin Mary, Mother of God and our Mother. Let us ask the holy Apostles Peter, Paul, and Andrew, and all the Saints, to assist us on the paths of the Lord, for His glory and for our peace, in the unity of faith and charity.

[*Latin ed. p. 318*]

31 Acta Apostolicae Sedis - Commentarium Officiale iv. Illi qui Coetui adfuerunt habito a Consilio Italico Moderatorum maiorum e variis Religiosis virorum Familiis. * Vestra praesentia, carissimi filii, cor nostrum consolatione et spe replet. Nam, accipiens vos, dignissimos et responsabiles Superiores Majores Institutorum masculorum Perfectionis, in animo nostro manifestatur magna compactitia singulorum Familiarum Religiosorum, virorum Deo consecratorum in unica alta vocatione sacrificii et apostolatus, quamquam in diversitate denominationum, quae vos hic coram nobis repraesentatis, et de quibus testes fidei operosae et laetae, fervoris pietatis, et sinceritatis oboedientiae ad nos fertis. Consolationem vivissimam ergo vobis tribuo, et propter singulos merita et responsabilitates vestras, et propter significationem quae ipsi vobis, ut

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diximus, tribuitur; amamus enim salutare et amplexari in vobis religiosos vestros, qui, ut dixit Sanctus Augustinus, *sic vivunt in unum, ut unum hominem faciunt, ut sit illis vere quod scriptum est, una anima et unum cor; multa corpora, sed non multa corda*; et ita, coram mundo interioriter diviso, scisso, inquieto, testimonium fidei, caritatis, et mortificationis ipsorum offerunt, quae vitam communitatem animant et firman. Et ex hoc, secundo loco, suavissimum locum spei invenimus: nam, consideratione significationis, intentionum, problematum, etiam deficientiarum vitae communitatis, dies huius conventus vestri in Rocca di Papa dedicati estis ad elaborandum planum pastorale concordate ad formandam mentalitatem communitatem semper conscius, in religiosis sicut in laicis, in iuventute sicut in familiis, per formas speciales apostolatus, sed praesertim per auctum vitae parochialis et directionis spiritualis, cum auxilio opportunissime organisato instrumentorum communicationis socialis. Pro tali vestro encomiabili studio, quod demonstrat concordem voluntatem semper magis definitive energias magnificas, experientias insostituibiles, et possibilitates multiformes ad servitium Ecclesiae offerre, *Die 23 mensis februarii a. 1965. In Ps. 132, 6. 1

[*Latin ed. p. 319*]

From the Acts of Pope Paul VI, volume VI, page 319, concerning your Religious Families, We express Our most heartfelt praise and encouragement. But you must also await Our paternal directives, which can only emphasize the constructive nature of your intentions. Indeed, the study and formation concerning the meaning and practice of communal life within the Church are commendable; for they are in the spirit, the essence, and the very character of the Church itself; they are a recurring theme of the Second Vatican Council; and they are in accordance with the development of sociality, which is so keenly felt in our time. They correct, if need be, the particularistic tendencies of some aspects of our education; and they aim to establish closer relationships with the Sacred Hierarchy. Therefore, if this communal life entails some adaptation or sacrifice for the future, it will be to the advantage of the virtue of obedience; it will be for the increase of Catholic awareness; it will be for the strengthening of the forces, both internal and external, of the Church; it will be for a more equitable distribution of these forces, and for a more fruitful employment of a united front of steadfast spiritual energies. In essence, this will not diminish that just autonomy which the authority of the Church recognizes in Religious Families, by the legal term of exemption, because it will increase the trust of both the clergy and the faithful in the Religious and in their provident initiatives. We are also pleased with the appeal you have made to the letter of the Italian Episcopate, from November 1963, in order to give it a concrete response on the practical and organizational level; and this also gives Us great satisfaction. As for the desires for coordination between

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the Religious Families and the Sacred Hierarchy, We can tell you that this is being considered earnestly; and, God willing, it will not be difficult to achieve the desired goal. In the meantime, We are pleased to see how this issue is increasingly recognized, and rightly framed within a broad pastoral vision of the great task of the usefulness and salvation of souls, which is imposed upon us all: *satagere praedicare, magnum onus, arguere, magnum corripere, pondus, aedificare, magnus pro unoquoque* (to sow, to preach, a great burden; to argue, a great effort; to bear, a great weight; to build, a great labor for each one). May the Lord grant to us all clarity of vision, strength of will, and generous fidelity in this joyful endeavor, which engages us for the honor of His name and the coming of His Kingdom. We, His humble Representative on earth, thank you from the heart for your sensitivity to the current needs of your Religious Families and of [reference to footnote 2, S. Augustine, Sermon 339, 4].

[*Latin ed. p. 320*]

The Acts of the Apostolic See - Official Commentary 320. The entire Church, of which this present Convocation offers the most beautiful confirmation, and for the precious collaboration that you give and will give to the Holy Hierarchy, continuing in the line of "overall pastoral care," which you have studied in these days with concrete proposals and suggestions. May the Apostolic Blessing strengthen our wishes, and bring to you all, venerable and worthy Superiors Major, and to the beloved members of your individual Religious Families, the fullness of heavenly gifts.

You reside in the Patriarchal Basilica of Ostia, where the Most Blessed Father, celebrating the Eucharistic Sacrifice, cleansed several Congolese catechumens with the sacred font, anointed them with the sacred chrism, and dismissed them with the divine grace.

* Dear Institutes, Sons, Missionary Members, this evening, in this very basilica, which is of the Hierarchy, you are all welcome! Yesterday, over the tomb of the Prince of the Apostles, during a moving ceremony, We imposed the ring upon the new Cardinals, whose entrance into the Sacred College constitutes a brilliant testimony to the universality of the Church. Today, this same thought of the universality of the Church invites Us to turn Our gaze towards the mission lands, and it is upon the tomb of the Apostle Saint Paul, the Doctor of the Nations, that We have come to offer to God Our tribute of concern for the countless souls to whom the Church sends, for centuries, her best and most courageous sons. This tribute, We wished to give it a concrete and living expression, by baptizing with Our own hands, confirming, and admitting to the eucharistic banquet a group of neophytes who came from one of the nations of Africa that has been most sorely tried in recent times. Therefore, it is to you first, dear Sons, that We address Ourselves, with the enthusiastic expressions of a great African, Saint Augustine, who called those who had been reborn in water and the

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Holy Spirit "new seed of holiness, children of grace, young..."

* February 26, 1965. 1 Timothy 2:7.

[*Latin ed. p. 321*]

Acta Pauli PP. VI 321: "Phalange, flower of our honor, fruit of our labor, my joy and my crown: you, the new flower of our honor and sanctity, the fruit of the seed of labor, are pious, a joy, and a new crown for me. 2 What a source of pride for you to have been admitted to the honor of entering the Church, the center of catholicity! It is to you that the Pope entrusts his solicitude and his hopes for the Congo. He says to you, as Christ said to the healed man in the Gospel: "Go your way, and tell everything that God has done for you." 3 Return to your homeland and spread the "sweet fragrance of Christ" among your brothers. Tell them what your eyes have seen in Rome. Above all, tell them how the immense continent of Africa is present in the mind and heart of the Pope, and how many hopes He places in so many young and fervent Christians. The gesture that We are about to perform is meant to be a symbolic recognition of the admirable harvests that the Church has ripened in the mission territories, and which have shone with a singular brilliance during the recent canonization of the Martyrs of Uganda. You will not be surprised that We wished to associate you with this, dear Sons and Daughters of the missionary congregations, in order to better attest the gratitude that the Church openly professes towards those who, everywhere in the world, today as well as yesterday, are the precious and irreplaceable artisans of the arduous and sublime task to which you have dedicated your lives. But a special reason has led Us to ask you to join your prayers with Ours on this day. The past few months have witnessed many painful events in several of the territories of which We spoke. We have not lacked the opportunity to deplore these publicly; but We have considered it necessary that a broad and solemn religious ceremony make manifest to all the mourning and the prayer of the Church. Therefore, We have come among you today, above all, to offer the holy sacrifice for all those who have been victims of violence in various regions, and particularly in the Congo, during the past months. For violence has, alas!, been unleashed, and blood has been shed. The blood of many sons of the African land, massacred during fratricidal conflicts, often in violation of the most basic laws of humanity; the blood also of men and women from other..."

[*Latin ed. p. 322*]

Acta Apostolicae Sedis - Official Commentary

In 322 countries, both Catholic and non-Catholic, and among them a great number of peaceful missionaries, who have come to the African continent to bring, along with the Gospel of Christ, fraternal love and true peace. Some have been brutally expelled from the territories where they exercised

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their ministry in service to souls. Others have been arrested, imprisoned, and taken as hostages, in violation of all human rights. These men and women, and among them a bishop, the Bishop of Wamba, have become the object of the most unjust hatred and a cruelty that one would have believed forever banished from the annals of humanity after the horrors of the last world war; they have been insulted, tortured, and finally massacred in the most inhumane manner.

The function of representing the Prince of Peace, which We exercise despite Our unworthiness, compels Us, as you understand, to denounce such crimes and to bring them before the conscience of the world. For it is the conscience of the world, and not only the Catholic Church, as everyone sees, that is wounded by these violations of the most basic principles of humanity. Indeed, this is no longer merely a matter of religious or religious individuals persecuted for their faith. It is a matter of hostages who are killed, of prisoners who are put to death without judgment; it is a brutal violation of the right to life, which obliges Us to solemnly recall the great precept engraved in the heart of every man and inscribed on the first pages of the Bible: Thou shalt not kill.

Is it not painful to observe that in a period of history when all of humankind is more sensitive than ever to human rights, in a time when these rights have been proclaimed by the highest authorities and codified in a charter of universal scope, the most fundamental, the most basic of these rights, the right to life, is thus publicly ignored, despised, and trampled upon? Is it not humiliating for our generation that it is necessary to recall that the direct killing of an innocent person is a crime, a crime that offends God, that offends one's neighbor, that offends society? Already Roman law stigmatized as unjust the reprisals taken in time of war against private citizens. What is more unjust, and more unreasonable, than the unilateral taking of hostages, which punishes innocent and unrelated third parties?

[*Latin ed. p. 323*]

Acts of Pope Paul VI, p. 323: Does a conflict arise from crimes imputed to one of the parties involved? Even the public authorities themselves recognize this, since an international convention generally prohibits the taking of hostages in all places and at all times. But whatever may be the observance of this rule, let at least the person of the hostage be considered sacred and inviolable by all! By what aberration could one attempt to justify his murder? And the prisoner? Is he not, like the wounded, hors de combat and therefore protected by the common laws of nations? Therefore, must we say that the sons of a young and promising people, having reached the threshold of independence, have marked the entry of their country into international life with unjustly shed blood? We know that these deplorable excesses are the work of only a minority of men and young people, perhaps exasperated by certain political and social situations. We would like

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to address these men, to tell them with all the conviction that our love for them inspires: do not stain your hands with crimes that will remain in the centuries to come as a stain on the history of Africa! On the contrary, show that this independence of which you are justly proud, you were worthy of attaining, capable of bearing its weight and honor, in respect for the sacred rights of the human person and the laws of social life. For we have confidence in the inherent goodness of your people, when it does not allow itself to be led astray by bad shepherds; we have confidence in its Christian vocation, attested by so many generous responses to the call of the Lord: we think of your priests, your religious men and women, your zealous catechists, who give the best of themselves to the evangelization of their brothers. Are they not all a living illustration of the virtues of their race, an example of the heights to which they can aspire in the service of a great and noble ideal? And for this reason, we want to believe that our supplication will not be in vain, and that the energies that are now misdirected in a madness of murder and destruction will soon be employed again in constructive tasks. O Congo! Hear our voice, for it is the voice of a father, who has only words of forgiveness and peace on his lips, the voice of a friend, inspired by no personal interest, no temporal ambition, and who has in view only the true good of each nation and of the entire human family.

[*Latin ed. p. 324*]

To all Our sons in Africa, who have nobly, either in their hearts or publicly, disapproved and condemned the excesses which We have just lamented, We wish to address an appeal to reflect upon the grave lesson which emerges from these tragic events. Blood calls for blood. Disorder begets another disorder. There is only one path that leads to peace and prosperity, and that is the path of respect for natural law, for the rights of others, and above all, for the right to life. And as for you, dear Missionaries who hear Us, may the example of your brothers and sisters, far from darkening and discouraging you, be for you the most inspiring stimulus. They have been judged "worthy to suffer for the name of Jesus," and we can legitimately hope that they are now in Heaven, interceding for your religious congregations and protecting those fields of apostolate which they have watered with their sweat and their blood. Therefore, at the end, We entrust you to their intercession, to that of Mary, Mother of the Church, and to that of Saint Paul, the incomparable model of Missionaries of all times. May they guard and protect your persons, and may they soon restore to their peaceful labors those of your brothers whom the violence of the storm has, for a time, driven away. Such are Our wishes, such are the intentions which We entrust to your prayer this evening. We ask you to extend this prayer, so that it may truly be Catholic, to encompass the dimensions of the world: that it may reach all mission lands, everywhere where there is suffering, where there is a yearning for peace, for justice, for

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freedom. And to all of you who are present here, Most Eminent Cardinals, Bishops, Priests, Religious men and women, representatives of the laity, to all of you, dear sons of Rome and of the world, who, near or far, are associated with this propitiatory ceremony, We impart, with a generous heart, as a pledge of the graces which We invoke upon all and each of you, a most paternal Apostolic Blessing. Acts 5, 41.

[*Latin ed. p. 325*]

Acts of Pope Paul VI, March 1, 1965. Addressed to the city councilors and the forty electors in the Sistine Chapel.

"Most Reverend Cardinals! Venerable Auxiliary Bishops and Brothers! Bishops delegated by the Most Reverend Vicegerent for the hospitals and for the confraternities and pious unions! And you all, beloved sons, blessed priests, and you who are devoted to the care of the most beloved Diocese of Rome, and you, ministers or members of religious families, of the pastoral clergy of our diocese: to each and to all, our paternal greeting and our Apostolic Blessing!

We cannot conceal our pleasure and our emotion for this spiritual gathering at the threshold of the holy Lent of the year 1965. It is always a source of consolation and edification for us to have your presence around us; never more so than on these rare occasions, when We are given the opportunity to greet you and to see you united, and when We can at the same time receive the expression of your devotion and your affection, of your fidelity and of your persevering and steadfast purpose to be the cooperators, indeed the ministers, of Our pastoral office in Rome, and when We can open to you the expression of Our gratitude, Our esteem, Our trust. Never more, as We said, do We feel aware of the gravity of Our duties and the hope of not being entirely wanting to you: you are in the closest communion with Us; you bear with Us the burden of the care of souls of this first and chosen apostolic Church, and you experience more than We do the labors of ministry and of assistance; you are, in full and principal measure, Our clergy, that is, Our brothers, Our sons; you, the priests, in whom We wish to feel understood and represented; you, the priests, in whom We would like to see reflected and realized that ideal of the priesthood of Christ, which is at the summit of Our thoughts and Our aspirations, as the primary object of His charity and of His plan of salvation; you, the pastors, the teachers, the servants of this Roman people, whose Christian vocation touches the mystery of the divine action in history and engages Our mission as Bishop, as Successor of the Apostle Peter, as Vicar of Christ; you, among all, beloved and blessed!

March 1, 1965."

[*Latin ed. p. 326*]

Acts of the Apostolic See - Official Commentary 326. Fidelity to the Holy

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Vocation. Therefore, listen to us! Or, rather, read in Our heart the many, too many things that We wish to communicate to you; let us briefly state them. Our first thought concerning you is your fidelity to your vocation and to the priestly ministry: *hic iam quaeritur inter dispensatores ut fidelis quis inveniatur*; that is, the interior adherence to the offering which you have made, total and irrevocable, of your life to the Lord and to the Church, the holocaust offered to the one love, the immolation at the Cross of Christ, the imitation of Him as the unique, present and perennial model of perfection, your sanctification; in a word: *haec est enim voluntas Dei, sanctificatio vestra*;...God has called us...2 to sanctification. Secondly, the practical, just, and worthy line of conduct, deserving of the blessing of God and Ourselves, to be followed in thought, in conduct, in pastoral ministry, in the guidance of souls, in preaching, in social action. We well understand the difficulty of determining such a practical line in a moment like this, which sees every position shaken by the insinuation or assault of a problematic that questions everything, exposes everything to criticism, and believes that everything can be judged and changed; nevertheless, We will tell you, be open to the spirit of renewal that invades the world and that penetrates even the norms of the Church; but at the same time, be wary of the dizziness of arbitrary innovations, of the suggestion of the current fashion of ideas not approved by the Church and not tested by experience—*ex fructibus eorum*!—remember this; if obedience has ever had reason to exist in the life of the Church and has been a source of salvation and merit, this seems to Us to be the hour to discover its profound and salutary reasons, and to give you a free and manly testimony, truly worthy of those who3 wish to be followers of Him who became *oboediens usque ad mortem*. Have confidence in the guidance of your Superiors; We will repeat to you: *Oboedite praepositis vestris et subiacete eis, quasi rationem faciatis, et pro animabus non gementes; hoc vestris enim reddituri, expedit Ipsi enim pervigilant ut cum gaudio hoc* 4. That is, be confident in yourselves! that obedience, as it must flourish in every sector of the pious Church, 1 Corinthians 4:1. 1 Thessalonians 4:3-7. Philippians 2:8. Hebrews 13:17. 1 2 8

[*Latin ed. p. 327*]

The Acts of Pope Paul VI, page 327, will not be a superfluous or arrogant display of authority, nor will it be illogical or humiliating; it will not be imposed by a despotic and irresponsible command, or, as is now being said, a Constantinian or feudal one; but it will derive ever more clearly from a power willed and derived from God, a good and strong power, for the transmission of its teachings and for the edification of the Church community, for the exercise of that most provident and complex work of pastoral charity, for the liberation of souls from their doubts and weaknesses, for the elevation of the children of God to the awareness of their dignity and the exercise of their respective responsibilities, for the common

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sanctification of those who lead, those who obey, and those who observe the suavity and strength of Catholic custom. The Conciliar Constitution on the Sacred Liturgy. There would be many other points: but we do not want to, nor can we at this moment, dwell upon them. Rather, we wish to take advantage of this meeting to make to you the recommendation that is particularly appropriate for this very special juncture in ecclesiastical life, namely, the implementation, now reaching its effective culmination, of the Conciliar Constitution on the Sacred Liturgy. A booklet on this topic will be distributed to you at the end of this ceremony. You already know all of this. Well: our recommendation is this: dedicate the utmost care, especially in this first year, to the knowledge, explanation, and application of the new norms by which the Church intends henceforth to celebrate the divine worship. This is not an easy task; it is a delicate matter; it requires direct and methodical attention; it requires your personal, patient, loving, truly pastoral assistance. It involves changing many habits, which, in many respects, are respectable and dear; it involves disturbing pious and good faithful people in order to propose to them new forms of prayer, which they will not immediately understand; it involves bringing a great many people, who pray in church and do not pray as they wish, to a personal and collective expression of prayer; it involves increasing a more active school of prayer and worship in every assembly of the faithful, that is, introducing into it new aspects, gestures, customs, formulas, sentiments; a religious activism, we would say, still unusual for many; in a word, it involves associating the people of God with the priestly liturgical action. We repeat: it is a difficult and delicate matter; but we add: it is necessary, dutiful, provident, and renewing. And we also hope: consoling. Perhaps your ministry will never be so fruitful for you in external satisfactions and internal consolations as when you begin to...

[*Latin ed. p. 328*]

It is certainly worthwhile to observe the fruits of the pedagogical and pastoral effort that is required of you, and how, when you experience in reality the words of the psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1), the profound, heartfelt, and active unity of your faithful, praying and offering with you, will be revealed to you in its ever-new and mystical beauty, and will intimately compensate you for the efforts expended to achieve such a result. But be mindful: it is necessary to have the conviction that this is a great event, that very high ideals are at stake, that indeed divine truths, divine realities, are brought into play, and that it is intended to reach the heart of modern man through this method, the true method, the most authoritative, the most blessed, the most effective, and to rekindle in him the flame of love for God and neighbor, the timid yet intoxicating capacity for religious dialogue, that which is authentic, consoling, and redemptive. And it is necessary, along

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with this grand conception of the new liturgical act, to possess the art of attending to the details, in every aspect, of time, order, objects, gestures, movements, silences, and voices; and above all—perhaps the most difficult part—of singing: it will take years, but it is necessary to begin, to restart, to persevere in order to give the assembly its solemn, unanimous, sweet, and sublime voice.

Among the many things that require preparation, commitment, dignity, and skill, you know, it is the Word! The Word is assigned, nothing less, a part of the Liturgy of the Mass; we speak of the Word of Holy Scripture, the divine Word, to be proclaimed, to be heard with renewed dignity, with conscious fervor; and we speak of the Word of the Priest, acting as apostle, prophet, teacher, and guide of the People of God. To this Word, which is yours, O pastors of souls and Lenten preachers who listen to us, we now refer in order to encourage your ministry, which the sacred Liturgy elevates to its original function of proclaiming the message of salvation, fills and enriches with biblical content, intimately connects to the sacrificial worship, strips of all rhetorical embellishments, and invigorates with divine authority. You certainly remember everything that has been said and written about sacred preaching: from the relationship it must have with the spiritual and moral life of those who exercise it; prayer must precede it; he who pre-

» Psalm 133:1.

[*Latin ed. p. 329*]

Acts of Pope Paul VI, p. 329, 6, teaches St. Augustine that the speaker should be an orator before being a declaimer; St. Jerome confirms this. The mind and tongue of a priest of Christ must be sincere, as will be evident from the content, which must be truly religious and directed not to admiration, but to the instruction and edification of the faithful; from the excellence and necessity of the ministry of the word to its manifold, secular, and immense expression, whether didactic or exhortatory, whether dogmatic or oratorical. For the sacred preaching to be fruitful, We shall not repeat any of these teachings; rather, We would like to remind you of how many Masters and how many Saints have treated this ministry; it would be a literature to be collected and studied. We limit ourselves to expressing a wish: that the sacred preaching be effective. The art of making it effective today should be one of the most important practical studies of modern pastoral preparation. We are spurred to this by the example of speakers, whom we hear every day speaking through television; we are invited by the growing culture of the public; we are obliged by the impatience of modern man with every form of incompetence, of emphasis, of rhetoric, of pseudo-culture, of profane substitutes for the sacred word; we are favored by the present need for a clear, simple, essential, brief, and intelligible word. The difficulty will remain of expressing divine things in human language,

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of giving to the sacred word that secret virtue which makes it persuasive and salutary, of making our poor language sharp and alive, as a sword, according to the words: "For the word of God is living, and powerful, and sharper than any two-edged sword, piercing to the division of the soul and spirit." Remember, the religious life of our time can largely depend on this human and yet mysterious effectiveness of the sacred preaching, dear Parish Priests and dear Lenten preachers. This is why Our exhortation seeks to honor your ministry, to encourage you to dedicate to it not only your voice, but also your mind, your study, your prayer, your suffering, and the ardor of your heart, and to conclude with the hope that you will be granted the joy and merit of a truly sacred and truly effective preaching. You have come here to hear these things, which, for you, are...

[*Latin ed. p. 330*]

The Acts of the Apostolic See – Official Commentary. Three hundred and thirty experts, weary in the ministry of the Word of God, add nothing new to what you already know and desire, except for a twofold, new, and mysterious element, which We wish, yes, to add to your pastoral eloquence, and which We would have be powerful and consoling for you; namely, Our mandate, and Our blessing: "Go forth, therefore, and teach..." with the very words of Christ: "Euntes ergo docete..." "Behold, I am with you always, even unto the end of the world." On the 9th of July, at the fifth assembly held in Rome by the Council, to which the Institute known as the "Bureau International Catholique de l'Enfance" has entrusted the task of assisting children lacking a suitable family environment.

"Most Reverend Gentlemen, We receive you with great joy at the conclusion of this fifth international colloquium organized by the Commission, within the International Catholic Bureau for Childhood, concerning institutions and communities for children deprived of a normal family environment. The education of these children in the sense of responsibility: this is the theme you have chosen for your deliberations, a theme worthy of attracting Our attention and eliciting Our best encouragement. To form responsible men and women is the task of every educator; a task particularly necessary in these times, but also difficult and indispensable, especially when it concerns children who do not enjoy, as others do, the benefit of a wholesome family environment. They lack the opportunity to flourish, as it would be desirable, in a family that gives them each day the example of domestic virtues, and allows them to properly cultivate their youthful freedom. Therefore, it is entirely to the educators that the education of the sense of responsibility belongs, concerning these boys and girls entrusted to them. This is certainly a heavy burden, with serious consequences for the direction of their lives. Therefore, you have sought to illuminate these difficult problems that are yours with the light of theology and psychology, and to enrich one another with your experiences." Matthew 28, 19-20.

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March 3rd, in the year 1965.

[*Latin ed. p. 331*]

Acts of Pope Paul VI, page 331, concerning the respective levels of professional, civic, social, familial, and religious life.

It is your task to guide the deep-seated energies of the child towards their full human development, so that he may become an authentic adult, capable of taking his place as a responsible man in society and working for the common good. During this critical period of his formation, when the child is so malleable and sensitive to influences, tireless attention is required from you regarding each of these developing aspects of his personality, in order to develop his affective, intellectual, and moral qualities, and to make him a responsible man before God. Through the sometimes irritating manifestations that mark the difficult transition of adolescence, the thirst for independence, the desire to distinguish oneself, the variability of mood and behavior, the educator recognizes, through a love that is long-suffering patience, the urgent need that young people have to affirm their personality. Therefore, in a climate of trust and freedom, of affection and security, you must help them overcome their inevitable temptations towards aggression, violence, or withdrawal into themselves. With firm kindness, in generosity and effort, you reveal to them the latent riches of their personality, you support them in the delicate learning of their freedom, and you allow them, in a word, to become themselves and to fulfill their vocation as men and sons of God. This demonstrates that your influence on these children entrusted to you is closely dependent on how you are to them a living example of those values that you seek to instill in them. You know, dear gentlemen, that we act more by what we are and by what we do, than by what we say and by what we teach. And for this reason, the radiance of your personality remains, in this delicate field, the primary factor of success. These words, though brief, will show you, dear gentlemen, with what sympathy We follow your efforts. And We would like you to leave this meeting with the assurance that the humble successor of Peter prays for your intentions and for your noble task as educators. With a generous heart, We invoke upon you, and upon all the children deprived of a normal family environment who are the object of all your care, the abundance of heavenly graces, as a pledge of which We impart Our paternal Apostolic Blessing.

[*Latin ed. p. 333*]

333 Acta Pauli Pp. VI Quomodo potestis nobis auxilium praestare? Hoc facere potestis iterum hoc anno per Catholic Relief Services, excellentem organizationem quam venerabiles vestri Episcopi constituerunt ad pauperes per orbem terrarum adiuvandos. Hoc est magnum opus, et ideo venerabiles vestri Episcopi spem habent in generosa assistance vestra et familiis

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vestris. Parvae vestrae sacrificia durante hoc tempore Quadragesimae multum boni spiritualis vobis efficere possunt, et eodem tempore bonum corporale nostris liberis indigentes in terris remotis praehabeant. Ergo, haec sacrificia liberaliter facite. Deinde, pretium huius sacrificii offerte, contributionem ad collectam communem quae in classe vestra et in schola inter haec tempora et Dominicam Paschalis congregatur. Quadragesima etiam tempus est orationum specialium, et vos rogamus ut fratres et sorores vestros pauperes in orationibus vestris memineritis. A Deo Omnipotenti orate ut eos benedicat et omnibus illis gratias suas maximas tribuat. Grati sumus pro quocumque facietis, grande vel parvo, pro fratribus et sororibus vestris minus fortunatis, et pro vobis, parentibus vestris, sacerdotibus, religiosis et magistris, petimus benedictionem optimam a Patre nostro in Caelo, et in signum huius, benedictionem apostolicam paternam nostram amabiliter impartimus.

NUNTII SCRIPTO DATI

I. Exc.mis Archiepiscopis et Episcopis Vietnamiae. Beatissimus Pater suam pandit aegritudinem ob turbatam in illis regionibus concordiam ac res luctuosas.

A Nostris Venerabilibus Fratribus Archiepiscopis et Episcopis Vietnamiae. Accipimus cum affectu nuntium quos vobis curavit ad Nos perhibere occasione Conferentiae vestrae generalis, et corde grato vobis gratiam agimus. Facile est nobis intellegere quibus sententiis haec verba vestra accipiunt: in anima Nostra resonant quasi vocem ex multis filiis vestris, qui a Patre communi consolamentum exspectant in miseriis suis tam magnis. Sic ergo, angustiam exprimimus, dum, longe corpore sed spiritu prope, spectamus motus qui semper terras Vietnamenses profundissime commovent et sanguine tingunt, et quae pericula progressionum adhuc graviorum et tragicorum timere faciunt.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary. As you know, We have not ceased, throughout the months that have passed, to raise publicly Our voice in order to avert the extension of conflicts and to lead peoples to thoughts of peace. We have done this, in particular, in Our appeal of August 26, 1964, and again on December 5 last, at the time of leaving Bombay to return to Rome. With the same solicitude, We have striven to reach, or to have reached, in a confidential manner, representatives of various Governments, in order to urge them insistently to contribute to an honorable and peaceful solution of the various international difficulties which do not fail to concern Us deeply. We willingly assure you that We will continue to do everything in Our power, both to obtain the tranquility of your beloved country and to promote the peace of the entire world. And We harbor

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the hope that those upon whom depend the decisions and attitudes that can precipitate or avert the horrors of a prolonged and widespread use of weapons, will have a keen awareness of their responsibilities and will know how to implement the means of restoring a lasting and effectively guaranteed peace. Therefore, We confidently raise to the all-powerful Providence, in whose merciful hands rests the destiny of all peoples, Our fervent prayers, that it may deign to lead men to peace, a peace that extends to all peoples, especially to those who have awaited it for so long that it seems beyond reach and almost illusory. Embracing in Our paternal solicitude all your faithful and your clergy, so long and severely tried, We generously grant to yourselves, Venerable Brothers, and to the dear Vietnamese people a wide and affectionate Apostolic Blessing. From the Vatican, February 13, 1965. PAUL VI PP. VI. To the Most Reverend Fathers Cardinal Anthony Caggiano, Archbishop of Buenos Aires, and Ralph Silva Henríquez, Archbishop of Santiago in Chile, and to all the Christian faithful of Argentina and Chile, on the sixtieth anniversary of the placing of the image of Jesus Christ, the Redeemer, on the mountains, which they call "Andes." On this day, in which the Argentine and Chilean peoples, through the mouths of their highest magistrates, reaffirm the bonds of friendship sealed sixty years ago at the foot of the monumental statue of Christ the Redeemer, We desire...

[*Latin ed. p. 335*]

The Acts of Pope Paul VI, page 335, express to Our beloved sons of both Republics the great pleasure with which We contemplate such a beautiful gesture. The act of today, as was the act of yesterday, takes place against the backdrop of the majestic Andes mountain range; it is inspired by the same ideals and purposes of understanding and brotherhood; and it receives the benign and august gaze of the Lord of Heaven and Earth, who "hath called us to peace" (M. 1). It seems as if the thoughts and hopes of all, despite their differences and particular characteristics, are found in Christ, "our peace" (Eph. 2, 14); as if, soaring above the highest peaks, they seek and converge in the Savior of the human race, the supreme summit of human aspirations, in the God "who hath prepared peace and not trouble" (Jer. 29, 11), who is the foundation, support, and sustenance of harmonious human coexistence. In Our capacity as humble Vicar of Christ, We never cease to call the attention of men of good will, and in particular of rulers, so that, in the various spheres and sectors of national or international order, they may labor without respite for the preservation of this good, which is fragile by its very human condition, and which therefore requires continuous cultivation, but which, far from opposing the fruitful activity of individuals, institutions, and peoples, the successful communication of experiences, the exchange of services, and equal participation in well-being, awakens and inspires programs of progress and advancement, and finds its exercise and

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its hallmark in the practice of justice and charity. We desire that this commemoration, with its meaning and significance, contribute to maintaining wills and hearts in the warmth of friendship, and to illuminate the rulers of both Nations in the path of fraternal collaboration that geographical proximity, common culture, human and Christian solidarity demand. May the most abundant graces of Heaven descend upon these aspirations and noble ideals of the Authorities and peoples of Chile and Argentina, whose connection in the pursuit of their respective historical destinies We are pleased to confirm and encourage through the widest Apostolic Blessing. The Vatican, February 27, 1965. PAULUS PP. VI.

1 1 Corinthians 7, 15.

2 Ephesians 2, 14.

3 Jeremiah 29, 11.

[*Latin ed. p. 336*]

Acts of the Apostolic See - Official Commentary 336

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. MOMBASA AND ZANZIBAR

DECREE

Division of the Diocese

In order to better provide for the good of souls on the islands commonly known as Zanzibar and Pemba, which have hitherto belonged to the dioceses of Mombasa and Zanzibar, it was proposed that these islands be entrusted to a special administrator.

Regarding this matter, the Sacred Congregation, after mature deliberation and with the favorable vote of the Most Reverend and Venerable Lord, Master of God, holding the title of Archbishop of Tuscamia and Apostolic Delegate in Eastern Africa, decided that the aforementioned requests should be accepted.

This decision of the same Sacred Congregation, having been reported to our Most Holy Lord Pope Paul VI by Divine Providence on December 12th of the current year, by the aforementioned Cardinal Prefect, was graciously accepted by the Supreme Pontiff, and therefore, the Sacred Congregation, by virtue of the present Decree, decrees that the aforementioned islands be separated from the diocese of Mombasa-Zanzibar – which diocese will henceforth be called only Mombasa – and that an Apostolic Administration

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of Zanzibar and Pemba be established.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on December 12th, in the year of Our Lord 1964.

G. P. Card. AGAGIANIAN, Prefect

L. © S. ©

Petrus Sigismundi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 337*]

The Sacred Congregation for the Propagation of the Faith, 337 II, MERU - MARSABIT DECREE Concerning the alteration of the boundaries of dioceses. The territory of the civil district commonly called Marsabit, located in Kenya, is, with regard to ecclesiastical governance, divided as follows: the western part belongs to the newly established Diocese of Marsabit, while the eastern part belongs to the Diocese of Meru. However, for the benefit of ecclesiastical discipline, it has been deemed necessary that the entire territory of this civil district be assigned to the aforementioned Diocese of Marsabit. Therefore, this Sacred Council, for the propagation of the Christian name, having heard the favorable opinion of the Most Reverend and Reverend Lord, the Metropolitan Archbishop with the title of Tuscamia and Apostolic Delegate in Eastern Africa, with the consent of the Ordinaries concerned, after mature deliberation, and exercising the special faculties granted to it by the Most Holy Lord, our Pope Paul VI, by Divine Providence, has decided to grant the requested petition; therefore, it has decreed that the boundaries between the aforementioned ecclesiastical divisions be amended in such a way that the eastern part of the territory of the civil district of Marsabit, which until now belonged to the Diocese of Meru, be separated from it and permanently united to the Diocese of Marsabit, so that henceforth the entire civil district of Marsabit belongs to this diocese; and the present Decree concerning this matter is hereby issued. Contrary opinions notwithstanding. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 25th day of the month of January, in the year of Our Lord 1965. G. P. Card. AGAGIANIAN, Prefect. L. S. © Petrus Sigismondi, Archbishop, titular of Neapolis in Pisidia, Secretary. 22 - A. A. S.

[*Latin ed. p. 338*]

Acts of the Apostolic See – Official Commentary 338 III. CALCUTTA AND RANCHI DECREE Concerning the alteration of the boundaries of ecclesiastical provinces. In order to provide more effective care for souls within the limits of the Patna diocese in the Republic of India, petitions were presented to this Sacred Congregation for the Propagation of the Faith, requesting that the same diocese be separated from the ecclesiastical province of Calcutta and incorporated into the ecclesiastical province of Ranchi. These petitions, having been graciously received by the same

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Sacred Congregation, and with the favorable vote of the Most Excellent and Reverend Lord James Robert Knox, titular Archbishop of Melitene and Apostolic Delegate in India, by the power of special faculties granted to him by the Most Holy Lord, our Pope Paul VI, by Divine Providence, the Patna diocese was separated from the ecclesiastical province of Calcutta and incorporated into the ecclesiastical province of Ranchi, and this was ordered to be carried out by this Decree. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 15th day of the month of February, in the year of Our Lord 1965. G. P. Card. AGAGIANIAN, Prefect. L. © S. 68. Peter Sigismondi, titular Archbishop of Neapolis in Pisidia, of the Secretariat.

[*Latin ed. p. 339*]

The Sacred Congregation of Rites.

Regarding the Beatification and Canonization of the Servant of God, Mary of Mount Carmel, of the Child Jesus (González Ramos - García Prieto), foundress of the Institute of the Third Order of St. Francis and of the Sacred Hearts of Jesus and Mary.

CONCERNING A DOUBT: Whether a commission should be appointed to introduce the cause, and for the purpose of what is being discussed.

Like a fruitful tree, as the Lord said, "which continually puts forth its branches, so that the birds of the sky may dwell in its shade" (Matthew 4:32), the Church, inspired by the Divine Spirit, brings forth new and widely fragrant shoots, namely, religious institutes, which, besides the precepts, strive to observe the evangelical counsels to the best of their ability.

Among these shoots, which adorn the mystical garden of Christ, the Institute of the Sisters of the Third Order of St. Francis and of the Sacred Hearts of Jesus and Mary deserves to be counted, which was founded in Spain, at the close of the preceding century, by the Servant of God, Mary of Mount Carmel, of the Child Jesus. To this Institute, she dedicated herself, so that its members might devote themselves to the Christian education and instruction of young girls, and diligently care for children and the sick in polyclinics, hospitals, and asylums.

She was born on June 30th of the year 1834, from honorable and distinguished parents, in Antikaria, within the boundaries of the diocese and province of Malacitana in Spain; and the following day, she was reborn in the waters of Holy Baptism.

Having been educated by her parents in the ways of the Lord, from a young age she gave excellent examples of virtues, especially charity towards the poor. From the time she first attended Holy Mass, she found unusual delight in the sacred ceremonies. Meanwhile, she diligently devoted herself to domestic affairs.

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At the age of twenty years, she entered into marriage with a man of good standing and wealth, but whose morals were not commendable. And he, in various and numerous ways, persecuted the Servant of God.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis ..- The official commentary noted this and sought to prevent her from attending the Sacraments. However, she, bearing insults and injuries with an unwavering spirit, secretly attended Mass daily, and approached the Eucharistic table, hidden from her husband. Moved by such patience and so many prayers, God, who manifests His omnipotence most through mercy and forbearance, softened the harsh heart of her husband, so that he became an example of virtue, until he most piously concluded his earthly pilgrimage. Therefore, the widow, Servant of God, became a teacher of novices in the pious Sodalitas of the Third Order of Franciscans. From there, pouring out all her charity to the poor, she gathered young girls into her home and provided them, besides physical nourishment, with the food of Christian doctrine. At the end of the year 1882, she opened the first school for poor girls and gathered several companions to herself. Gradually, a new Institute of Sisters was founded, under the title of the Most Sacred Hearts of Jesus and Mary, and the Servant of God was declared its General Superioress. She diligently cultivated her work, which, like an evangelical seed, flourished into a tree, while with her apostolic labor she aided the poor, cared for the sick, consoled the afflicted, educated young people, and brought back to the path of truth those who were unfaithful and wandering. These works, carried out by members of the same Institute throughout Europe, Africa, and America, now, with God's blessing, bear abundant spiritual fruit. Mature in virtue more than in years, the Servant of God, refreshed with the sacraments of the Church, fell asleep in the Lord on November 9, 1899. The reputation for holiness, which the Servant of God enjoyed in life, increased after her death, and was seen to be confirmed by heavenly signs. For this reason, it was decided to begin the process of awarding her the honors of the Blessed in Heaven. Therefore, the ordinary proceedings were conducted from 1945 to 1950 in the diocesan curia of MÃ¡laga, and the so-called "rogatorial" process was conducted in the curia of Madrid; these were presented to the Holy Congregation. Meanwhile, many holy prelates, religious superiors, and distinguished men urged the Supreme Pontiff with fervent prayers to introduce the cause of beatification of the Servant of God. Therefore, this Holy Congregation of Rites, after duly considering the writings attributed to the Servant of God, decreed on November 25, 1956, that nothing stood in the way of proceeding further. Therefore, with all legally required procedures observed, and with the Reverend Father Theodore of the Holy Family, legitimately appointed promoter of this cause, of the Order of the Most Holy Trinity, on December 17, 1963, in the

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Ordinary particu-

[*Latin ed. p. 341*]

The Sacred Congregation of Rites, in a meeting held on the 341st day of its sessions in the Apostolic Palace at the Vatican, proposed the following question for discussion, presented by His Eminence and Reverend Lord Arcadius Maria Larraona, Prefect of the Sacred Congregation of Rites and Promoter of the Cause: "Should the commission for the introduction of the Cause be signed in this case and for the purpose in question?" And the Most Reverend Fathers, entrusted with the safeguarding of sacred rites, having also heard the opinions of the Official Prelates, especially that of Reverend Father Ferdinand Antonelli, O.F.M., the General Promoter of the Faith, considered it advisable to respond: "To the Most Holy Father, affirmatively, that is to say, the commission should be signed, if it pleases [His Holiness]." Two days later, this response was faithfully reported to Pope Paul VI in two separate documents, signed by the Prefect of the S.R.C. His Holiness approved the response of the Fathers and deigned to sign the commission for the introduction of the Cause of the Servant of God, Mary of Mount Carmel. Given in Rome, on the 19th day of December in the year of Our Lord 1963. ARCADIUS M. Cardinal LARRAONA, Prefect. L. © S. ® Henry Dante, Archbishop ad titulo Carpasien., from the Second Secretariat of Beatifications and Canonizations of the Servant of God, Benedict Menni, a professed priest of the Order of the Hospital of St. John of God, founder of the Congregation of the Sisters, Hospitallers of the Most Sacred Heart of Jesus.

REGARDING THE QUESTION: Should the commission for the introduction of the Cause be signed in this case and for the purpose in question?

The ineffable Providence of God always raises up outstanding men in the Church, who, through the sanctity of their lives and the magnitude of their works, contribute to the good of human society, exhibiting the charity of Christ. Among these, the Servant of God, Benedict Menni, deserves to be mentioned. He was born in Milan, on March 11th of the year 1841, from honest and pious parents, and on the same day, he was baptized with the holy waters and received the names of Angel and Hercules.

[*Latin ed. p. 342*]

Acts of the Apostolic See - Official Commentary 342. Having been piously instructed by his parents, he was first devoted to the administration of the treasury; then, in the year 1860, he entered the Order of the Hospital of St. John of God, commonly known as the Brothers of Fate Bene, receiving the name Benedict. He completed almost all of his ecclesiastical studies in the seminary of Lodi, and finished them in the City [Rome], while also performing the duties of a nurse, and being instructed in some notions of the medical art, until, on October 14th of the year 1866, he was initiated into the

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priesthood. At the age of twenty-five, due to his particular qualities of mind and character, he merited, with the approval of the General Prior of that Order, to be added to the staff of the Most Holy Pontiff Pius IX for the restoration of his Order in Spain, where political upheavals had suppressed the most flourishing hospitals and religious houses. Inspired by the Apostolic blessing, he went to Barcelona, and there, overcoming great difficulties, he opened an asylum for receiving sick children. However, with the outbreak of sedition in the year 1868, he was imprisoned along with his companions, and on several occasions narrowly escaped the danger of death, and finally, expelled from Spain, he took refuge in Marseilles, in France, with several brothers. Having returned to Spain, he diligently fulfilled the duties of a restorer there, and also in Portugal and Mexico, with such steadfast determination that, in the year 1884, he was able to establish the Spanish Province of his Order, to which he added fourteen houses and hospitals. He was elected Moderator of the newly established Province, a position which he held until the year 1903. Afterwards, he undertook the duties of an Apostolic Visitor of his Order, and shortly thereafter was appointed General Prior. As Supreme Head, he visited many houses repeatedly, and with great effort and dedication, fostered and promoted the institutions of formation. In the meantime, in the year 1880, he devised a new Congregation of Hospital Sisters of the Most Sacred Heart of Jesus, for the care of sick women, especially the demented; of which Institute he laid the first foundations in the year 1881, which, after being praised by the Apostolic See, and definitively approved in the year 1901, not only endures, but is a wonderful sign of Providence: for it continually attracts countless young women devoted to any kind of self-sacrifice, so that it has been extended in many nations of Europe and America. Finally, having relinquished the supreme office of his Order, the Servant of God, separated from the world, had nothing more desirable than to quickly dissolve and be with Christ. Therefore, having been refreshed with the last sacraments of the Church, he died in the French town of Binan, on April 24th of the year 1914, in the seventy-third year of his age.

[*Latin ed. p. 343*]

The Sacred Congregation of Rites, number 343. The reputation for holiness, with which the Servant of God lived, after his death increased greatly, and was seen to be confirmed by heavenly signs. Therefore, it was decided to begin the process for assigning the honors of blessedness to him. Accordingly, the ordinary process was initiated with proper authority in the Curia of Matritensi, and through letters of request in the Vicariate of the City; which, having been completed, were brought before this Sacred Congregation of Rites. In the meantime, many holy prelates, through insistent prayers, appealed to the Supreme Pontiff, requesting the introduction of the cause for the beatification of the Servant of God. Furthermore, the Sa-

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cred Congregation of Rites, having duly considered the writings attributed to the aforementioned Servant of God, on March 1st of the year 1955, decreed that nothing stood in the way of proceeding further. Finally, on February 18th of the year 1964, with the diligent urging of the Reverend Father Gabriele Russotto, of the Order of the Hospital of St. John of God, in a meeting of the Congregation of the Particular Ordinary of the Sacred Congregation of Rites held at Vatican, the Most Reverend and Eminent Lord Benedict Cardinal Aloisi Masella, Bishop of Praenestinus, on behalf of the Most Reverend and Eminent Lord Clement Cardinal Micara, Bishop of Veliterni, the Promoter of the Cause, or Relator, raised the following question for discussion: Whether a commission should be appointed for the introduction of the Cause, in this case and for the purpose in question. And the Most Reverend Fathers, entrusted with safeguarding the sacred rites, who were present, after hearing the opinions of the Official Prelates, especially that of the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is to say, that the commission should be appointed, if it pleases the Holy See. Subsequently, a written report of all these matters was presented to the Supreme Pontiff, Pope Paul VI, by the undersigned Prefect of the Sacred Congregation of Rites. His Holiness approved and confirmed the response of the Most Reverend Fathers, and deigned to sign the commission for the introduction of the Cause of the Servant of God Benedict Menni with his own hand. Given at Rome, on February 26th of the year of Our Lord 1964. ARCADIUS M. Card. LARRAONA, Prefect. L. % S. £B. Henricus Dante, Archbishop titular of Carpasien, Secretary.

[*Latin ed. p. 344*]

Acts of the Apostolic See - Official Commentary 344 III. UDINE. Regarding the beatification and canonization of the Servant of God Aloysius Scrosoppi, priest, founder of the Congregation of the Sisters of Providence. CONCERNING THE QUESTION: Whether a commission should be appointed for the introduction of the cause, and for the purpose of what is being discussed. The divine fire, which Christ the Lord willed to send into the world and to kindle with great fervor, has inflamed the hearts of Christians throughout the ages, so that, as in the beginning of the Church, there was one heart and one soul among the multitude of believers (cf. Acts of the Apostles 4:32), and almost one table, so that abundant charity might widely alleviate the poverty of the needy. Such examples and graces have always adorned the Catholic Church, and have brought forth illustrious men and women who, having scorned the pleasures of the world, have devoted themselves and all their possessions to the benefit of their neighbors, and have even founded religious families to pursue such a purpose. All of this rightly commends Aloysius Scrosoppi, a priest, who undertook great and numerous endeavors for the purpose of educating young girls, or for

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saving them from ruin, and for teaching them the way of salvation. Born in the city of Udine on August 4th of the year 1804, by parents distinguished for their fortune, probity, and Christian religion, he was, the following day, reborn through the waters of Baptism, and was offered to the Virgin Mary by his pious mother. Having been educated in a holy and religious manner, at the age of seventeen, following the example of two older brothers, he entered the diocesan seminary, where his excellent character and diligence in his studies earned him the highest praise. Having completed his studies in sacred sciences and having made all the necessary preparations, on March 31st of the year 1827, he was ordained to the priesthood. However, burning with a desire for a more austere life, he began to seriously consider entering the Order of the Friars Minor Capuchin, and, although he could not enter that Order for various reasons, he adopted the name of the Third Franciscan Order, so that he might be more fully imbued with the spirit of the Seraphic Father. Already since the year 1826, he had begun to assist his brother, Charles, who had previously been the director of an institution of Saint Philip Neri for the care and upbringing of abandoned girls, and in the year 1834, he undertook a new and extensive building project for that purpose, for which work he...

[*Latin ed. p. 345*]

The Sacred Congregation of Rites issued its decrees, but she was never ashamed to beg, and she frequently bore with a cheerful spirit and countenance the jests and insults leveled against her for the sake of Christ. She suffered greatly and endured much in order to complete this great work, and she overcame the malice of wicked men with a steadfast spirit. To instill Christian principles and provide a pious education for young girls, she appointed laywomen as teachers, whom she subsequently prepared with zeal and integrity for the religious life, bestowing upon them the title of Sisters of Providence and placing them under the protection of Saint Cajetan of Thiene. After much deliberation, prayers, and fasting, as well as other bodily mortifications, the Servants of God drafted rules and constitutions, which the Apostolic See approved and confirmed in the year 1891, seven years after his death; but already in the year 1872, the Congregation had obtained from Pope Pius IX what is called a decree of praise. Soon after, she diligently sought to provide the Sisters with the ability to teach publicly. In a short space of time, the number of Sisters increased, and many of them were assigned to hospitals, orphanages, schools, and to the care of the sick or those afflicted with cholera, not only in Italiam, but also in other regions of Europa. She endured many vexations and adversities with a steadfast spirit, always accustomed to serving the interests of religion and to performing works of abundant charity. She worked diligently in Catholic periodicals and pamphlets, in monasteries, and in assisting needy clerics; she also worked to redeem enslaved black girls. Furthermore, she erected a

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house, commonly called "Provvedimento," to receive young women who had left the Institute and were seeking employment. She also opened, endowed, and directed an oratory. She devoted herself to the humble of every rank and condition, sparing no effort to benefit everyone. She always remained detached from wealth, honors, and dignities; she was magnanimous in forgiving, and diligent in pursuing arduous tasks. She was also deeply horrified by even the slightest sin, she constantly engaged in prayer, and she was always diligent and prudent in governing the Institute. She was very attentive in administering the goods and in preserving poverty. Having entered the Institute of Saint Philippi, with her brother Charles directing the oratory, she faithfully performed the ministries and duties entrusted to her, becoming all things to all men, so that she might win over all to Christ; she was diligent in hearing confessions, concerned in preaching the word of God, and careful in administering the Sacraments, and prudent in guiding consciences. After the death of her brother, she was appointed to direct the oratories, and she served as an example to the members in regular observance. She was deeply grieved by the civil laws that suppressed the oratory and converted the church to profane use; however, she trusted firmly in the will of God.

[*Latin ed. p. 346*]

The Acts of the Apostolic See – Official Commentary, page 346, submitted. He was accustomed to prolonging his prayers and meditations, and he showed great piety towards the most holy Sacrament of the Eucharist, the Sacred Heart of Jesus, and the mystery of the Passion. He venerated the Most Blessed Virgin Mary with filial devotion and piety. He patiently endured a serious illness during the final trimester, and after almost sixty years spent in the service of abandoned girls, sisters, and the sick, he peacefully passed away on April 3rd of the year 1884, having been duly fortified with the Sacraments of the Church. The reputation for holiness that he enjoyed during his life did not diminish after his death, but rather spread widely and increased daily. Moved by this, the Archbishop of Udine initiated the ordinary process, having collected writings from all sides and regarding the cult offered to the Servant of God, and, after they were properly completed, he transmitted them to Rome according to the law. Having strictly observed the statutes of the sacred canons, a decree was issued on March 14, 1952, regarding the documents, in which it was determined that the process should proceed further. At the urging of the Reverend Father Mauro from the Congregation of the Passion, a legitimately appointed promoter of the Cause, and the Eminent and Reverend Lord Charles Cardinal Confalonieri, the Promoter of the same Cause, in the particular meetings of the Ordinary Congregation of Sacred Rites, on the 18th of this month, in the halls of the Sacred Congregation of Sacred Rites itself, a question was proposed for discussion: Whether a commission should be appointed for

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the introduction of the Cause of the Servant of God, Aloysius Scrosoppi, priest, in the case and for the purpose in question. And the Eminent and Reverend Fathers, entrusted with the observance of the sacred rites, after the report of the aforementioned Promoter, having also heard the Reverend Prelates Officials, and also the Reverend Father Ferdinand Antonelli, General Promoter of the Faith of the Order of the Friars Minor, having carefully considered the matter, they judged it advisable to write: That a commission should be appointed, if it pleases the Most Holy [Father]. Finally, a faithful report was made to the Most Holy Lord Pope Paul VI by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, regarding Scrosoppi, and the commission for the introduction of the priest, with His own hand, benignly deigned to sign in the case and for the purpose of the Cause of the Servant of God, Aloysius, as it is. On February 27, 1964. ARCADIUS M. Card. LARRAONA, Prefect. L. m s. © Henry Dante, Archbishop tit. Carpasien., from the Secretariat.

[*Latin ed. p. 347*]

The Sacred Congregation for Seminaries and Universities: DECREE. The Doctorate "in Eastern Church Studies," obtained under certain conditions, is, for the purpose of teaching, equivalent to the Doctorate "in Sacred Theology." Eagerly and diligently pursuing the most desirable union of Christians "coming from the east and the west" (cf. Matthew 8:11), the Apostolic See "founded in this city, the seat of the Christian name, its own center for advanced studies in Eastern affairs" (Benedict XV, Motu Proprio, October 15, 1917: A.A.S. IX, 532). This Pontifical Institute has greatly benefited the study of Christian Eastern affairs, so that distinct "sections" have been established within it, and over time have grown soundly, namely, theological, historical, liturgical, together with Eastern Canon Law. Since a doubt now arises concerning the application of the norm promulgated on August 27, 1945 (A.A.S. XXXVII, 275), after most careful consideration, the Sacred Congregation for Seminaries and Universities, with the authority granted to it by the Most Holy Father, Pope Paul VI, declares and ordains that the Doctorate in "Eastern Church Studies," obtained from the esteemed Pontifical Institute by ecclesiastical men who have completed the prescribed four years of theological study, canon 1365 of the Code of Canon Law, and have obtained a license after completing two years in the Theological Section, and who have passed the doctoral examinations and have published at least a portion of their doctoral dissertation, shall be considered a doctoral degree equivalent to that required for teaching in a Theological Faculty, according to the norm of the Apostolic Constitution "Deus scientiarum Dominus," article 21, 2°, with all other legally required conditions remaining in force; and with all contrary provisions being of no effect. Rome, from the offices of the Sacred Congregation, on January 26th, in the feast of Saint John Chrysostom, Archbishop of Constantinople and Doctor of the Church,

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1965.

+ JOSEPHUS Card. PIZZARDO, Bishop of Alba, Prefect.

+ DINUS Staffa, Archbishop titular of Caesarea in Palestine, Secretary.

[*Latin ed. p. 348*]

Acta Apostolicae Sedis - Official Commentary 348 II. The Catholic University, dedicated to the Blessed Virgin Mary, assumed into Heaven, in the city of Asunción, the capital of the Republic of Paraguay, is canonically established. The fostering and promotion of sciences and arts, and the instruction of selected young men, has always been a concern of the Catholic Church, so that ecclesiastical superiors have always and everywhere established schools in which students might be trained in higher studies, imbued with a more refined knowledge of things, and finally educated in the best of morals. This, in particular, the Apostolic See has diligently accomplished in the territories of the United States, sparing no effort to ensure that more and more might arise and flourish in the fields of scientific investigation, with the selection of the most suitable teachers and learned scholars. Recently, in the Paraguayan territory, the Holy Hierarchy, seeing the white races already ripe for the harvest, has gathered suitable workers, "that he also who sows may reap" (cf. John 4:36), and "But now being made free from sin and become servants to God, you have your fruit unto sanctification, and the end life everlasting." (Rom 6:22), and, with the approval of the entire people and the highest civil authorities, on the 24th of April, in the year 1960, opened higher schools in the capital city named after the Assumption of the Blessed Virgin Mary, under the auspices of the Archbishop of that city and the President of the Republic, which were adorned with the title "Universidad Católica Nuestra Señora de la Asunción." When, after five years of successful operation, the Paraguayan prelates, through the Apostolic Nuncio, requested the canonical erection of the university according to canon 1376 of the Code of Canon Law, the Sacred Congregation for Seminaries and Universities, after careful consideration, and after the statutes were approved, humbly reported to the Holy Father the canonically establishing of the Catholic University in the aforementioned metropolis. Having observed the favorable beginnings of the institution, the Most Reverend and Venerable Pope Paul VI graciously consented that the same Dicastery should proceed with the matter according to due procedure. Therefore, the Sacred Congregation, for the glory of God, the honor of the Holy Church, and its benefit, hereby establishes, erects, and declares perpetually erected the Catholic University, named after the Blessed Virgin Mary, assumed into Heaven, in the flourishing capital city of the Republic of Paraguay, with Faculties of Philosophy and Pedagogy, Law (with political and social

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sciences), Administrative Sciences, and other schools.

[*Latin ed. p. 349*]

The Sacred Congregation for Seminaries and Universities, considering the disciplines, both humanistic and religious, to be cultivated, and the sections established in the episcopal city of Villarrica and elsewhere, grants to these institutions the rights, honors, and privileges that are due to such academies throughout the Catholic world, according to the law. Furthermore, the same Sacred Congregation decrees that all that which has been approved in the statutes, both concerning the assembly of curators and administrators, and concerning the duties of professors and students, be diligently fulfilled, especially concerning the Sacred Dicastery itself, which, at the appointed times, will teach and inquire whenever a new Rector is to be appointed, or a new Faculty or higher studies Institute is to be established, or a doctorate in any discipline is to be conferred honoris causa, or any change is to be made in the aforementioned statutes. Finally, by this decree, the Metropolitan Archbishop of Asunción, for the time being, the Ordinary of the place, is declared, by right, the Grand Chancellor of the now canonically established University of Cattolica, who, in the name of the Holy See, will duly preside and oversee, according to—as the circumstances require—article 14 of the Apostolic Constitution *Deus scientiarum Dominus*, as well as article 3 of the "Ordinances" added to the same Apostolic Constitution, for its execution. All other legally binding provisions remain in force. All contrary decrees are hereby nullified. Given in Rome, from the offices of the Sacred Congregation, on the second day of February, in the year of Our Lord 1965, in the feast of the Purification of the Blessed Virgin Mary.

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© Dinus Staffa, Titular Archbishop of Caesarea in Palestine, Secretary.

[*Latin ed. p. 350*]

Acts of the Apostolic See - Official Commentary 350

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Summons by edict

CLIFTONIENSIS

Nullity of marriage (Kinsella - Sarsfield)

Since the actual place of residence of the aforementioned Lady Maevis June Sarsfield, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before

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the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, ROMA), at the hour of eleven o'clock on the day of June 10, 1965, to resolve the doubt, or to subscribe to the following doubt:

Does a nullity of marriage exist, in this case?

Ordinary pastors, parish priests, and others who have knowledge of the aforementioned Lady Maevis June Sarsfield's place of residence, are to take care that she is duly informed of this edictal summons.

* Guillelmus Doheny, Secretary

From the Chancery of the Tribunal of the S. Rota, on the 11th day of March in the year 1965.

Marius F. Pompedda, Notary

* The current place of residence of Mrs. Maevis June Sarsfield, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (ROMA, Palazzo della Cancelleria) on June 10, 1965, at 11 o'clock, to resolve or subscribe to the doubt mentioned below:

Does a nullity of marriage exist, in this case?

The Ordinary pastors of the places, the curés, the priests, the faithful who have knowledge of the place of residence of the aforementioned Maevis June Sarsfield, must, as far as possible, inform her of this present summons.

[*Latin ed. p. 351*]

From the Roman Curia Diary, 351. SECRETARY OF STATE.

By means of tickets from the Secretary of State, dated February 25, 1965, the Holy Father, Paul VI, deigned to assign the following Sacred Dicasteries to the newly elevated Most Reverend Cardinals:

— To His Eminence, the Most Reverend Cardinal Massimo IV Saigh: Congregation for the Eastern Church – Commission for the Code of Canon Law of the East.

— To His Eminence, the Most Reverend Cardinal Paolo Pietro Meouchi: Congregation for the Eastern Church – Commission for the Code of Canon Law of the East.

— To His Eminence, the Most Reverend Cardinal Stefano I Sidarouss: Congregation for the Eastern Church – Commission for the Code of Canon Law of the East.

— To His Eminence, the Most Reverend Cardinal Giuseppe Slipyj: Congregation for the Eastern Church – Commission for the Code of Canon Law of the East.

— To His Eminence, the Most Reverend Cardinal Lorenzo Jaeger: Council for Seminaries.

— To His Eminence, the Most Reverend Cardinal Tommaso B. Cooray:

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Eastern Affairs – Congregation for the Propagation of the Faith.

— To His Eminence, the Most Reverend Cardinal Giuseppe Beran: Sacraments – Council.

— To His Eminence, the Most Reverend Cardinal Maurizio Roy: Council for Seminaries.

— To His Eminence, the Most Reverend Cardinal Giuseppe Maria Martin: Sacraments – Rites.

— To His Eminence, the Most Reverend Cardinal Owen Me Cann: Congregation for the Propagation of the Faith – Rites.

— To His Eminence, the Most Reverend Cardinal Leone Stefano Duval: Sacraments – Congregation for the Propagation of the Faith.

— To His Eminence, the Most Reverend Cardinal Ermenegildo Florit: Rites – Council for Seminaries.

— To His Eminence, the Most Reverend Cardinal Francesco Seper: Sacraments – Council.

— To His Eminence, the Most Reverend Cardinal Giovanni Carmelo Heenan: Consistorial Congregation – Secretariat for the Unity of Christians.

— To His Eminence, the Most Reverend Cardinal Giovanni Villot: Rites – Council for Seminaries.

— To His Eminence, the Most Reverend Cardinal Paolo Zoungrana: Religious Orders – Congregation for the Propagation of the Faith.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary — by His Eminence, the Most Reverend Lord Cardinal Lorenzo Giuseppe Shehan: Consistory - Secretariat for the Unity of Christians; — by His Eminence, the Most Reverend Lord Cardinal Enrico Dante: Propaganda Fide - Rites; — by His Eminence, the Most Reverend Lord Cardinal Cesare Zerba: Sacraments - Apostolic Signature; — by His Eminence, the Most Reverend Lord Cardinal Agnello Rossi: Council of Religious; — by His Eminence, the Most Reverend Lord Cardinal Giovanni Colombo: Sacraments - Seminaries; — by His Eminence, the Most Reverend Lord Cardinal Guglielmo Conway: Council - Propaganda Fide; — by His Eminence, the Most Reverend Lord Cardinal Angelo Herrera y Oria: Sacraments - Religious; — by His Eminence, the Most Reverend Lord Cardinal Federico Callori di Vignale: Council - Religious; — by His Eminence, the Most Reverend Lord Cardinal Giuseppe Cardijn: Council - Seminaries; — by His Eminence, the Most Reverend Lord Cardinal Carlo Journet: Rites - Seminaries; — by His Eminence, the Most Reverend Lord Cardinal Giulio Bevilacqua: Religious - Rites.

NECROLOGY

February 20, 1965.

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Most Reverend Villareal y Fierro Jesús, Bishop of San Andrés Tuxtla.

February 21.

Most Reverend Garriga Mariano Simon, Bishop of Corpus Christi.

February 24.

Most Reverend Boeder Felix, titular Bishop of Antedone.

February 25.

Most Reverend Boileau Georges, titular Bishop of Ausuccura.

March 1.

Most Reverend Abou-Saada Gabriel, titular Archbishop of Caesarea of Palestine for the Melchites.

Most Reverend Limoges Joseph Eugène, Archbishop-Bishop of Mont-Laurier.

March 11.

The Most Reverend Cardinal Micara Clemente, Bishop of Velletri, General Vicar of His Holiness for Rome and its district.

March 22.

Most Reverend Grimshaw Francis Joseph, Archbishop of Birmingham.

March 23.

Most Reverend King John Henry, Archbishop-Bishop of Portsmouth.

March 30.

The Most Reverend Cardinal Fossati Maurilio, of the Titular Church of St. Marcellus, Archbishop of Turin.

[*Latin ed. p. 353*]

Year and Volume Lvn, May 31, 1965. ACTA APOSOLICAE SEDIS, COMMENTARIUM OFFICIALE. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. ENCYCLICAL LETTER. To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places having peace and communion with the Apostolic See: In the month of May, the supplications of the Blessed Virgin Mary are observed. PAUL, POPE VI. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION. In this month of May, which the religious devotion of the Christian faithful has long been accustomed to dedicate to the Mother of God, Our heart rejoices, and We see in this a spectacle most fitting to stir up the love of faith, which will be offered to the Queen of Heaven throughout the world. Indeed, on the one hand, in temples and within the walls of homes, the Christian faithful offer more fervent acts of piety and worship to the most holy Virgin; on the other hand, the gifts of divine mercy from our Mother are more frequently and abundantly bestowed upon us. Therefore, this religious month of May, joined with such joy and consolation, brings to us great honor to the most blessed Virgin, and abundant fruit to the Christian

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people. For since Mary is rightly and legitimately to be held as the way by which we are led to Christ, it follows that whoever approaches Mary will also approach Christ. What do we seek from those who constantly turn to Mary, if not that, in her very arms, that is, in the very Virgin herself, through... 23 - A. A. S.

[*Latin ed. p. 354*]

Acts of the Apostolic See - Official Commentary 354 itself; and since we seek Christ, our Savior, to whom men, in the anxieties and perils of this age, are compelled by the very necessity of their souls, as if from a port of salvation, to turn, and to the fount of life, transcending the nature of things? Therefore, we are greatly encouraged to offer more frequent and fervent prayers, and our devotion to the most blessed Virgin Mary finds easier access. Thus, it was in the venerable tradition of Our Predecessors to choose this month, dedicated to the Mother of God, to encourage the Christian people to offer public supplications, whenever the needs of the Holy Church so require, or when some grave and inhuman injustice threatens. Indeed, Venerable Brothers, this year We ourselves are compelled to call upon all the people of the Catholic world to engage in this kind of supplication. For if we consider the present needs of the Church, we see that the peace of the world is in a precarious state, and we believe that this is a very grave hour, and that there is nothing more important than to call all Christians to prayer. The first reason why this is a momentous time for the Church is that the Second Vatican Ecumenical Council is being held. This great assembly proposes to the Church the task of adapting itself, as far as possible, to the needs of our age; and the success of this endeavor, or the future of the Bride of Christ, and the fate of countless souls for a long time to come, depend upon it. Moreover, this hour is of great importance, not only for the life of the Church, but also for the history of the world. Although much has already been accomplished in the labors of this Council, yet in the next session, which will be the final one, there remain great works and duties for you, Venerable Brothers. Then will follow a time, not less grave than the preceding one, in which the deliberations of the Council will be put into effect; then the united forces of the clergy and the people will be exerted, so that the seeds sown during the days of the Council may attain present and salutary maturity. In order that We may obtain the heavenly light and graces necessary to accomplish the magnitude of this undertaking, We place Our hope in the outcome of the next session, with

[*Latin ed. p. 355*]

Acta Pauli Pp. VI 355: "We have announced to the Mother Church our heartfelt joy. She, who from the beginning of the Council has offered us loving assistance, will not fail to continue to help us generously, until the work is completed. Another reason for addressing this exhortation to you

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is the state of affairs in many nations, which, as you well know, Venerable Brothers, is currently greatly disturbed and uncertain; indeed, the supreme good of peace is once again being called into question. At this very time, we observe with alarm the increasing tensions between peoples, which afflict many parts of the world, as if no lesson has been learned from the most grievous and bitter experiences, from the two world wars that drenched the earth with blood in the first half of this century; we see men, with great danger, once again taking up arms, refusing to come to terms in order to resolve disputes, thereby alienating the hearts of those who are contending. Consequently, the citizens of entire nations are subjected to unspeakable suffering, arising from turmoil, from a hidden and insidious war, from true and proper battles, which are increasing day by day and becoming more severe, and in which a spark of a new and terrifying war can be ignited at any moment. Seeing these dangers that threaten the human family, We, conscious of the office to which We are appointed as Supreme Pastor, consider it necessary to openly declare Our concern and apprehension, for We fear that the divisions may progress to the point where a bloody war breaks out. Therefore, We implore all those who have a responsibility for the management of public affairs, to not turn away from the desired goal of the human race, which is peace. Let them employ all their efforts to preserve peace, which is in danger. Let them not cease to be promoters and supporters of dialogues and agreements, among men of any order and dignity, and at any time, so long as they discourage the dangerous use of arms and the most disastrous calamities that result from them, affecting the temporal, spiritual, and moral well-being. Let them strive to discern, through the paths that justice opens, the sincere desire for justice and peace, let them confirm and bring it to fruition, and let them have faith in every good intention. Thus, the most worthy cause of order and justice will prevail over the cause of disturbance and bloodshed. Sadly, in this lamentable state of affairs, with great..."

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - With sorrow of mind, We observe that, most frequently, due respect for the sacred and inviolable nature of human life is lacking, and that plans and reasons for action are devised which are plainly contrary to moral sense and the institutions of civil society. Therefore, We cannot remain silent in calling for the strengthening of human dignity and the proper Christian cultivation of civil life, in denouncing the hidden and insidious evils, the acts committed with terror and violence, the understanding of obsessions, the cruel reprisals with which innocent peoples are afflicted. These, indeed, are the crimes of hatred, which, by hindering the progress of a sense of what is just and human, exasperate the minds of those who conspire, and may obstruct or at least make more difficult day by day those paths which, if undertaken with a sincere and upright

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intention, could lead to a harmonious resolution of affairs. As you know, Venerable Brothers, We are not affected by these concerns for reasons of private advantage, but solely because We seek the protection of those who are afflicted by misfortune, and the prosperity of all peoples. And We trust that those who govern the affairs of the state are sufficiently aware of the danger they face before God and men, so that they may continue to exert their generous efforts to maintain peace, and to safeguard, as far as possible, all those things which, whether for the sake of things themselves or for the sake of souls, impede a safe and sincere agreement. However, peace, Venerable Brothers, is not only a human endeavor, but also, indeed especially, a gift of God. Peace comes from Heaven; and it truly flourishes among men only when we are worthy to receive this gift from the Almighty God; for it is in His power, just as the fates and happiness of peoples are, so too are the hearts of men. Therefore, let us attain this supreme good by praying; by praying earnestly and diligently, as the Church has always done since its beginnings; and let us pray in such a way that the special intercession and patronage of the most blessed Virgin Mary, who is the Queen of Peace, may be invoked. Therefore, Venerable Brothers, let us dedicate the entire month of Mary to this purpose with renewed zeal and confidence.

[*Latin ed. p. 357*]

Acts of Pope Paul VI, 357: We implore your prayers, that we may obtain the graces and benefits [thereof]. Although the sins of men offend the justice of God, and they deserve just punishments, it must also be remembered that He is the Father of mercies, and the God of all consolation, and that He has appointed the most holy Virgin Mary, our most generous Mother, to administer the gifts of His mercy. May she, who has experienced the sorrows and tribulations of this life, the burdens of daily labor, the anxieties and hardships of poverty, and the pains of Calvary, help the needs of the Church and of the human race; may she grant a favorable hearing to the pious voices of those who everywhere on earth implore her for peace; may she enlighten the minds of men who hold the reins of government; and may she finally obtain this, that God, who commands the winds and the storms, may calm the tempests of divided minds, and grant us peace in our days: a true peace, which is founded on justice and love, and as firmly and solidly established; in justice, first of all, that the legitimate rights of the weaker are recognized no less than those of the powerful; and then in love, so that errors may be avoided, and that the interests of others may be diligently pursued; so that the protection of one's own rights may not be turned to the detriment of another's. Therefore, Venerable Brothers, we ask you to bring our wishes and exhortations to the attention of the faithful, entrusted to your care, in whatever way seems most suitable to you; and also, take care that special prayers be offered in all dioceses and parishes next month in May, and especially on the solemn day dedicated to the

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Blessed Virgin Mary, Queen of Heaven, for the attainment of those things which we have said. Know that we place our hope in the prayers of children and the afflicted, since it is through this means that voices most readily penetrate Heaven and move divine justice. And since the opportunity is presented, do not fail to repeatedly urge the practice of the Rosary of Mary with the utmost diligence: that form of prayer, so highly esteemed by the Virgin Mother, and so often proposed by the Roman Pontiffs, which offers the Christian faithful the most fitting means for approaching the Divine.

[*Latin ed. p. 358*]

Acts of the Apostolic See - Official Commentary 358: Obediently and effectively fulfilling the precept: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you?" Moved by these benevolent sentiments, and guided by joyful hope, we are confident that all of you, Venerable Brothers, and all those entrusted to your care, will readily and obediently respond to this our exhortation. We impart the Apostolic Blessing to you, through our paternal affection. Given in Rome, at St. Peter's, on the twenty-ninth day of April, in the year 1965, during the second year of Our Pontificate. PAUL PP.

CONSTITUTION VI OF THE APOSTOLIC SEE: CONCERNING SOKOTOËNSIS.

The Apostolic Prefecture of Sokotoënsis is raised to the rank of a diocese, without alteration of its name.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

The fullness of power, which we have received from God, sometimes requires us to consider the more suitable arrangement of the Churches, so that the needs of the faithful may be better served.

Therefore, since the Sacred Congregation for the Propagation of the Christian Faith, after hearing the Venerable Brother Sergius Pignedoli, Archbishop with the title of Iconium, and Apostolic Delegate in West Central Africa, judged that the Apostolic Prefecture of Sokotoënsis should be raised to the dignity of a diocese, because the Catholic religion has begun to grow greatly there, and even greater growth is to be expected in the future, We have approved this, and We decree as follows:

We raise the Apostolic Prefecture of Sokotoënsis to the rank and dignity of a cathedral See, without alteration of its boundaries or name. The new diocese and its suffragan bishop will be: 3 Matthew 7, 7.

[*Latin ed. p. 359*]

The Acts of Pope Paul VI, year 1964, section 359, concerning the

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metropolitan Church of Kaduna and its metropolitan see; let the care of this see be entrusted to the Order of the Brothers Preachers, according to Our will and that of the Apostolic See, whom We exhort to spare no effort in promoting the evangelical discipline of Christ ever more. The episcopal see and residence shall be in the city commonly called Sokoto, and the episcopal cathedra shall be in the principal church of that city. It is Our will that the sacred Prelate endeavor to establish at least a small seminary, to receive and form those boys who are called by the instinct of God to the priesthood. Furthermore, let a college of canons be established according to the norms of law, and let diocesan consultors be appointed, who shall assist and advise him in the governance of the diocese. Let the venerable Brother Sergius Pignedoli strive to bring about what We have prescribed, or whoever he may designate. If, at the time of execution, another person is fulfilling the office of Apostolic Delegate in West-Central Africa, let him carry out Our mandates. Whoever completes this task shall cause the necessary documents to be drawn up according to custom and shall send them to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and decree that this Constitution be effective now and in the future; so that those to whom it pertains may religiously observe what has been decreed in it, and thus it may obtain its full force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of this Constitution, since We hereby repeal all such things. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if this document were presented.

Given at Rome, at St. Peter's, on the sixteenth day of the month of June, in the year of Our Lord nineteen hundred and sixty-four, in the first year of Our pontificate.

JAMES A. Card. COPELLO, Secretary of State

GREGORY P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith

FRANCIS, Regent of the Apostolic Chancery

FRANCIS HANIBALL FERRETTI, Apostolic Protonotary

JOSEPH ROSSI, titular Bishop of Palmyra, Apostolic Protonotary.

Place 83, in the Apostolic Chancery, table, volume 115, number 86.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary II

CALIENSIS: Certain churches, formerly belonging to the metropolitan archdiocese of Popayán, are separated, thereby establishing a new ecclesiastical province, named "Caliensis."

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PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

Although the Church of Christ was founded for this very purpose, namely, to preach the Christian truth to the nations and peoples and to bring them the most joyous message of salvation, nevertheless, from the time of the most holy Apostles, it has considered the external organization of individual churches, since, if done prudently, it contains great advantages and brings no small benefits to the people, for whom the Church on earth possesses no treasure more precious. For this reason, when the venerable Brother Joseph Paupini, Archbishop with the title of Sebastopolis in Abasgia, in the Republic of Colombia, and Apostolic Nuncio, requested that the episcopal Church of Caliensis be reduced to the order of a metropolitan See and that a new ecclesiastical province of the same name be established, We, after due deliberation, and having heard the Ordinaries concerned, decree the following with Our authority:

We separate the Church of Caliensis from the metropolitan jurisdiction of the See of Popayán, and We elevate it to the rank of a metropolitan See, granting it the corresponding rights; furthermore, We establish a new ecclesiastical province, which will comprise: the Church of Caliensis itself, and the dioceses of Carthad and Palmirana, also exempted from the jurisdiction of the Church of Popayán.

It is Our will that the venerable Brother Albert Uribe Urdaneta be appointed as the Metropolitan Archbishop of the newly established See of Caliensis, with the corresponding rights and duties, as established by canon law.

Furthermore, the venerable Brother Joseph Paupini will ensure that all of these matters are carried out, or he may delegate someone to do so.

Once the matter is completed, the necessary documents should be drawn up and sent promptly to the Sacred Congregation of the Consistory with faithful copies.

We declare this Constitution to be effective now and forever; in such a way that those to whom it pertains will observe the things decreed therein with religious devotion, and thus will it obtain its full force. To the effectiveness of this Constitution, no prescriptions of any kind shall be opposed.

[*Latin ed. p. 361*]

The acts of Pope Paul VI, page 361, will be valid, provided that, through them, we derogate from all things to the same extent. Furthermore, no one shall be permitted to either divide or corrupt these documents of Our will; rather, the same faith shall be given to copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given in Rome, at St.

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Peter's, on the twentieth day of the month of June, in the year of Our Lord nineteen hundred and sixty-four, in the first year of Our pontificate. James A. Cardinal Copello, Secretary of the Holy Roman Church. Charles Cardinal Confalonieri, Secretary of the Sacred Congregation Consistorial, from the Secretariat. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Apostolic Protonotary.

Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary, in the place of S.B. Plumbi, in the Apostolic Cane, table, volume CXV, number 88.

TUNQUENSIS: A new ecclesiastical province is established in Colombia, called "Tunja," and the principal church of Tunja is raised to the metropolitan grade.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

The immense charity of Christ, which so urged the Apostle Paul that he rested not, but proclaimed eternal salvation to all peoples and nations, moves and impels Us also, whom God has willed, by secret counsel, to be placed at the head of the Christian flock, with such zeal that, whatever we may learn that can in some way help the cause of the Christian people, we strive, according to our strength and condition, to achieve or bring about. For this reason, our venerable brother Joseph Paupini, Archbishop with the title of Sebastopolis in Abasgia, and also Apostolic Nuncio in Colombia, from this Roman See...

[*Latin ed. p. 362*]

Acts of the Apostolic See - Official Commentary 362: Having requested that the Tunja ecclesiastical Church be elevated to the metropolitan rank, and that a new ecclesiastical province be established at the same time, We, after considering the opinion of the Ordinary Bishops involved, have decided and decreed the following: We exempt the Tunja diocese from the metropolitan jurisdiction of the Church of Bogota, and we reduce it to the form of a metropolitan See, with the due rights and under the same name; to which shall be suffragan dioceses: Duitama and Succursalis, and St. Giles. We separate one of these dioceses, namely Duitama, from the ecclesiastical province of Bogota, and the other, namely Succursalis, from the Neo-Pampilonensis province. It is Our will that the venerable Brother Angel Maria Ocampo Berrio, until now the Bishop of Tunja, be the Archbishop of the new archdiocese, with the rights that are customarily granted to such prelates by Canon Law, and with the corresponding obligations. Furthermore, We wish that these matters which We have commanded be carried out by the aforementioned venerable Brother Joseph Paupini, either by himself or by someone whom he may

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deem suitable. Upon completion of these matters, documents should be drawn up, and true copies thereof should be promptly sent to the Sacred Congregation of the Consistory. We wish this Constitution to be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since We hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of pre-eminent standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same full validity as if they were shown to be genuine. Given at Rome, at St. Peter's, on the twentieth day of the month of June, in the year of Our Lord one thousand nine hundred and sixty-four, in the first year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Ecclesiastical Council. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Apostolic Protonotary. Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary. © Plumbi in Ap. Cane, tab., vol. CXV, n. 88.

[*Latin ed. p. 363*]

Decrees of Pope Paul VI, No. 363, Regarding Changes in the Boundaries of Certain Dioceses in Italy, and the Addition of a New Diocese.

PAUL, Bishop, Servant of the Servants of God, for the perpetual memory of these matters, having considered the needs of our time, and desiring that the Christian flock be properly served and that the fruitful labor of the sacred pastors be increased, We have deemed it fitting, in accordance with the necessities of our age, to arrange more appropriately the territories of certain ecclesiastical jurisdictions in Italy: namely, the Dioceses of Trent, Brescia, Belluno, Vicenza, and Bolzano-Brixen.

Therefore, having heard the Ordinaries of the places concerned regarding this matter, We, with Our supreme and apostolic authority, decree and order as follows:

We separate a portion of the territory from the Archdiocese of Trent, which is located in the civil province of Bolzano, and We annex it to the Diocese of Brescia, which shall henceforth be called Bolzano-Brixen. Furthermore, We assign the territory of the municipalities commonly called Magasa and Turano, which are located within the boundaries of the civil province of Brescia, to the Diocese of Brescia. Finally, We assign the territory of the municipalities of Val d'Astico and Pedemonte, belonging to the civil province of Vicenza, to the Diocese of Vicenza.

We withdraw the entire territory of the municipalities commonly called Cortina d'Ampezzo, Pieve di Livinallongo, and Colle Santa Lucia, which

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are located within the boundaries of the civil province of Belluno, from the Diocese of Bolzano-Brixen, and We assign it to the Diocese of Belluno.

Thus, the ecclesiastical jurisdictions, namely Trent, Bolzano-Brixen, Belluno, Brescia, and Vicenza, shall henceforth be defined by these boundaries, and the civil provinces shall be united with them in that place.

As soon as these Letters of Ours are put into effect, the priests of the Church shall be considered assigned to that territory in which they hold a legitimate office or benefice; and all other clerics and seminarians shall be assigned to the Church in which they legitimately reside.

All documents and records, pertaining to the territories, persons, and ecclesiastical goods that We have mentioned, shall be sent to the proper Curia, to be religiously preserved in the archives.

These are the things that We have decreed, so that they may be carried out.

[*Latin ed. p. 364*]

Acts of the Apostolic See - Official Commentary 364. Let Our beloved Son, John, Cardinal of the Sacred Roman Church, Urban, or a person delegated by him, provided that he is constituted in ecclesiastical dignity, take care of this matter. Whoever completes the business shall order that appropriate documents be written down and sent to the Sacred Congregation of the Consistory as soon as possible, duly signed and sealed. We wish this Constitution to be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are simultaneously signed by a public notary, shall have the same validity as if the original were presented. Given from the Palace of Gandulf, near Rome, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Sacred Roman Church. CHARLES Card. GONFALONIERI, of the Sacred Congregation of the Consistory, Secretary. Franciscus Tinello, Regent of the Apostolic Chancery.

* Note: See *Loco gg Plumbi* in the Apostolic Canons, table, volume CXVI, number 20.

Ioannes Calieri, Apostolic Protonotary.

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Sylvius Romani, Apostolic Protonotary.

[*Latin ed. p. 365*]

Acta Pauli PP. VI 365 Y OENIPONTANAE. Administration Apostolique d'Oeniponte est élevée au rang de diocèse.

PAULUS, ÉVÊQUE, SERVEUR DES SERVEURS DE DIEU, POUR LA MÉMOIRE ÉTERNNELLE DU SIÈGE APOSTOLIQUE. Il est coutume et tradition de l'Église que le Siège Apostolique établisse des circonscriptions ecclésiastiques dans les lieux où les affaires catholiques n'ont pas seulement connu un grand développement jusqu'à présent, mais où l'on espère également un plus grand progrès à l'avenir. En conséquence, étant donné que l'Administration Apostolique d'Oeniponte, en raison de la beauté des lieux et surtout grâce à la diligence des prêtres et des religieux, ainsi qu'à la zèle des fidèles, jouit d'une situation si favorable qu'elle peut être augmentée en nombre de diocèses, il nous a semblé opportun, afin de mener à bien cette affaire, de décréter et d'ordonner par notre autorité apostolique ce qui suit. Conformément à la convention conclue le 7 juillet de cette année par le Siège Apostolique avec les dirigeants de la nation d'Austriae, et après avoir entendu le très révérend frère Paul Rusch, Évêque du titre de Meloënse et Prélat sacré de l'Administration Apostolique d'Oeniponte, ainsi que le consentement de ceux qui, dans cette affaire, ont ou prétendent avoir un certain droit, nous élevons l'Administration Apostolique, communément appelée Innsbruck-Feldkirch, au rang de diocèse, et nous la nommons Oeniponte, avec les mêmes limites qu'elle a actuellement. Le siège de l'Évêque et sa résidence seront dans la ville d'Oeniponte, et le siège épiscopal de l'autorité sera dans le temple qui s'y trouve, dédié à Dieu en l'honneur de Saint Jacques l'Apôtre, que nous élevons au rang de cathédrale, avec les droits et privilèges appropriés. De plus, nous accordons à l'Évêque les droits justes, en lui imposant également les obligations qui incombent aux Prélats résidents. La nouvelle diocèse, avec son Évêque, sera suffragante du Siège métropolitain de Salisburgensi et de son Archevêque, conformément aux sacrés canons. Nous voulons également que, tant qu'un chapitre de chanoines pourra y être établi, l'Évêque désigne des conseillers diocésains qui l'aideront par leurs conseils et leur assistance. La table épiscopale, qu'on appelle ainsi, sera constituée des revenus du Curial, des dons spontanés des fidèles et de la dotation qui sera attribuée par l'autorité civile.

[*Latin ed. p. 366*]

Acts of the Apostolic See - Official Commentary, page 366. Finally, concerning the governance and administration of the Vicariate Capitular during a vacancy of the See, and the election and other matters of the kind, it must be ensured that the ecclesiastical laws are religiously observed. All of these things which we have commanded must be carried out, and for this

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purpose, the venerable Brother Opilius Rossi, Archbishop with the title of Ancyra, and Apostolic Nuncio in Austria, will be responsible, either by himself or through another delegated man who is constituted in ecclesiastical dignity. Whoever completes this task will take care to send the appropriate documents, duly signed and sealed, to the Sacred Congregation of the Consistory as soon as possible. We wish this Constitution to be effective now and in the future; in such a way that those to whom it pertains will religiously observe what has been decreed by it, and thus it will obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, will be able to prevail, since we abolish all such things by means of it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are also subscribed by a public notary, shall have the same validity as if the original were presented. Given from the Palace of Gandulf, near Rome, on the sixth day of the month of August, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate.

IACOBUS A. Card. COPELLO S. B. E.

Chancellor

CAROLUS Card. CONFALONIERI

S. Congr. Consistorialis a Secretis
Franciscan Tinello
Apostolic Chancery
Ioannes Loco 83
Plumbi In Ap. Cane, tab., vol. CXVI, n. 18.
Calieri, Proton. Apost.
Sylvius Romani, Proton. Apost.

[*Latin ed. p. 367*]

Acta Pauli PP. VI, 367, TRIDENT. A new ecclesiastical province, "Tridentina," is established, of which the metropolitan see shall be the very city of Trent.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: The praises of the Church of Trent and of the city, although all are excellent, are surpassed and almost overshadowed by this one thing: that in the years 1545-1563, the most illustrious Fathers of the Council convened there. This, indeed, has ensured that the city of Trent has always been a bulwark and a rampart against powerful heresies, since those men of great piety brought forth the very foundations

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of Christian truth, which Christ, the Son of God, left as a treasure and a rich inheritance to His Church. Furthermore, Christian life, flourishing through the grace of God, the industry of the clergy, and the labor of the faithful, and the religious orders growing daily there, contribute to the dignity and authority of this city and archdiocese. For these and other reasons, it has seemed opportune to decree, by counsel obtained from the venerable brothers, the local Ordinaries, that the See of Trent, with the newly established ecclesiastical province, be brought into the order of metropolitan churches. Therefore, by our apostolic authority, we decree the following, after having requested the opinion of the aforementioned:

We establish a new ecclesiastical province, to be called "Tridentina," of which the principal church, namely Trent itself, shall be the metropolitan, and the suffragan diocese shall be Bolzano-Brixen. We grant to this metropolitan see all the rights and privileges that are lawfully granted to such churches by canon law. Furthermore, we invest the Bishop of Trent with the dignity of metropolitan, with the due honors and privileges. Moreover, these our letters shall be put into effect by our beloved son, John, Cardinal of the Holy Roman Church, Patriarch of Venice, or by whomever he may delegate, provided that the necessary faculties are granted. When this has been done, he shall cause these documents to be drawn up, and he shall promptly send true copies thereof to the Sacred Congregation of the Consistory. We will and order that this Constitution be effective now and forever; in such a way that those things which have been decreed by it are observed by those to whom they pertain.

[*Latin ed. p. 368*]

The Acts of the Apostolic See - Official Commentary 368 must be religiously observed, and therefore, they shall obtain their force. No prescriptions of any kind, contrary to this Constitution, shall be able to take effect, since by it we abolish all such. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of the aforementioned official, and which have been signed by a public notary, shall have the same validity as if they were presented. Given from the Palace of Gandulf, near Rome, on the sixth day of the month of August, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. CHARLES Cardinal CONPALONIERI, Secretary of the Sacred Congregation of Consistories. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. Loc. 83. In Ap. Cane, tab., vol. CXVI, n. 19. APOSTOLIC LETTERS. To the Most Blessed Virgin Mary of Mount Carmel, who is established as the principal Patroness of the diocese of Cruz del Eje. PAUL PP. V I For the perpetual memory of this matter. — Since it is fitting that new seats

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of ecclesiastical government be covered with firm and heavenly protection, it is certainly a good plan to call upon the heavenly ones for this illustrious task, to whom the common piety of the faithful is offered. Therefore, in the past year, to certain lands separated from the archdiocese of Cordoba, through the Apostolic...

[*Latin ed. p. 369*]

The Acts of Pope Paul VI, page 369, state: "We have established the sacred jurisdiction of the Cross of the Axe in the Republic of Argentina, recognizing and greatly approving the popular devotion that flourishes there. We deem it fitting that the Lady Mary of Mount Carmel be chosen as the principal Patroness of this diocese. For we know that she is singularly venerated, that she is greeted as Mother by all with one voice, and that she is distinguished by the beautiful name of Carmel. Indeed, scarcely will you find in that region a temple or chapel that lacks an image of the Virgin of Carmel; and three parishes, among the most important, are honorifically named after Her; there, in the month of July, on the day that the entire Church celebrates, solemnities are held, and the utmost devotion to her is manifested; nor should we fail to mention the praiseworthy custom of always wearing the scapular of Mount Carmel, which they call the 'scapular of Tulle.' This piety, which we know to be deeply ingrained in the hearts of the faithful, easily leads us to establish this patronage by a public decree, confident that abundant fruits of Christian virtue will arise from it. Therefore, with a willing heart, accepting the prayers of the Venerable Brother Henry Pechuán Marin, who was the first Bishop of the Cross of the Axe, a faithful interpreter of the desires of the priests and Catholic men, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, forever and in perpetuity, We establish and declare, or confirm, the Most Blessed Virgin Mary of Mount Carmel, commonly called "Nuestra Señora del Carmen," as the heavenly Patroness of the entire diocese of the Cross of the Axe, with all the honors and liturgical privileges that rightly belong to the principal Patrons of the place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these is attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twelfth day of the month of October, in the year 1964, in the second year of Our pontificate. © HAMLETUS I. Card. CICOGNANI,

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concerning public affairs of the Church."

[*Latin ed. p. 370*]

Acts of the Apostolic See - Official Commentary 370 II The Blessed Virgin Mary of Mercy, commonly called "of the Volcano," is declared the principal Patroness of the diocese of Latacunga. PAUL PP. V I For the perpetual memory of this event. — The people of Ecuador, in times of hardship and adversity, have always shown great devotion to the Blessed Virgin, and continue to do so. But they are particularly moved by a singular fervor for the same Divine Mother, adorned with the title of the Blessed Virgin Mary of Mercy, from the very beginning of their history. The seat of this cult is considered to be the temple in the city of Latacunga, where the sculpted image of the Celestial Mother, bearing that very name, is venerated with due reverence by the faithful. The citizens of Latacunga are accustomed to supplicating her; and she has never failed them. This happened in a particular way, when the earth was shaken by a terrible tremor—for this is not uncommon in that region—and the ground opened up, and houses collapsed. Indeed, at that time, burning stones erupted from the nearby mountain of "Cotopaxi," which was rumbling with a harsh sound, and a torrent of fire flowed down the slopes; the rivers changed their course. At that time, the people, turning to that image, obtained the most powerful protection of the Blessed Virgin. Having been benevolently preserved on several occasions in such circumstances, the people of Latacunga added the common name "del Volcán" to her title. It is also noteworthy that the public authorities of that city declared this most helpful intercessor, amidst the tears of the people, the Patroness of their city in the year 1642. Considering all these things, and desiring to foster the Marian piety of the faithful entrusted to our care, the Venerable Brother Benignus Chiriboga, Bishop of Latacunga, requested that We, by Our authority, declare the Blessed Virgin, who is commonly called by the aforementioned names, the Patroness of her newly established diocese. Gladly complying with these requests, after consulting with the Congregation for Sacred Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters We establish and declare, perpetually and in perpetuity, the Blessed Virgin Mary of Mercy, commonly called "del Volcán," to be the principal Patroness before God of the entire diocese of Latacunga, with all the honors and liturgical privileges that rightly belong to principal Patrons of places.

[*Latin ed. p. 371*]

Acta Pauli PP. VI 371, notwithstanding any contrary things. These things we decree, we establish, we determine, that these present Letters shall forever remain firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that those to whom they pertain, or may per-

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tain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things, concerning them, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the seventeenth day of the month of October, in the year 1964, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, decorated with the title and privileges of the Basilica Minor in the city of "Arnhem," within the archdiocese of Utrecht, for ecclesiastical affairs of the parish church. PAULUS PP. VI, for the perpetual memory of the matter. For more than six centuries, the parish church of Saint Valburgis, located in the city of "Arnhem," within the boundaries of the archdiocese of Utrecht, has turned the hearts of the faithful towards itself, attracts crowds of pilgrims, and causes them to receive spiritual fruits, neither few nor light. It is true that the architecture, the images, and the other ornaments, especially the chest in which the relics of Saint Caelia are kept, inspire admiration and foster piety. Therefore, this renowned seat of religion deserves to be celebrated with praise, so that it is truly worthy, and that We, who perform the office of Supreme Pontiff and govern the entire Church, may regard it with special attention. We have gladly heard these requests, by which Our beloved son, Bernard, Priest Cardinal Alfrink of the Holy Roman Church, Archbishop of Utrecht, asked Us to decorate that temple with the name and title of a Basilica Minor. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of these Letters, the church of Saint Valburgis in the city of "Arnhem," within the boundaries of the archdiocese of Utrecht, is hereby declared a Basilica Minor, for the honor of God, perpetually.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis. ~-We elevate, with all the rights and privileges that properly belong to temples of the same name, this [place] to the dignity and honor of a Minor Basilica, notwithstanding any contrary provisions. We decree these things, we establish, we decide that these present Letters shall forever remain valid and effective; that they shall fully and completely produce their effects; that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of October, in the year 1964, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. The Turkish flag, formerly captured from the Ecclesiastical Province of Mesembria, is restored to the Turkish Nation. POULUS PP. VI, being persuaded that the

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Catholic Church is, in these times, most urgently impelled to reach people of every kind, language, and religion, with sincere and loving zeal, turns His mind to the Turkish Nation, which is known to strive diligently for the progress of this age. It is a particular cause of joy for Him that, with the changing of circumstances, the Turkish Republic and the Apostolic See are now joined in a bond of connection. Much was contributed to this by Angelus Iosephus Roncalli, then Archbishop with the title of Mesembria, when he acted as Apostolic Delegate in Turkey; and that same wise Pastor is to be remembered, when he was elevated to the Petrine Chair and governed the entire Church, on the twenty-ninth day of the month of February in the year 1960, when he established an Apostolic Prefecture in that region, and thus strengthened the bonds of public and mutual intercourse. In the memory of the Supreme Pontiff, the Successor in that supreme office, the honor rendered to Him by the Turkish leaders remains vivid.

[*Latin ed. p. 373*]

373 The Acts of Pope Paul VI record that, while recently returning from India by air, he was informed of the presence of Turkish aircraft accompanying his flight; and, seeing in this a suitable opportunity, he decided to return to the Turkish Republic a flag captured in a naval battle near the Echinadas Islands, which had been preserved until then in the Basilica of Saint Peter in Rome, entrusting it to the authorities of that Republic; thus signifying that this ancient trophy of war now serves to promote concord and peace. He also implores Almighty God to enrich the noble Turkish people with his blessings and to grant them, with paternal kindness, true prosperity. From the Vatican, on the fifteenth day of January, in the year 1965. POPE PAUL VI. The Most Reverend Father Aloysius, holding the title of Saint Andrew the Apostle of the Valley, Prefect of the Sacred Congregation for the Discipline of Sacraments, Extraordinary Delegate to His Holiness for the revision of the norms concerning the administration of the Sacraments, is elected General Vicar of the Supreme Pontiff in the City and its suburbs. POPE PAUL VI. My beloved Son, greetings and the Apostolic Blessing. — Since, by the disposition of Divine Providence, the Roman Pontiff, to whose care the entire Church is entrusted, also holds the office of Bishop of the Eternal City, according to custom, one of the Cardinals is appointed as General Vicar, who, in effect, governs the Diocese with ordinary vicariate power. This office has acquired particular importance in these times, since the City has grown greatly in number of citizens and is not lightly burdened with needs, especially concerning pastoral matters. Since, therefore, Cardinal Clemens Micara, who had held this office since 1951, recently passed away, we have decided that you are fit to take his place. And, having been led by concern for souls and by the practical experience which you have demonstrated over a long period of time, first as Vice-General and then as Pro-General Vicar in this very Roman Diocese,

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we are confident that, with your help, the City will be eternally founded, the See of Peter, the head of the Catholic name and the common [cause].

[*Latin ed. p. 374*]

374. The Acts, the official commentary of the Apostolic See, like a mother to men, may flourish with new vigor and fulfill the singular office assigned to it by God. Therefore, moved by our own will, and with certain knowledge of the fullness of Apostolic power, we grant to you, through you, or through your legitimate officials, the aforementioned office, with all and each privileges, faculties, prerogatives, immunities, exemptions, and rights, as well as the customary honors and burdens and emoluments, with which others in this esteemed City and its suburbs and district, as Vicars General of the Roman Pontiffs, our predecessors, have used, enjoyed, or even ought to have used; by the force of these letters, we grant and bestow these things upon you. Therefore, we constitute and declare you our Vicar in spiritual matters and Judge of this City, its suburbs, and district, fully entrusting to you the care, governance, administration, and free exercise of the aforementioned office. Hence, so that the office of this kind of vicariate may not suffer any detriment in spiritual matters, we command you, our beloved son, that, by the force of the present document, you as soon as possible, through yourself or through your procurator, seize and retain possession, or quasi-possession, of the aforementioned office of vicariate and of any of its appurtenances, and that you exercise the office of vicariate itself in the same manner in which your predecessors have exercised it, or could and ought to have exercised it, and that you perform, bear, order, and execute all other things and individual matters pertaining to this kind of office, according to legal prescriptions, or by usage and custom. Therefore, we implore you, our beloved son, that, readily and devotedly accepting the burden of this kind of governance and administration, you should exercise the office itself according to the wisdom given to you by the Lord, so that the fruits we hope for may result from it, and that you may deserve the reward of divine retribution. Furthermore, we command our beloved sons, both from the clergy and from the people of this esteemed City, that they receive you with the reverence due, that they favor you, that they be ready to assist you, and that they obey you. Notwithstanding any contrary things. Given at Rome, at St. Peter's, under the Fisherman's ring, on the thirtieth day of the month of March, in the year 1965, in the second year of our pontificate. PAULUS PP. VI

[*Latin ed. p. 375*]

Acta Pauli PP. VI, 375. EPISTULAE. I. Ad E. M. P. D. Paulum, Tit. S. Andreae Apostoli, de Hortis S. R. E. Presbyter, Cardinalem Marella, Praesidem Secretariatus pro non Christianis, quem Legatum deligit, ut in Iaponia sacris sollemnibus praesideat, saeculo exacto postquam in illas

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oras catholici Missionarii reversi sunt. Laudando probandoque consilio statutum est, ut proxime revolutum celebraretur saeculum, postquam in Iaponiae oras catholici missionales reversi sunt, et ibi contra spem et exspectationem invenerunt servatas vividas reliquias christianae religionis, quam dirus turbo persecutionis, anno MDCXIV coortae et usque ad annum MDCCCLXIII prolatae, avellere et deturbare non potuit, reppereruntque bene multos eius abditos cultores. Quod in urbe Nangasaquo prodigiali quodam modo contigit. Quibus ut sacris sollemnibus pro gravitate eventus maior nitor accederet, libenter votis Iaponiae Antistitum indulgentes, de Sacro Collegio Purpuratorum Patrum mittere constituimus, qui Nostram in decretis illis celebritatibus gereret Personam, atque tibi, Dilecte Fili Noster, huiusmodi honorificum munus Delegati Nostri extra ordinem concredimus. Nec delectum accommodationem hoc, quem habuimus, reputamus, cum tu, in dilecta Iaponia diuturna Pontificia Legatione functus, eius rerum es cognitor et investigator diligentissimus, atque inditam illam Nationem singulari benevolentiae caritate prosequeris. Quapropter demandatum munus persolventi tibi in promptu erit illustres replicare annales Ecclesiae in Iaponia, atque simul erit acceptum gratulationes et vota Nostra proferre, quae praesentem eius statum et condicionem spectant et maiores progressiones in posterum sinunt portendi, sive cum Nangasaqui digne recolentur — necopinus thesaurus — tecto viventes nomine christifideles complures, sive cum Osakenii Iustus Takayama Ukon vir princeps, fidei studio insignis, viribus ingenii, opibus doctrinae praecipuus, qui pro Evangelio fortiter egit et passus est — nomen perpetua recordatione decorandum — festo amploque coetu commemorabitur. Sanguis Martyrum semen solet esse Christianorum. Eorum validissimae deprecationi et secretae virtuti probe dandum potissimum est, si frumentum, quod in sinu terrae marcuit, vividum refloruit et crevit in...

[*Latin ed. p. 376*]

Acts of the Apostolic See - Official Commentary 376

1. If a spark, secretly hidden in a valley, is accepted from the altar, unknown to all, and when the sun shines, which was in a cloud, it is again kindled with a vehement flame.

2. If we consider, and rightly so, not the small number of the faithful in Japan, but rather their virtue, which does not degenerate from that of their ancestors, we foster a good hope that the evangelical truth will arise there not late. There are certain pleasing signs of this growth, especially those pertaining to the life of the spirit, and also conspicuous external works, dedicated to this cause, namely, three recently constructed, magnificent, and outstanding sacred buildings in Nagasaki, Osaka, and Tokyo. That these may achieve even more prosperous results, we earnestly desire that you, our beloved Son, presiding in our name, bestow many blessings upon

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them, and that they may bear sweet and abundant fruits. For this reason, invoking heavenly assistance, we impart to you, our beloved Son, the Apostolic Blessing in a paternal manner, and we wish it to extend through you to all, bishops, priests, and faithful, who are gathered together for this glorious and memorable secular event.

From the Vatican, on the twelfth day of January in the year 1965, in the second year of Our Pontificate.

PAULUS PP. VI

To the Most Reverend and Most Illustrious Lord, Raymond, titular of Saint Bernard ad Thermas, Prefect of the Sacred Congregation for the Propagation of the Faith, Cardinal Silva Henriquez, Archbishop of Saint James in Chile, whom We appoint as Legate, to preside over the twin Marian and Maritime Congresses from all nations to be held in the Dominican Republic.

PAULUS PP. VI

Our beloved Son, greetings and the Apostolic Blessing.

— In the Dominican Republic, next March, a twin Marian and Maritime Congress from all nations will be celebrated with the best of auspices, after the Second Vatican Ecumenical Council.

1. Cf. Jn. 12:24. Cf. 2 Macc. 1:19-22.

[*Latin ed. p. 377*]

The dogmatic Constitution concerning the Church was promulgated in the Acta Pauli PP. VI, 377, and a chapter devoted to the most holy Virgin was added, as if a shining crown were placed upon it. It seems entirely just and fitting that this first gathering of its kind in South America was held on an island, where the first church cathedral was built on the new continent, where the Queen of Heaven and of all creation is still honored with pious and devoted worship, especially under the invocation of Altagracia, that is, divine motherhood. Indeed, the dignity and glory of the most holy Virgin are without equal among all creatures, and this is her highest title, for all of Mary's privileges and prerogatives are based on the foundation of divine motherhood: "For through this, the Virgin Mary became the Mother of God, she became the Mother of all creatures," the Mother of peoples, the Mother of the holy pastors and the faithful, the Mother of the Church. While sacred buildings, chapels, and basilicas have been erected throughout the world in her honor, Latin America, from a very early age, when it was first illuminated by the light of the Gospel, has shown the greatest piety towards the most blessed Virgin. Indeed, one of the ships of the expedition with which Christopher Columbus crossed the ocean and reached

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its shores was named "Santa Maria"; and the missionaries, carrying in one hand the Most Holy Cross and in the other an icon of the most holy Virgin, caused the sweet name of Mary to resound in the mountains, on the seas, and in the valleys, and they worked diligently to consecrate as many places as possible with the honor and patronage of the most exalted Virgin by erecting numerous Marian shrines and temples. Therefore, the words of St. Cyril of Alexandria can rightly be applied to her: "Through her, the only-begotten Son of God shone forth to those who sat in darkness and in the shadow of death."

The topics to be discussed at both sessions, namely, one concerning doctrine, "Mary in the Sacred Scriptures," and the other of a popular nature, "The Spiritual Motherhood of Mary," as well as the outstanding project to build a village without a roof under the name of the Virgin Mary, are therefore highly appropriate, whether to provide an opportunity for dialogue between Catholic exegetes and theologians and brothers separated from the See of Peter, in order to prepare the way for unity, or to foster sincere and pure devotion to the most holy Virgin Mary among the faithful, so that they may truly be the children of Mary, imitating her virtues, exhibiting examples of fraternal charity, and conforming their thoughts, words, and actions to her.

[*Latin ed. p. 378*]

Acts of the Apostolic See - Official Commentary 378. The archetype of Christian life is Jesus Christ, the Mediator of God and men, and the author of human salvation. We, who have always pursued the peoples of Latin America with paternal affection, study, and admiration, among whom the cult of Mary has been a shield and a bulwark of the Catholic faith, in order that, by a certain participation in Our own Eleventh Marian Congress, which will follow the ongoing Marian Congress, greater splendor may be added to the gravity of the event, We choose, We announce, We establish you, Our beloved Son, as Cardinal Legate, to preside over its celebrations and gatherings, representing Our person. And you, who glory in being a member of a religious Institute deeply devoted to Mary, bearing the name of the "Auxiliary of the Christian people," you, who wished to insert the image of Mary in your episcopal insignia – We are certain of this – may you fulfill this honorable office entrusted to you so that you may fully satisfy Us, find a cause for merit, and a sweet consolation, and that all those who will participate in these celebrations may experience abundant spiritual progress. As a result, We, with Our voice, encourage and signify to all who, as pious pilgrims, will flock there, especially to the faithful of Latin America and the Dominican Republic, Our wishes, which We promise and express in accordance with the sentiments of the dogmatic constitution of the Second Vatican Ecumenical Council: "that the practices and exercises concerning Her (the Most Blessed Virgin) recommended by

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the Magisterium over the course of the centuries may greatly increase" (n. 67), among which We consider it particularly important to mention the Marian Rosary and the religious use of the Scapular of Carmel. This very Scapular has also been accustomed to adorn the hearts of heroes of Latin America, as a form of piety that "by its very simplicity, adapted to every intelligence, has spread most widely among the faithful of Christ with the increase of salutary fruits." In this matter, it must be continuously and earnestly instilled in the minds of the Christian people, so that, while the Mother is honored, the Son, for whom all things are, and in whom the eternal Father delighted to dwell in fullness, may have His commandments observed; and so that He may be rightly known, loved, and glorified, and that it may also be diligently remembered that this devotion to the Mother of God "is neither in a sterile and transient affection, nor in a vain one" (Pius XII, Encyclical *Neminem profecto*, February 11, 1950; A.A.S. XLII, 390). Cf. Col. 1, 15-16. 4 Cf. Col. 1, 19. 6 In the Constitution *De Ecclesia*, loc. cit.

[*Latin ed. p. 379*]

379 The acts of Pope Paul VI demonstrate that faith consists in credulity, but proceeds from true faith, by which we are led to acknowledge the excellence of the Mother of God, and to be aroused to filial love for our Mother, and to the imitation of her virtues.

7 Speak and exhort these things, with great diligence and care, so that the most Holy Virgin Mary, Mother of the Church, Mother of grace and mercy, Mother of hope and holy joy, through whom, as it were, a royal road, we approach Jesus and the sources of his salvation, may be honored in the sacred celebrations, in which, under your leadership, you will preside, with fullness of faith and devout devotion of mind. Furthermore, you will especially stir up and kindle prayers and desires, so that, with Mary and through Mary, the desired fraternity of peoples may be further cultivated, and so that all who are adorned with the Christian name, recognizing themselves as worthy children of Mary, may connect themselves in diligent study and bonds with the Church, our Mother, for the sake of unity. These things, indeed, we promise you from the heart, our beloved son, the most prudent Archbishop of Santo Domingo, to the sacred ministers, magistrates, priests, and Christian faithful who are gathered in the city of Santo Domingo for the Marian Congress from all nations, we impart the Apostolic Blessing, a pledge of heavenly gifts, with all our heart; and we also grant you the faculty to bestow the Apostolic Blessing once there, after you have performed the sacred pontifical rites, with a plenary Indulgence attached, to those present.

Given at Rome, at Saint Peter's, on the day and month of February, in the year 1965, in the second year of Our Pontificate.

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PAULUS PP. VI

To His Eminence Athenagoras I, Ecumenical Patriarch of Constantinople, We communicate the deliberations of the Most Blessed Father, which were taken at the third assembly of the Oriental Churches separated from the Apostolic See, held in Rhodes.

Beloved brother in Christ, The arrival in Rome of your two eminent representatives, and the letter of Your Holiness which they brought to Us, have revived the memory of our meeting in Jerusalem, a memory which We hold most dear.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Commentarium Officiale. Hodie, frater noster carissimus, Cardinalis Augustin Bea, ad vos venit, ut osculum pacis et amoris fraterni vobis tribuat. Praeses Secretariati Nostri pro Unitate Nos informavit de deliberationibus concilii orthodoxi, quae ab illustri delegatione vestra ei communicatae sunt. Programma quod ibi delineatum est, Nobis videtur respondere requisitis condicionum concretarum quae historia nobis tradita sunt, et ideo, ad progressum communem erga unitatem quam Dominus voluit, cuius desiderium mirabiliter inflammatus est in cordibus Christianorum temporis nostri. Sanctitas vestra meminit quod cura de contributione ad restaurationem unitatis inter omnes Christianos fuit unus ex principalibus motivis qui Nostrum praedecessorem, memoriae venerabilem, ad convocandum Concilium Vaticanum Undecimum movuerunt. Asserere possumus quod haec preoccupatio Nos non relinquit, et ab omnibus Patribus huius Concilii partitur, sicut demonstrarunt approbando solenniter decretum de oecumenismo. Hoc documentum magnum, quod incipit eodem verbo "Unitatis Redintegratio," totum animatum est voluntate dialogi et persuasione necessitatis suscitandi condiciones aptas et atmospheram favorem ad fructuosum eius progressum. Nonne concordia felix, quae facile discerni potest inter decisiones concilii Rhodii et Concilii Vaticani, est novum signum actionis Spiritus Sancti? Signum quod Nos implet spe, quia credimus quod hanc operam quam ille suscitat et incipit, per vias mysteriosas quae sunt ipsae, ad finem ducet, in fidelitate semper magis exigenti et pura ad Nostrum unicum Dominum Christum, qui est via Nostra, veritas Nostra, vita Nostra. Realizatio huius communis programmatis fraternitatis et collaborationis, paulatim renovatae in omnibus gradibus vitae Ecclesiarum Nostrarum et in omnibus aspectibus activitatis eorum, objectum erit effortum Nostrorum. Nec longitudo viae quae peragenda est, nec difficultates praevisatae et imprevistae quae illam obsunt, Nos deterrere poterunt, quia determinatio Nostra fundata est in spe quae non potest fallere. Ad perficiendum gradum novum in hac via dialogi caritatis, nunc ab utraque parte constitutum, delegationem electam ad sedem vestram venerabilem mittimus, in signum reverentiae et in pignus fraternitatis.

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Haec conventus in luce Paschalis collocatur, cuius aurora iam in horizonte apparet, et Nos occasionem praebet vobis, frater carissime, vota Nostra cordiora exprimendi. Ut Dominus resuscitatus, fund-

[*Latin ed. p. 381*]

381 The Acts of Pope Paul VI confirm our common faith, filling you with His light, His strength, and His joy. May all those who claim Him always participate more fully in His resurrection and His life, so that they may become one, as He and the Father are one. It is with these sentiments that We embrace you with a holy kiss and reiterate Our very deep affection for you, in Him who died and rose again for us. From the Vatican, March 31, 1965. PAUL VI, POPE. HOMILY. He dwells in the Patriarchal Archbasilica of the Lateran, on Thursday, "at the Supper of the Lord," the sacred rite being performed by the Supreme Pontiff himself. * Venerable Brothers, beloved children! Let silence now descend into our spirits, and may great recollection make us capable of hearing the very voice of Christ. It comes to us from afar, from the last night of His mortal life, as a final greeting to those who are His disciples and followers, as a testament that must always endure, as a precept that time must not consume, but fulfill. What He said and what we now hear is a memorial, a word which He willed should never be forgotten throughout the interval of years and centuries that intervene from that moment, a moment which He intensely desired as the epilogue of a history emerging from the penumbra of a figurative meaning, and as the beginning of a new epoch characterized by a supernatural realism, the Kingdom of God, but also still expressed in symbols and enigmas, comprehensible only to faith, and a prelude to a future, luminous and wonderful eschatological regeneration, until the moment when Jesus, visible and triumphant, at the end of history, will return: *donec veniat*; until He comes. 2 Let us pray that not only the echo, but the virtue of that word may be received by us, with trepidation and with confidence, by the humble. * April 15, 1965. Cf. Luke 22:15. 1 Corinthians 11:26. 1 2

[*Latin ed. p. 382*]

Acta Apostolicae Sedis - Commentarium Officiale

May the Paschal word of Christ be so alive and operative in our souls that it makes us participants in the mysteries which "He enclosed within it, not only so that a perpetual memory of it might remain, but so that communion might result in us." Let us pray that the grace of being hearers of that divine word, simple and mysterious, may not find us distracted and deaf, doubtful and reluctant, indolent and satisfied, but ready to receive it, to live it, and to proclaim it in turn as a secret of rebirth and immortality. And let us pray that, having been heard and received here, in this central Church of all Churches, that word to all Churches may radiate with fraternal and joyful frankness, and that from all Churches in communion with this one it may

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return with faithful and choral echo, and say to us, say to the world: Christ is alive with us. Behold: that voice, that voice of His, we shall repeat shortly by performing this most holy rite; it sounds thus: "Take and eat, this is My Body, which is to be given for you; do this in remembrance of Me... This chalice is the new covenant in My Blood, and as often as you drink it, do so in remembrance of Me." (1 Corinthians 11:24-25) How brief, how dense, how simple, how profound are these words! We would immediately grasp their immediate meaning: they are transforming words; we would grasp their intentional meaning: they are convivial words, inviting to the Lord's Supper, for which He has prepared a surprising, almost astonishing food: His Body, His Blood, that is, Himself; but what does a banquet mean in which such food and such drink are offered, such a presence is realized, if not the oblation of a victim, of a sacrifice? But how is it possible for us to form at least a symbolic concept of such an unheard-of reality? The Lord seems to answer us: fix your gaze on the sensible appearances, on the sacramental species, to which I still leave the new mysteries that I have placed before you; and through these appearances, bread and wine, raised to the value of signs, seek, seek to understand something, to know much, to adore much, to believe much, to love much.

Brothers and sons and faithful and all men! At this point, a crisis is pronounced. We no longer understand with our own reason alone. We want to understand! But the discourse of Christ, so clear and plain, has become hard to those who think about it. *Durus est hic sermo.* A rebellion occurs within the human spirit. Then, behold, some go away.

[*Latin ed. p. 383*]

Acts of Pope Paul VI, 383: He held his head high, and was exceedingly jealous of preserving his respectable, albeit small, dignity, his precious, though modest, reason; but leaving the cenacle of the sacrificial Eucharistic banquet, he does not notice, and will later realize, that he is walking in the night. It is darker outside than within. For it was night. Others struggle and seek to overcome through facile comparisons of Scriptural accounts with the fantastic legends of the ancient mysteries of paganism; a vain and unscientific display of erudition, which makes of itself a veil to the evangelical revelation. And there are those who seek to reduce the fullness of the divine word: it is merely a simple ritual meal, or it is not a real presence, but only a symbolic one; or even an elevation of commonplace things to higher meanings. The mystery, in the sense of obscurity to be comprehended, remains and grows; the mystery in the sense of the divine reality present and hidden, thus vanishes. And the word of Christ vanishes and fades away. His divine word, his almighty word. His friendly word, which asks of us only one offering, one effort from us: an intelligence not humbled, but docile, an intelligence vigilant and loving; it asks for faith. He who believes in the word of Christ attains the reality of Christ. He who

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accepts his truth will have his own salvation. The crisis, as we said, is only resolved in a sincere and intelligent act of faith. And we, this evening, celebrating this rite, sacred and sweet among all, truly human and divine, are invited to make this decisive act before the *mysterium fidei* par excellence; to renew our act of faith. That act of faith which allows, as from an open window, the light of the word of Christ to enter into our souls, and brings within us, a foretaste of his real and sacramental presence, his conceptual and spiritual presence. That act of faith, which sums up our regal faculties of knowing and willing, of feeling and expressing, our personality, and offers it to Him, the Master, the Lord, the Savior. That act of faith, which makes our thought and our heart, of men of this rebellious and impious century, but always derived from the centuries that preceded it, solid and consistent with the history of Christianity, with the Tradition that unites us to the Saints and the Masters and the children of the People of God, who preceded us, and who, in the hope of peace, await, in virtue of the Bread of immortality of which they partook, the awakening in the eternal century. That act of faith which distinguishes us, yes, from those brothers who do not yet know it with us, but which makes us equally loving to them, according to John 13:30.

[*Latin ed. p. 384*]

Acts of the Apostolic See - Official Commentary 384. Christ, living and true, whom we carry with us, how loving and eager we are to share with them such fortune, such peace, such happiness. That act of faith, which allows us, in this blessed vigil, to celebrate together the Pasch of Our Lord Jesus Christ, and to know, with ineffable certainty, to feel almost, under the convergence of so many eloquent signs and so many significant experiences, to feel Him here, with us, and to hear 7 Albert His most ample and sweetest voice: ”Behold, I am with you.”

ADDRESS

To the Most Excellent Sir, Octavius Vallarino, Extraordinary and Plenipotentiary Ambassador of the Republic of PanamÃ¡, presenting to the Supreme Pontiff the letters of his mission.

* Your Excellency, Ambassador: With great pleasure, we receive from your hands the Credentials that accredit you as Extraordinary and Plenipotentiary Ambassador of your country to the Holy See. We thank you from the bottom of our hearts for the kind words and respectful expressions with which you wished to accompany this solemn act. We sincerely desire that your stay in this new post, in service to your nation, may be very happy: the outstanding qualities that adorn you and the vast experience acquired in the most varied fields of public administration, of economic, social, and representative life, of national or international order, are the best guarantee of the good success that will undoubtedly crown the fulfillment of the mission that you are now beginning. This moment, of great importance

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in the life of the Church, will offer you the opportunity to perceive here the vibration of the Catholic world reflected in the tasks of the Second Vatican Ecumenical Council. Your presence, Your Excellency, evokes in Our mind the beloved Panamanian nation, a link between the Oceans and a bridge between Continents, situated on the mountains and mountain ranges of incomparable beauty; but above all, it leads us to think of 7 Matthew 28:20.

* March 18, 1965.

[*Latin ed. p. 385*]

The Acts of Pope Paul VI, page 385, speak of the virtues of a generous and hardworking people, lovers of justice and spiritual values. Catholicism, which took root in your land, has always flourished and prospered since the remote times when zealous missionaries sowed the seed of the Gospel there. One of the first dioceses of Hispanic America was that of Santa María de Darién, which, with its virtues and apostolic dynamism, was graced by the edifying Franciscan, Friar Juan de Acevedo. How ardently we pray to the Lord that this religious heritage, through the cooperation of its zealous Hierarchy and clergy, with the collaboration of the meritorious Religious Institutes and the effective cooperation of the Catholic laity, may always preserve its best qualities and receive continuous vital impetus towards new goals! We express fervent wishes that the happy relations existing between the Republic of Panama and the Holy See may always be favored with the closest bonds. Transmit, Your Excellency, Ambassador, to the Most Excellent President of the Republic, our homage and our greetings. To the entire beloved Panamanian people, we are pleased to reiterate the paternal affection with which we invoke upon them the most abundant blessings and good fortune from Heaven.

II. Those who were present at the meetings held in Rome by the Council v. d. "International Executive Committee of the European School Day."

* Excellencies and dear Sirs, We are pleased to welcome, in your persons, the International Executive Committee of the European School Day, which this year celebrates the tenth anniversary of its foundation. Following Our unforgettable predecessor, Pope John XXIII, who showed you his benevolence in warm terms, We, too, have the greatest interest in your initiative; indeed, it seems to Us to be a very suitable means for a very desirable end: the unification of Europe. We therefore congratulate you wholeheartedly on these first ten years of activity and wish you to be able to continue the generously undertaken work in the best conditions.

* March 18, 1965. 25 - A. A. s.

[*Latin ed. p. 386*]

Acts of the Apostolic See - Official Commentary 386. Indeed, who does not see the necessity of opening the minds of young people ever more to this great European reality which is being constituted day by day? If the

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task of every good educator is to prepare those entrusted to him for the life of tomorrow, it is an imperative task for the school of today to properly form those who are called to be the citizens of Europe. Far from undermining each person's attachment to his own homeland, you, on the contrary, value it by placing it in its proper place within the cultural heritage that all your nations have received together as an inheritance, a heritage deeply marked, as you know, by the Christian imprint. In respecting the best traditions of the past, you have the courageous ambition of bringing minds and hearts to a higher common good, worthy of being proposed to all as an example. In these new fraternal relationships which weave ever closer bonds between nations, your noble undertaking occupies a prominent place. Completely disinterested, it aims to make people aware of the common values of the past, the common riches of the present, and the common possibilities of the future, provided that they are embraced by all with a single generous impulse. In this persevering effort, be assured that you will always have Our best support, for the Church can only approve and encourage all that tends to make men more brothers, those who are the sons of the same Father in Heaven. Therefore, dear gentlemen, with a generous heart, We invoke upon you and upon your beautiful initiative as educators, the abundance of divine graces, as a pledge of which We grant you Our particular Apostolic Blessing.

III. To the Most Excellent *Virum* Vishnuprasad Chunilal Trivedi, who presents Letters of Credence to the Supreme Pontiff, attesting to his office as the first accredited representative from *Indiae* to the Apostolic See.

Your Excellency, We are very happy to receive from you the Letters of Credence with which His Excellency, the President of the Republic of India, has designated you as the First Ambassador of India to the Holy See. Official diplomatic relations have existed between India and the *Die 25 mensis martii a. 1965.*

[*Latin ed. p. 388*]

Acta Apostolicae Sedis - Commentarium Officiale 388 IV. To those who attended the fourth assembly held in Quarten, Rome, by the established Council, for the discussion of questions concerning domestic society and the increase of peoples. * We are pleased, dear sons, to see you gathered around Us on the occasion of the plenary session of your Commission. Indeed, We know how delicate and weighty is the mission that We have entrusted to you: it concerns a problem that excites world opinion, as it rightly concerns spouses and their pastors. Therefore, to the pleasure of making acquaintance with each of you, is added Our gratitude for the eagerness with which, in response to Our invitation, you have accepted to participate in works for which your high competence in moral theology, pastoral care, medicine, economics, psychology, demography, and sociology, forbids you to minimize the demands. The list of documents prepared

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for this fourth session of the Commission is, in itself, an eloquent testimony to the seriousness with which you have approached these works, and We see in them already the guarantee of the success that will crown them. To the expression of Our gratitude, We would like to add a few words of paternal encouragement to continue with tenacity your labor. It may be that the keen awareness you have of the need to allow certain problems to mature imposes reasonable delays upon you. But We earnestly ask you not to lose sight of the urgency of a situation that demands from the Church and its supreme Authority unambiguous indications. We cannot allow the consciences of men to be exposed to the uncertainties that, today, too often prevent conjugal life from flourishing according to the design of the Lord. Furthermore, beyond the very pressing questions of the couple, there are also certain economic and social problems: problems – as We said in Our address of June 23 last – that the Church must not neglect. Such are, dear sons, the plans to which your research is directed: on the one hand, a better knowledge of physiological laws, psychological and medical data, demographic movements, and * Die 27 mensis martii a. 1965.

[*Latin ed. p. 389*]

Acta Pauli PP. VI, 389, speaks of social upheavals; on the other hand, and above all, the light of higher understanding that Faith and the Church cast upon these events. Indeed, like a vigilant mother, the Church, in every age, has been concerned with providing an appropriate response to the great problems that men pose; for this purpose, according to the Lord's counsel, she welcomes both "nova et vetera," in order to allow the divine leaven of the Gospel to yield all its richness and to provide men with the abundance of supernatural life. In the present case, the problem posed can be summarized as follows: in what form and according to what norms should spouses fulfill, in the exercise of their mutual love, that service of life to which their vocation calls them? The Christian response has always been inspired by a sense of duty, the dignity of the married state – in which the love of Christian spouses is ennobled by the grace of the sacrament – and the greatness of the gift given to the child called to life. Guardian of the law of God, both natural and positive, the Church will not allow the value of life to be diminished, nor the sublime originality of the love that is capable of transcending itself in the gift of the spouses to each other, and then in the even more disinterested gift of each of them to a new being. Perhaps, in our time, there is a more acute awareness of all these elements than in the past. If very difficult problems are raised – those very ones that We ask you to examine with all serenity and freedom of mind – is there not, in the deeper investigations to which We have alluded, an indication of solutions to problems that today seem so difficult to resolve? We want to believe it and hope it. We have wanted the basis of your research to be broadened, that the various currents of theological thought be better represented, that

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the countries experiencing serious difficulties on the sociological level may have their voices heard among you, that lay people, and especially couples, have their qualified representatives in such a serious undertaking. You are now engaged in a new and decisive stage of your work. We are confident that you will know how to pursue it to the end with courage. As We said a moment ago: the question is too important, the uncertainties of some are too painful, for you not to feel urged by a sense of urgency.

[*Latin ed. p. 390*]

Acta Apostolicae Sedis - Commentarium Officiale 390, which pertains to charity towards all those to whom We owe a response. Your works, We earnestly hope, will provide the elements for this. Therefore, apply yourselves wholeheartedly to your task, allow what must mature to mature, but heed the anguish of so many souls and work diligently, without concern for criticism or difficulties. You are in the service of the Church and of the Vicar of Jesus Christ, who calls upon your Commission the lights from on High and paternally blesses your persons, your families, and your works.

To the Most Excellent Man, Clement Pérez Zañartu, Envoy of the Republic of Chile, invested with the authority to deliver letters to the Supreme Pontiff, witnesses of the entrusted office.

* Señor Ambassador: On this day which should have been of joy, a note of sorrow envelops this ceremony with which you have presented the Credentials that accredit you as Extraordinary and Plenipotentiary Ambassador of the Republic of Chile before this Holy See. Sadness spontaneously arises in Our heart when We contemplate so much ruin that a terrible cataclysm has sown in your country: families without homes, hundreds of people who have perished in a tragic and unexpected moment, riches, the fruit of long and patient labor, destroyed suddenly, the entire nation in mourning and in tears. With the noble expressions that you have just addressed to Us, which We thank you for, you have wished to emphasize the determination with which your Fatherland has committed itself to objectives of peace and social justice: these are ideals that in the Gospel, and therefore in the Church, champion and teacher of the Christian message, find proclamation, encouragement, and defense. The firmness of Catholic conscience, the social sensitivity, and the degree of cultural development that distinguish the Chilean citizen are pillars upon which the future of this people is based, and which will make it rise prosperous from adversity. Its history is studded with names that do honor to the sciences, to artistic production, to historical studies, and to literature.

* March 30th, in the year 1965.

[*Latin ed. p. 391*]

In that Catholic land of Chile, one can present a splendid picture of realities and promises, of activities and institutions, of organizations, of

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religious families, of educational centers, of initiatives of an apostolic and social order. All of this is evidence of the depth of its Christian life and inspires the best hopes for the future. It is our constant prayer that this precious heritage may not be lost, but rather acquire new vitality, and gain even greater splendor and effectiveness. O, Most Reverend Ambassador! The wishes that we express for your country on this day coincide with the aspirations that you have recently conveyed to us: they are nothing other than the peaceful coexistence of all members of the national community, and the increasing well-being, especially of the most humble, through an efficient collaboration of all energies for the common good, and through the wise and decisive application of the social doctrine of the Church to the concrete realities of the present time. May the path you have undertaken lead your industrious and honorable people towards the goals of spiritual and material greatness that its past and its historical destiny indicate, and which we desire for it. Please convey to the most worthy President of the Republic our heartfelt participation in the mourning that now afflicts your homeland. We commend the victims of the earthquake to God, we send our condolences to their families, and we feel as our own the grief and pain, the anguish that fills the homes of your country. For all our beloved Catholic children of Chile, we invoke the most exquisite blessings of Heaven. We also pray that Your Excellency, with your outstanding qualities, may successfully carry out the mission entrusted to you by your government; and we are confident that the good relations existing between the Republic of Chile and the Holy See will not only be maintained, but, as far as possible, will be strengthened each day. May the Most High assist you in the fulfillment of this task. For this purpose, and wishing to comfort you also in the family mourning that so closely afflicts you on this occasion, we cordially grant to you and to your Christian family the Apostolic Blessing.

[*Latin ed. p. 392*]

Acta Apostolicae Sedis - Commentarium Officiale 392 VI Christifidelibus e variis nationibus, in Vaticana Basilica coram admissis, Beatissimus Pater munus ac officium commendat interiorem servandi Ecclesiae unitatem. * Carissimi filii et filiae! Hae generales audientiae nobis praesentant imaginem totum, quae semper nos facit cogitare et semper nos commovet, non solum propter multitudinem hominum convenientium circum humilem nostram personam, sed etiam propter varietatem gregum quae hanc congregationem constituunt, et quae, si sentimenta eorum bene comprehendimus, gaudent esse turba, esse populum collectum in unum complexum et in unum sentimenum, et fortasse etiam plus gaudent esse diversa origine, diversa lingua, diversa aetate, diversa cultura; et sentire se simul, quasi semper se cognovissent. Non erit facile ut talis conventus se repeta; vobis certe continget esse in medio massarum hominum variorum et dissimilium et conjunctarum ab particularibus

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contingentibus: peregrinationis, spectaculis, negotiis, comitiis, etc.; sed hoc eveniet sine quod profunda et fraterna unitas sentimentorum in his congregationibus perficiatur, saepe plus exterioribus quam interioribus; alicubi congregationibus ab ipsis controversiis quae eas dividunt. In ecclesia quidem congregatio fidelium assumit unitatem spiritualem mirabilem, ubi *unum corpus multi sumus*, multi unum corpus formant; sed solitae communitatem orantem iam certa homogeneitas et certa habitualis cohaesio possident; hic autem congregatio invenit harmoniae suae interiore solum per fidem ipsam et caritatem ipsam, quae in praesentia Papae adquiriunt, fortasse sicut raro alibi, unitatem suam, non solum occasionalem, sed ecclesialem et spiritualem. Nunc est haec unitas interiore Ecclesiae quae nos vult, hoc tempore, vobis ostendere, sicut unum ex principiis constitutivis Ecclesiae — ipsa non potest non intrinsecus esse unita —, quae eam definit, quae eam demonstrat animata a influentia superiore, a Spiritu Sancto, qui illi confert hanc mirabilem facultatem homines dissimillos simul ponere, reveraque, valorizando eorum proprias characteres, dummodo sint positivos, id est, vere humani, facultatem esse catholicam, esse universalem. Non solum. Unitas non est solum... * Die 8 mensis Martii anno 1965. 1 Cor. 10, 17. 1

[*Latin ed. p. 393*]

Acta Pauli Pp. VI 393: One prerogative of the Catholic Church; it is a duty, a law, a commitment. That is to say, the unity of the Church must be received and recognized by all, and by each member of the Church, and it must be promoted, loved, and defended by all and by each. It is not enough to say that one is Catholic; one must actually be united. The faithful children of the Church must be the builders of the concrete unity of its social body, the followers of its communal spirituality. Master Thomas teaches that the unity of the Church must be considered under two aspects: the first, in the connection of the members of the Church with one another, in the unity of communion; the second, in the reference of all the members of the Church themselves to the one Head, which is Christ, of whom the Pope makes the vicariate here on earth, in the unity of convergence. The promotion of this twofold unifying criterion is one of the great duties of the Catholic; and we say this so that you yourselves, in remembrance of this Audience, may always be zealous and diligent cultivators of the intimate unity of our holy Church. And perhaps there is a particular need for this today. So much is now spoken of the unity to be restored with the separated brethren; and that is well; it is a most meritorious undertaking, to whose progress we must all contribute with humility, with tenacity, and with confidence; but we must not neglect the duty of working even more for the internal unity of the Church, so necessary for its spiritual and apostolic vitality. How can we give the separated brethren the example of unity, how can we offer them the inestimable gift, if we ourselves, Catholics, do not

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live it in the fidelity and fullness that it requires? We do not always receive good news concerning the fidelity of Catholics to the duty of internal unity of the ecclesiastical body. We do not refer, at this moment, to the often-repeated recommendations in favor of the operational unity of Catholics, always demanded for the defense and affirmation of their principles and their rights in the civil sphere; rather, we refer to the urgent obligation for all to foster that sense of solidarity, of friendship, of mutual understanding, of respect for the common heritage of doctrines and customs, of obedience and the unity of faith, which must distinguish Catholicism; it constitutes its strength and its beauty, and it demonstrates its authenticity, realizing in this spirit of concord and love the words of Jesus: "You will be recognized by all as my disciples, if you are united by mutual love" (John 13:35).

2 Summa Theol. II-II, 39, 1.

3 John 13:35.

[*Latin ed. p. 394*]

Acta Apostolicae Sedis - Commentarium Officiale 394. Quid dicendum de illis qui, praeterquam, videtur, contributionem amaram, dissolventem et systematicam ad vitam catholicam praebere? De illis qui dubitant aut negant validitatem doctrinae traditionalis Ecclesiae, ut novas et insostenibiles theologias inveniant? De illis qui, videtur, libitum habent currentes inter se contrarias creare, suspicionem seminare, auctoritati fidem et docilitatem negare, autonomias sine fundamento et sapientia reclamare? Aut de illis qui, ut moderni sint, omnia quae in campo alio vident, pulchra, imitabilia et sostenibilia esse putant, et omnia quae in campo nostro inveniuntur, insufferibilia, discutibilia et obsoleta? Certissime non volumus censurare processum purificationis et renovationis, qui Ecclesiam nunc afficit et regenerat, et quem ipsa Ecclesia primo reclama et promove; sed solum invitamus omnes qui dignitatem et responsabilitatem nominis catholici sentiunt, ut fortiter et profundissime mysterium unitatis interius eius amant, ut illud venerentur in verbo et opere, ut Ecclesiae gaudium tribuant esse id quod est, magnificenti unum, et ut splendorem, qui ex hoc ei derivatur, ad illuminationem mundi augeatur. Non est, credite, hoc spiritus clausus, staticus, egoisticus; non est spiritus "ghetto", ut hodie dicitur; sed est spiritus genuinus Christi, transfusum in Ecclesia sua; et est, pro quibus oculos habent ad videndum, phenomenonum supremae, spiritualis pulchritudinis; hoc nobis S. Augustinus recordat, monens ut omnis... pulchritudinis forma unitas sit; secretum pulchritudinis est unitas.

4 Viris delegatis e variis nationibus, qui interfuerunt Coetui septimo habito a Consilio v. d. « Conferenza Intergovernativa per la Funzione Pubblica Europea ».

* Domini, cum magna voluptate vos in domum nostram gratiam dicimus, vos qui participatis in septima sessione Conferentiae intergovernativae pro functione publica Europaea. Nobis semper grata est, ut scitis,

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accipere viros qui cum disinteresse ad aedificandam Europam crastinam laborant, ad structuras eius elaborandas, ad eam facilitandam. Hoc quidem est opus diu peragendum; scitis. Ep. 18; PL, 33, 85.

* Die 6 mensis aprilis a. 1965.

[*Latin ed. p. 395*]

Acts of Pope Paul VI, paragraph 395: Better than anyone, you who, coming from diverse backgrounds, but animated by the same spirit of collaboration, strive, during repeated sessions, to compare various legislations in order to draft the standard statute of the European civil servant. The welcome that We offer you is, dear gentlemen, a proof of the interest with which We follow your work. The Holy See, We are pleased to reiterate here publicly, is a member of the Council for Cultural Cooperation of the Council of Europe. This demonstrates that it intends not to remain foreign to this immense effort undertaken together by the peoples of this Europe, which is united to the Church by such close ties, both today and yesterday. The Holy See, as is well known, stands above political discussions, through which partners of good will exchange their legitimate viewpoints in order to gradually develop this Europe that so many men and citizens desire. But it is with all those who, without ulterior motives, work to overcome the inevitable difficulties, to resolve differences, and to facilitate constructive dialogue among Europeans. And it hopes to see one day a new reality emerge, which will be rich in all the contributions of the past and animated by a common determination to build the best possible future for these millions of people who share the same ideal: to ensure, in peace, a fraternal life, where each person can flourish with their loved ones in a shared respect for others, and where all can realize their destiny as free and responsible individuals. We add that this European ideal, Our Catholic sons are well prepared to embrace it and to work for its realization. Therefore, it is with particular benevolence that We wish you a successful continuation of your work, and We ask God to bless it, as We Ourselves bless it wholeheartedly.

VIII. To those who attended the meetings in Rome, from the "Group of Men" (v.d.). "Working Group for Relations with National Parliaments and Public Opinion of the Consultative Assembly of the Council of Europe."

* We welcome with pleasure the "Working Group for Relations with National Parliaments and Public Opinion" of the Consultative Assembly of the Council of Europe.

* April 8, 1965.

[*Latin ed. p. 396*]

Acta Apostolicae Sedis - Commentarium Officiale 396.

Nihil est alien ab nostro ministerio quod inter homines amicitiam creare possit. Quod, praesertim, ad futurum continentis Europae pertinet, de quo recentibus diebus locuti sumus, cordi nostro carum est, et libenter occa-

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siones quae praebentur ad hoc renovandum amplectimur. Minime enim Ecclesia potestatem habet ad determinandas optimas solutiones politicas quae ad finem quem persequimur conducant. Sed hoc ipsum finem interesse nos facit, et quem in una ex recentioribus "recommendationibus" vestrae Assemblae Consultativae invenimus aptissime expressum: "ad realitationem unionis Europaeae quae sit tam stricta quam fieri potest in relatione ad vincula inter nationes Europae, et tam ampla quam fieri potest in relatione ad fines eius."

Furtim, cursum rerum non semper in hanc realitationem ducit. Estne hoc causa ad desperationem, ad relinquendum causam tam difficilem ad promovendum? Debemusne, igitur, post initia quae tam prospera viderentur, resignari ad retrogradandi, ad temporarium renuntiationem idealis unionis profundioris, cohaerentioris, et ad longius expectandam hanc Europam quae, interdum, tam paene sollicitam videtur ad se coniungendam? Deo non placeat, Domini! Vos ipsi primi contra hanc dispositionem defatistam protestarentur, vos qui, quodammodo, "missionarii" ideae Europaeae estis. Estne enim vobis, inquit, officium delicatum ire, ab urbe ad urbem, studere insertionem in legibus diversarum Nationum, provisiones quae ab Assembla Consultativa Consilii Europae statatae sunt? Et quomodo hoc officium expleveritis, si non habetis fidem et spem in causam quae vos servit?

Aliae, si difficultates non desunt, signa etiam consolatoria in horizonte apparent. Perscripta nobis, his diebus, nuntiaverunt fusionem executivorum trium communitatum Europaearum, gradum novum, quidem, limitationis, sed significationis, in via unionis. Igitur, in nota optimismi et spei, vos, carissimi Domini, adiuvimus, et vobis omnia nostra studia adhibemus, ut feliciter labores vestros prosequamini, de quibus corde omni, sicut etiam de vobis et de omnibus quae vobis carae sunt, divinas benedictiones abundantissimas invocate.

Recomendatio N. 408, § 11, 25-26 Ianuarii 1965.

[*Latin ed. p. 397*]

397 The Acts of Pope Paul VI, transmitted by radio, to all the faithful of the city and the world, and to all men of good will, on the feast of the Resurrection of Our Lord Jesus Christ. * Venerable Brothers and most beloved children of this Catholic Church! Faithful of the entire Church! And you also, Christians distinct from us, but believing with us in the risen Jesus! And you, all men of good will, who hear our Paschal message! Rejoice! Rejoice, for this is the day appointed by God to receive the great message of joy and hope! The message is this, as you know: Christ is risen! Christ has returned to life, on the third day after His death! Christ has conquered death. Christ has entered into true and real immortality. Christ has fulfilled the prophetic word of His resurrection. Christ, the Lord, lives and will live forever. The message becomes even more wondrous: Christ is risen, not only for Himself, but for us! He is the first of the living beyond temporal

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death; but all of humanity, believing in Him and united to Him, is introduced into the kingdom of a life beyond and superior, which He, the firstborn of those who are His brothers, has inaugurated for us. The mystery of Easter concerns not only the Son of God, the Son of man, but also the sons of men who have become, in Him, sons of God. It is a universal mystery. A mystery already realized in Him, Jesus Christ, our Savior, and in His most blessed Mother Mary; a mystery already begun in us through baptism, and promised in its fullness by the word that does not pass away and does not fail, for the final day, which will certainly come. Rejoice! Christian Optimism. This message, which illuminates with the light of Christ the highest destinies of humanity, concludes and resolves every other word that seeks to be a guide to life: that blind and despairing one which recognizes in death a definitive * On April 18, 1965.

[*Latin ed. p. 398*]

The *Acta Apostolicae Sedis* – Official Commentary 398: triumph; that one which is doubtful and hesitant, which knows very little of a state of life and consciousness beyond time, and which desires and imagines more than it knows; that one which is so well documented and grave concerning the evils of the present existence, and which seems all the wiser the more pessimistic it is; that very one of the evangelical school which teaches us the inexorable transience of all things, the devouring depth of evil, the resigned acceptance of pain, and which preaches to us the pedagogy of renunciation and sacrifice; all of this is a preparation for the final triumphant word, which is that of the victory of life, that of the feast celebrated today, that of the resurrection. Optimism triumphs. For those who will, life is at the end of the human drama. Happiness exists and can be attained. The fullness of our being, unfolded in all its potential perfection, and even increased by a capacity that has arrived – the light of glory, as those who ponder the Paschal promise call it – to know more, to love more, to enjoy more, in the inexhaustible intoxication of the vision of God, is assured to us. Hope and joy must characterize the spiritual life of man founded in Christ. It is clear that this positive and optimistic conception, proper to the Christian, projects a comforting and beneficial light upon the world. It illuminates it and makes it appear as it is: extremely interesting, extremely beautiful. Something of the joy of God the Creator, who, as the sacred Scriptures say, saw that the immense panorama of the cosmos, which came forth from His omnipotent word, was very good, is infused into the spirit of man who looks, who studies, who conquers the world in which he is surrounded; let us say, of modern man, who is precisely striving for the analysis and possession of nature; work, gift, symbol, mirror of God. This positive and optimistic conception, derived from the mystery of the resurrected life, illuminates not only the external world for man; it also illuminates his inner world, his heart. There is no doubt that the heart of man, especially the

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heart of modern man, tends towards life, towards growth, towards the richness of knowledge and possessions, towards the power of will and enjoyment, towards beatitude. And there is no doubt either that this very aspiration to beatitude, an aspiration fueled, stimulated, and intensified by the achievements that today's proud and greedy man makes in the pursuit of new progress, creates in his heart desolate voids, terrible anxieties, radical pessimisms, and final uncertainties, which make him profoundly unhappy. Cf. Gen. 1:21, 31.

[*Latin ed. p. 399*]

Acts of Pope Paul VI, 399. We might make similar observations regarding the characteristic phenomenon of our time: the social coexistence, so developed in our changing world, but always so difficult to establish, so precarious in its final outcome, whether it will lead to peace or war, to liberty or totalitarianism and slavery, to a more closed and ferocious particularism than exists today, or to brotherhood and mutual respect, to the construction of a universal and collaborative society, or to the destruction of all that has been sown and built upon the face of the earth. Well then, what comfort, what confidence, what force for renewal and peace can come to today's society from the Spirit of Easter, the Spirit that awakens from the earthly and mortal city the heavenly and immortal city, and thereby vivifies the ideals and efforts of the temporal order, towards unity and universality, towards liberty tempered by wisdom and concern for the good, towards ever-advancing justice, towards ever-operative love. In the name and in the Spirit of the Risen One, let the earth be renewed. Oh! Let us then renew to the world the message of Easter joy. What is announced is a wish. From a wish, a prophecy, at least an aspiration and a prelude, by its very virtue, of a regeneration of human history present, in view of the resurrection of human life in eternity. May the day come, in the name and in the Spirit of the Risen Christ, in which men may dissolve their erroneous ideologies in the need and acceptance of a new wisdom that reveals both the true nature of man and his true destinies. May the day come in which the disagreements between peoples are resolved not by the force of arms, but by the light of reasonable negotiations; and may every war and guerrilla warfare cease, giving way to mutual and fraternal collaborations. And may the day come in which the prodigious energies of progress are employed to satisfy hunger in the world, to educate future generations, to alleviate recurring sorrows! And may there no longer be on earth the suffering, willed and useless, of political and social oppression systematized, of racism promoted or repressed, of the just freedom of conscience and expression trampled upon and constrained! The remembrance of our brothers in faith, still today in so many countries, hindered and oppressed, puts a particular greeting on our lips for them: courage, dearest children; be persevering in fidelity and trust; nothing of your sufferings will be lost, for they are already a witness

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to the world.

[*Latin ed. p. 400*]

The Acts of the Apostolic See – Official Commentary 400, a wondrous testimony to religious freedom and the spiritual unity of the Church of Christ; with you are the prayers and solidarity of your brothers, with you is the Church, both suffering and militant. May the Easter feast be a time of rejoicing and hope, not only for you, but especially for you! And may it be so for all; for the suffering and those seeking comfort and light; for the children and the youth, for you who listen to Us and wish to hear from Our lips the blessed greeting of the risen Christ: peace be with you! And may Our apostolic blessing obtain for you a fullness of joy and confidence.

To the Sacred Prelates, the Clergy, and the faithful, who attended the fourth Mariological Congress and the eleventh Universal Marian Congress in the city of Santo Domingo, coming from all nations.

* Venerable Brothers and beloved Sons: In the very place where the Holy Sacrifice was celebrated for the first time in the New World, and the Gospel resounded to spread throughout the newly discovered continent; there where the first temples were erected for the worship of the true God; in the shadow of the first sanctuaries erected in honor of the celestial Mother, with names such as Altagracia, La Merced, Boya, and El Regla; in the beautiful land of the Dominican Republic, these days have been celebrated with unparalleled splendor and devotion, the fourth Mariological Congress and the eleventh Universal Marian Congress. Following, or alternating with, the learned sessions of study and reflection on the theme of Mary in the Sacred Scriptures, in which, with a commendable ecumenical effort, the biblical foundations of Catholic doctrine concerning the Most Holy Virgin were appropriately illuminated, have been manifestations of fervor that have had a common denominator: the veneration of Mary as the spiritual Mother of the Church. When we concluded the third stage of the present Ecumenical Council, we expressed the hope that « with the promulgation of the Constitution on the Church, sealed by the proclamation of Mary as the Mother of it, that is, of the faithful and pastors, the Christian people would move... » * March 25, 1965.

[*Latin ed. p. 401*]

"Acts of Pope Paul VI, p. 401, primarily to approach with confidence and fervor the Most Holy Virgin, rendering to her the worship and honor that are due to her." - 1 It is not a matter of purely speculative or abstract teaching, nor of a program that has no application. The Church, even in the very facts that she proclaims, announces them as a message for each generation, for each age. And does not the modern man live intensely and anxiously preoccupied with himself, with himself not only as a spirit that

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opens itself to the infinite vastness of knowledge and progress, but also as a body, as matter? But precisely in this, perhaps more than in past times, it seems that he has become a prisoner of his own technology, a victim more than once of his own advancements, alone and oppressed in so many cases by mass urbanization, overwhelmed at times by the relentless and devouring economic pace. Oh, if he knew, if he would taste the supernatural values of the spirit! Oh, if in the midst of the hustle and bustle, of the rush, of the feeling of anguish, of orphanhood, he would know the gift of God! Here, the Church comes to meet modern man, awakening noble aspirations, seeking to calm the hunger for love, to illuminate uncertainties, to give wings and point out a safe direction to hope. Human existence, with its authentic values, should not be a wall that separates man from his Creator, but a path towards the supreme eschatological goal in which he receives his fullness. In the plan of the history of salvation, the Christian already enters the land to become part of the people of God and begins to be a member of the divine family, of the House of the new Israel, to be in the afterlife a citizen of the heavenly Jerusalem. In this economy of salvation, Mary, the Mother of the Incarnate Word, by God's decree, is also the spiritual Mother of humanity, who has wept for all and has suffered for all. She gave birth to Jesus Christ whom God the Father constituted, in a sign of infinite goodness, as the firstborn among many brothers, that is, the elder brother of men, to whose supernatural regeneration and education she cooperates with maternal solicitude. Therefore, she is "the true Mother of the members of Christ, because she contributed with her charity to their being born into the Church."

1 *Disc. of November 22, 1964.

2 *Cf. Jn. 4:10.

3 *Cf. Eph. 2:19.

4 *Cf. Rom. 8:29.

[*Latin ed. p. 402*]

Acta Apostolicae Sedis - Commentarium Officiale 402 5 "fidelium qui sunt membri illius Capitis." Ecclesia ergo Christianum in ambitu domus collocat, eum ad calorem Matris appropinquat, eum ad vitam intra familiam singularis invitat. Non est hoc nuntius optimismi, consolationis, confiduntiae? "Redite," clamat Ecclesia, "diffundatur et propagetur per terram gaudium Christianum amoris!" Qui etiam intentum ad cursum historiae et observantem eventus in quibus mundus hodiernus versatur, non deficit etiam in percipiendo, ut notam fundamentalem in choro humanitatis, desiderium commune: desiderium insistens pacis. Omnes eam invocant, universaliter praedicatur necessitas eius quae non potest tolerari. Et tamen, in quot partibus apparet solum in realitate formidabili, fragili, paene semper in periculo, propter inæqualia gradus sociales, propter collisionem sectorum opinionum vel bloccorum pressionis et

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potestatis, denique, propter inconstantiam et debilitatem humanam! Sed Ecclesia, quae in mundo est et ad servitium mundi, ei fructus suos tribuit qui in aeternum manent 6, et sic conatur suum sententiam, suam actionem irradiare, offerens hominibus temporis sui directionem ad veritatem et vitam. Cum ergo proclamet existentiam Matris communis in persona Mariae Sanctissimae, ita facit, quidem, ex necessitate doctrinae et obsequio desiderio testamentario Fundatoris Divini, sed etiam respiciens ambitum in quo vivit: per hoc medium vult homines ad fraternitatem maiorem et conscientiorem vocare, eos docere ad usum frequentiorum intellectus et remissionis, et quasi coargere ut in relationibus mutualibus regantur per illam soliditatem et collaborationem quae praesentia et aspectus sereni Matris in domo incitant et vivificant. Genus humanum in Domina Nostra inveniet "portam per quam lux ad mundum venit" 7, justitiam, pacem, libertatem, dulcedinem. Christiani, sustentati hac protectione matrina, coniungentur intimius ad Mediatorem et Salvatorem, Jesum Christum, ut cum Ipse et pro Ipse vitam vivant unionem inter se. Ita perficiantur vota quae nuper manifestavimus pro felici successu harum Congregationum, ad "honorandum Mariam Sanctissimam et ad imprimendum cultui et pietati cum quam eam amamus honorare, illam directionem christocentricam" 6.

6. Const. Dogm. De Ecclesia, 8, 53.

7. Cfr. Io. 15, 16. Hymnus Liturgiae.

[*Latin ed. p. 403*]

The Acts of Pope Paul VI, paragraph 403, concerning the ecclesiological significance that the Council intends to give to our doctrine and to our devotion to the Virgin.

8. Raise up your prayers to the one who is Mother of God and of men, and ask her to intercede for us, since she participated in the first prayers of the Church; now, also, exalted in Heaven above the blessed and the angels, in the communion of all the saints, may she intercede with her Son and obtain that the peoples of the earth, of all races and tongues, whether they are honored with the Christian name or whether they still ignore the Savior, may be happily gathered together, in peace and concord, into one people of God. May the Most High bless the hospitable Dominican Republic, whose authorities, episcopate, and faithful have, with commendable generosity, provided a worthy venue for the Mariological and Marian Congresses, and who have wished to perpetuate the memory of such a great religious event with the "Villa Nazareth" social work.

Receive, venerable brothers and most beloved sons of Saint Dominic, from America, from the world, the Apostolic Blessing which we grant to all, and especially to you, most esteemed Cardinal Legate, and to all those who participate in the ceremony of this day, from the depths of our soul.

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8. Discourse, February 2, 1965.

[*Latin ed. p. 404*]

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ACTA of the HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

I. PROVISIONS REGARDING CHURCHES

Most Holy Father Paul, by Divine Providence, Pope, has, through successive decrees of the Sacred Consistory Congregation, provided for the following churches, each now graced with a new pastor, namely: on February 16, 1965.

— To the Metropolitan Church of Cordoba in Argentina, Most Reverend Father Radulf Franciscus Primatesta has been appointed, formerly Bishop of Fororaphaël.

— On February 20th. — To the Cathedral Church of Brigantia, Most Reverend Father Emmanuel a Iesu Pereira has been appointed, formerly titular Bishop of Praenetus.

— On February 22nd. — To the titular episcopal Church of Sillita, Most Reverend Father Abilio August Vaz das Neves has been appointed, formerly Bishop of Brigantia.

— To the "nullius" Prefecture of Mission de France, or Pontigny, Most Reverend Father Franciscus Marty has been appointed, Archbishop of Remes.

— On March 8th. — To the "nullius" Prefecture of Chimbote, Reverend Father Iacobus Carolus Burke, a member of the Order of Preachers, has been appointed, formerly Apostolic Administrator of the same "nullius" prefecture.

— On March 10th. — To the Cathedral Church of Majorca, Most Reverend Father Raphahel Alvarez Lara has been appointed, formerly Bishop of Guadix.

— On March 12th. — To the titular episcopal Church of Vagallitana, Reverend Father Ioannes Brunon, of the Society of Priests founded by Saint Sulpitius, has been appointed, to serve as Auxiliary to Most Reverend Father Gabrielis Mariae Garrone, Archbishop of Toulouse.

— On March 17th. — To the Cathedral Church of Mont-Laurier, Most Reverend Father Iosephus Ludovicus Andreas Ouellette has been appointed, formerly titular Bishop of Carrhena.

— To the Cathedral Church of Regiae in Emilia, Most Reverend Father

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Gilbertus Baroni has been appointed, formerly Bishop of Albenga.

[*Latin ed. p. 405*]

The Sacred Consistorial Congregation 405 II of ULTRAIECTENSIS-GRONINGENSIS DECREE Concerning the Alteration of Boundaries. In order that the eternal flock of the Lord may be aided more easily and effectively in its salvation and its governance, the Most Reverend and Illustrious Father Bernard John, Cardinal Alfrink, Archbishop of ULTRAIECTENSIS, and the Most Reverend Father Peter Anthony Merman, Bishop of Groningen, recently requested from the Apostolic See a new and more suitable demarcation of the boundaries between the two dioceses. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Joseph Beltrami, Archbishop with the title of Damascus and Apostolic Delegate in the Netherlands, and considering that such changes are to be made for the good of souls, deemed it fitting to accept the offered requests, exercising the special faculties granted to it by His Most Holy Father, Pope Paul VI, by Divine Providence. Therefore, with the consent of those who are, or are presumed to be, interested, and by this present Consistorial Decree, which shall have the same force as if it were a letter issued under the seal of the Apostolic See, it is decreed that the following boundaries shall be established between the archdiocese of ULTRAIECTENSIS and the neighboring diocese of Groningen: Beginning at the Zwarte Meer, to the west of Genemuiden, it follows in a northerly direction the municipal boundary between the NoordOostPolder on the one hand, and the municipalities of Kampen, Genemuiden, Vollenhove, Blokzijl, Blankenham, and Kuinre on the other, until it reaches the municipality of Lemsterland. Subsequently, it follows the municipal boundary between Lemsterland and Kuinre, but only up to the Tjonger, which waterway is followed in a northerly direction until it reaches the Heioma or Jonkersvaart. It then follows this canal in a south-easterly direction until it reaches the Linde, and then follows the aforementioned waterway in a north-easterly direction to a point 1750 meters before the bridge on the road between Wolvega and Steenwijk. From here, a straight line is envisioned in a south-south-easterly direction, running parallel to the roads in that area, and reaching the provincial boundary between Friesland and Overijssel, precisely where this boundary runs in the same south-south-easterly direction. This imaginary line intersects the road Oldemarkt-/Blesse at a point that is 275 meters north of the Protestant church in Blesdijke. Then, it follows the aforementioned provincial boundary in an easterly direction until it reaches the municipal boundary between Vledder and Havelte, after which it follows the municipal boundary of Havelte until it reaches

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the Drentsche Hoofdvaart.

[*Latin ed. p. 406*]

408 Acta Apostolicae Sedis - Commentarium Officiale. The water flows in a southwesterly direction until it reaches the Boerenvaart, north of Veendijk. Here, it takes a northwestward course, soon turning off onto the road through Veendijk, Mjeveen, Kolderveen, Dinxterveen, 't Haagje, and Westerbuurt, leading into Belterwijde. The parcels, which have their main access points on all the aforementioned roads from the Drentsche Hoofdvaart, belong to the Diocese of Groningen. From here, it follows the dam in a southeasterly direction, as well as the Beukersgraght in the same direction, and the Meppelerdiep in a northeasterly direction, until it reaches the municipality of Staphorst, whose boundary it follows in a southerly direction to the Uitvliet, the Kostverlorenstreng, or the Canal Conrad. It follows this canal in an easterly direction until it ends at the road connecting Staphorst and Rouveen. Then, it follows the road that continues in the same (southeasterly) direction to the Gorterlaan, and finally, it takes the aforementioned Gorterlaan in a northeastward and eastward direction, crossing the Staphorster Esch, and continues in the same eastward direction to the Burgemeester van Wijngaardenstraat, precisely where this street makes an 80-degree turn. From there, this street forms the boundary in an easterly direction to the municipal boundary between Staphorst and Avereest. From the Canal Conrad, all parcels that have their main access points on all the aforementioned roads belong to the Diocese of Groningen. It then follows this municipal boundary in a northerly direction, and subsequently the boundary between De Wijk and Avereest, and the boundary between De Wijk and Zuidwolde, until it reaches the Commissieweg, that is, the road from De Wijk to Zuidwolde. It then follows this road in an easterly direction for almost 2 kilometers, and then takes the road that runs along Westerveld towards Zuidwolde. The meeting point of these two roads is 200 meters south of the junction of the Oosterweg. It then travels along these 200 meters and then along the Oosterweg. At the end of this road, it turns north onto the road to Alteveer and follows it for 250 meters to the Kibbel district. This water then flows in an easterly direction, and, after the intersection with the road to Slagharen/Hollandsche Veld, the Jeulenswijk, to the provincial boundary between Drenthe and Overijssel. From the municipal boundary between De Wijk and Zuidwolde, all parcels that have their main access points on all the aforementioned roads belong to the Diocese of Groningen. Then, it takes the road in a southeasterly direction towards De Krim, with the understanding that all parcels that have their main access point on this road belong to the Diocese of Utrecht. There, it takes the Lutterhoofdwijk in an easterly direction for 450 meters, and then turns off again by a path in a southeasterly direction towards the road through Anerveen. From this

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point.

[*Latin ed. p. 407*]

The Sacred Congregation of Rites, proceeding in an east-southeast and southeast direction, establishes the axis of the secondary road leading to De Haandrik. Where this road meets the Vecht, that waterway is followed further until the German border. To carry out these matters, the Sacred Congregational Congregation appoints the Most Reverend Father Joseph Beltrame, granting him the necessary and appropriate powers, including the authority to delegate, to any man holding an ecclesiastical office, to impose the burden of submitting, to the aforementioned Sacred Congregation, as soon as it is permissible, an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 12th of September, 1964. CHARLES Cardinal CONPALONIERI, Secretary L. & S. and Franciscus Carpino, Archbishop titular of Serdica, Assistant.

SACRED CONGREGATION OF RITES

DECREE: A Simple Kyriale is Published.

Since the Constitution on the Sacred Liturgy has decreed (article 117) that a simpler edition of books containing the melodies of the Gregorian chant should be published, the Council charged with implementing this Constitution has diligently prepared the most recent collection of melodies for the Ordinary of the Mass. The Sacred Congregation of Rites, exercising the powers granted to it by the Most Holy Pope Paul VI, has approved the present collection of Gregorian melodies for the Ordinary of the Mass, suitably revised, as shown in the attached example, and has declared it authentic and permitted its use. Notwithstanding any contrary provisions. On the 14th of December, 1964. JAMES Cardinal LERCARO, ARCADIUS M. Cardinal LARRAONA, Archbishop of Bologna, President of the Council for the Implementation of the Constitution on the Sacred Liturgy, Prefect L. & S. and Henricus Dante, Archbishop titular of Carpasia, Secretary.

[*Latin ed. p. 408*]

Acts of the Apostolic See - Official Commentary 408 II. DECREE: Concerning the chants which are required in the Roman Missal, according to the Instruction for the proper implementation of the Constitution on the Sacred Liturgy, and according to the rite of Concelebration, are published. With the Instruction for the proper implementation of the Constitution on the Sacred Liturgy, certain chants appeared necessary or suitable for inclusion in the Roman Missal, either to fulfill the precepts of the same Instruction or for the rite of Concelebration. Therefore, the Council for the implementation of the aforementioned Constitution has diligently prepared

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this collection of melodies, which may be used for experimentation. Furthermore, the Sacred Congregation for the Discipline of the Sacraments, exercising the faculties granted to it by our Most Holy Pope Paul VI, has approved and declared authentic the present collection of Gregorian chants, which are required in the Roman Missal according to the Instruction for the proper implementation of the Constitution on the Sacred Liturgy and according to the rite of Concelebration, as shown in the attached example, and has permitted their use for experimentation. Contrary decrees notwithstanding. December 14, 1964. JAMES Cardinal LERCARO, Archbishop of Bologna, President of the Council for the implementation of the Constitution on the Sacred Liturgy. L. ARCADIUS M. Cardinal LARRAONA. Prefect. © S. £B. Henry Dante, titular Archbishop of Carpasia, from the Secretariat. III. DECREE: The Order of the Mass, "Rites to be observed in the celebration of Mass," and "Concerning defects occurring in the celebration of Mass," are published. The Instruction recently published for the implementation of the Constitution on the Sacred Liturgy has introduced several changes, of considerable importance, especially in the celebration of Mass. Therefore, it seemed necessary that both the Order of the Mass, and the treatises entitled "Rites to be observed in the celebration of Mass" and "Concerning defects occurring in the celebration of Mass," which are found in the Roman Missal, be provided with a new revision, which would correspond to the precepts of the aforementioned Instruction.

[*Latin ed. p. 409*]

The Sacred Congregation of Rites, 409. Therefore, the Council appointed to implement the Constitution on the Sacred Liturgy, having before its eyes the general purpose of the restoration of the Mass, has carefully prepared this new revision, which the Sacred Congregation of Rites, using the faculties granted to it by our Most Holy Pope Paul VI, has approved and declared to be the typical form, ordering that it be made of public law, and included in new editions of the Roman Missal, so that the norms contained therein may be faithfully observed by all. Notwithstanding any objections to the contrary. January 27, 1965. JAMES Cardinal LERCARO, Archbishop of Bologna, President of the Council for implementing the Constitution on the Sacred Liturgy. ARCADIUS M. Cardinal LARRAONA, Prefect. Ferdinandus Antonelli, O.F.M., Secretary.

DECREE: To the Ordinary authorities of the places, the faculty is granted to permit priests to carry the sacred Oil of the Sick with them. The most pious Mother Church provides her children with the means to help them, even in the extreme moment of life, assisting them in the final struggle and victory. Now, since the dangers to life in our time are greater, and often more unexpected, many holy prelates, in order to secure the eternal salvation of the faithful in this final struggle, have humbly petitioned the Supreme Pontiff to grant, notwithstanding canon 946 of the Code of Canon

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Law, the faculty to all and each priest to carry the sacred Oil of the Sick with them, especially since they travel by various means. Our Most Holy Pope Paul VI, with Divine Providence, having heard the Cardinal Prefect of the Sacred Congregation of Rites, in an audience granted to him on the same day, March 4 of this year, and having considered the particular circumstances presented in the attached documents, has graciously granted the Ordinary authorities of the places the faculty to permit priests to carry with them, in safe and decent custody, the sacred Oil of the Sick, duly blessed, when circumstances require it. Notwithstanding any objections to the contrary. March 4, 1965. ARCADIUS M. Cardinal LARRAONA, Prefect. Ferdinandus Antonelli, O.F.M., Secretary.

[*Latin ed. p. 410*]

Acta Apostolicae Sedis - Official Commentary 410

ON THE GENERAL DECREE CONCERNING THE RITE OF CONCELEBRATION AND COMMUNION UNDER BOTH SPECIES.

It has always been the care of the Church, when arranging and restoring the celebration of the sacred mysteries, that the rites themselves should manifest, in the best possible way, the inexhaustible riches of Christ which they contain and impart when properly performed, and thus more easily imbue the minds and lives of the faithful who participate in them. This particular concern is given by the Church, especially when it comes to celebrating the Eucharist: for it compares and arranges its various forms in such a way as to express and impress upon the Christian faithful the diverse aspects of the Eucharistic Sacrifice. In every form, however simple, in which the Mass is celebrated, all those qualities and properties are present which, by their very nature, necessarily pertain to the holy Sacrifice of the Mass. These, however, are distinguished among themselves in a particular way. First, there is the unity of the Sacrifice of the Cross, inasmuch as many Masses do not represent anything other than the one Sacrifice of Christ, 1 and from it they derive their reason for being, as they are a memorial of the bloody immolation accomplished on the cross, whose fruits are received through this bloodless offering. Secondly, there is the unity of the priesthood, inasmuch as although many priests may celebrate the Mass, each one is nevertheless only a minister of Christ, who, through them, exercises His own priesthood, and, for this purpose, makes each one, through the sacrament of Holy Orders, a participant in His own priesthood in a most special way. Therefore, even though each priest offers the Sacrifice, all nevertheless do so by virtue of the same priesthood, and act in the person of the Supreme Priest, to whom it belongs, whether by one or by many, to consecrate the sacrament of His Body and Blood. 2 Finally, the action of the entire people of God becomes more clearly apparent; for every Mass, inasmuch as it is the celebration of that sacrament by which the Church continually lives and grows, 3 and in which the very nature of the Church is especially

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manifested, 4 is, more than all other liturgical actions, 5 the action of the entire holy people of God, hierarchically ordered and acting. These three prerogatives, which belong to every Mass, are singularly brought to light in the rite by which several priests concelebrate the same Mass.

1 Cf. Council of Trent, Session XXII, chapter 1.

2 Cf. St. Thomas Aquinas, Summa Theologica III, 82, a. 3, ad 2 and ad 3.

3 Cf. Second Vatican Council, Constitution on the Church, article 26.

4 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, articles 2 and 41.

5 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, article 26.

[*Latin ed. p. 411*]

The Sacred Congregation of Rites, 411. For in this manner of celebrating the Mass, several priests, by virtue of the same Priesthood and in the person of the Supreme Priest, act together with one will and one voice, and together they perform and offer the single Sacrifice through a single sacramental act, and together they partake of it. Therefore, in the celebration of this Sacrifice, which the faithful participate in together, consciously, actively, and in a manner proper to the community, especially if an Archbishop presides, there is truly a most prominent manifestation of the Church in the unity of the Sacrifice and the Priesthood, in a single act of thanksgiving, around a single altar with ministers and the holy people. In this way, indeed, the truths of great importance, which concern the spiritual and pastoral life of priests and the Christian upbringing of the faithful, are vividly presented and instilled through the rite of concelebration. For these reasons, far more than others of a merely practical order, the concelebration of the Eucharistic mystery has been recognized from antiquity in the Church, and has been developed in various ways, both in the East and in the West, and has remained in use until the present time. For the same reasons, experts in liturgical matters have undertaken investigations and made proposals regarding the extension of the faculty of celebrating Mass in common, and the more appropriate institution of this rite. Finally, the Vatican Council I, after careful consideration, extended the faculty of concelebration to more cases and decreed that a new rite of concelebration should be prepared and inserted into the Pontifical and Roman Missal. Therefore, the Most Holy Lord Pope Paul VI, solemnly approved and promulgated the Constitution on the Sacred Liturgy of the Vatican Council II, and commanded the Council appointed to implement that Constitution to prepare the rite to be observed in the concelebration of Mass as soon as possible. This rite, having been subjected to repeated examination by consultants and members and perfected, was unanimously approved by the Council on June 19, 1964, with the decision

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that, if it pleased the Most Holy Father, practical experiments of it should be carried out in various parts of the world and under different circumstances, before it was definitively approved. Likewise, obedient to the will of the Holy Council, the same Council appointed to implement the Constitution on the Sacred Liturgy also prepared the rite of Communion under both species, in which the cases and forms are defined in which both clerics and religious, and also lay people, are permitted to receive the Eucharist under both species.

6 7 Cf. Vatican Council II, Constitution on the Sacred Liturgy, art. 41. Cf. Vatican Council II, Constitution on the Sacred Liturgy, art. 57 and 58.

[*Latin ed. p. 412*]

Acts of the Apostolic See - Official Commentary 412. For several months, both concerning the rite of concelebration and concerning the rite of Communion under both species, many experiments were carried out throughout the world, with indeed excellent results, and reports regarding these were sent to the Secretariat of the Council, along with observations and suggestions, which, having been considered, both rites were finally refined, and were presented to His Holiness by the Most Reverend James, Cardinal Lercaro, Prefect of the same Council. The Most Blessed Father, after carefully considering both rites, with the assistance of those who were helping in this matter, either the aforementioned Council or this Sacred Congregation of Rites, approved them in every respect and confirmed them with His authority, and ordered that they be made public, to be observed diligently by all from the 15th of April, 1965, on the Thursday of the Lord's Supper, and to be accurately written in the Pontifical and the Roman Missal. Contrary opinions notwithstanding. March 7, 1965. JAMES Cardinal LERCARO, Archbishop of Bologna, President of the Council for the Implementation of the Constitution on the Sacred Liturgy. L. M. ARCADIUS M. Cardinal LARRAONA, Prefect of the Sacred Congregation of Rites. Ferdinand Antonelli, O.F.M., Secretary. VI DECREE. Regarding the introduction of variations into the Order of Holy Week. Several Bishops have petitioned the Apostolic See that, already for the coming Thursday of the Lord's Supper, the faculty be granted to them to celebrate the Mass of the Chrism. In this way, with priests from various dioceses and regions gathered around the Bishop, and concelebrating with him both in the celebration of the Eucharist and in the blessing of the sacred oils, the unity of the priests with the Bishop is suitably manifested, as is the importance of the Pastor in the liturgical life of the diocese, who "must be considered the great priest of his flock, from whom the life of his faithful in Christ is in some way derived and depends" (Constitution on the Sacred Liturgy, art. 41).

[*Latin ed. p. 413*]

The Sacred Congregation of Rites 413: Whereas the Constitution on the

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Sacred Liturgy (art. 57, I a) provides that, after the publication of the rite of the concelebration, each Bishop shall have the faculty of concelebrating the Mass of the Chrism, it seemed opportune also to make some revisions to the text of the Mass, so that it might better correspond to the purpose of this Mass, and that the rite of the blessing of the Oils, already before its definitive restoration, together with the revision of the entire Roman Pontifical at its proper time, might be made simpler, so that it might be more fittingly incorporated into the celebration of this day, and the active participation of the faithful might be made easier. Furthermore, taking advantage of this same opportunity, in which certain variations are introduced into the Order of Holy Week, it seemed fitting also to adapt one or more passages in the solemn prayers of the feast of the Sixth Day of Holy Week, concerning the Passion and Death of the Lord, so that they might be in harmony with the spirit and decrees concerning ecumenical matters of the most holy Vatican Council II. Therefore, by order of the Supreme Pontiff, the Council appointed to implement the Constitution on the Sacred Liturgy carefully considered and prepared the aforementioned variations to be introduced into the Order of Holy Week, and this Sacred Congregation of Rites, with the approval of the same Supreme Pontiff, has decreed that these variations shall be published and observed by all, beginning with Holy Week of this year. All contrary decrees to the contrary notwithstanding. March 7, 1965. JAMES Cardinal LERCARO, Archbishop of Bologna, President of the Council for the Implementation of the Constitution on the Sacred Liturgy. L. j £ ARCADIUS M. Cardinal LARRAONA. Prefect. Ferdinandus Antonelli, O.F.M., Secretary. DECREE: The faculty is granted to read the Gospel of the Passion of the Lord to those who are not instituted in the order of the diaconate. Several local Ordinaries have requested from the Apostolic See that, considering the difficulty of having three deacons or three priests who, according to articles 50 and 51 of the Instruction of September 26, 1964, would proclaim the Gospel of the Passion and Death of the Lord, three readers or suitable ministers might, if necessary, be admitted.

[*Latin ed. p. 414*]

The Acts of the Apostolic See - Official Commentary 414. And this Sacred Congregation for the Discipline of the Sacraments, making use of the faculties granted to it by our Most Holy Pope Paul VI, grants that, if there are lacking one, or two, or even three deacons or priests, the Gospel of the Passion and Death of the Lord may be proclaimed by other clerics, or even laymen, provided they are vested in liturgical garb. Contrary regulations notwithstanding. March 25, 1965. ARCADIUS M. Card. LARRAONA, Prefect. © S. Ferdinandus Antonelli, SACRA ET CONGREGATIO STUDIORUM DE O.F.M. DECREE: The Theological Faculty of "Marianum" in the City is granted the right to confer the doctorate in Sacred Theology to

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the auditors of its Institute of Mariology, under certain conditions. Many aspects of theological doctrine must indeed be investigated and illustrated more deeply each day in all areas, through the most diligent examination of the texts of Biblical Revelation and the Catholic Tradition of the Fathers. Among these, a central place is held by the treatment of the ineffable Incarnation of the Divine Savior, "according to the riches of his grace, that he might make known to us the mystery of his will, according to the good pleasure which he had proposed in him, to create in Christ all things, both those in the heavens and those on earth, in him" (Eph. 1, 7-10). To explain this supreme mystery, the study of the privileges and graces of the Most Holy Mother of the Redeemer contributes greatly, who "miraculously gave birth to her own holy Creator," recently called "Mariology." Since this region of theology has been greatly cultivated by the members of the Order of the Servants of Mary from its very beginnings, the Supreme Pontiff, of blessed memory, Pius XII...

[*Latin ed. p. 415*]

The Sacred Congregation for Seminaries and Universities granted, at the end of the year of the Jubilee of 1950, to the students of the theological faculty in the City, belonging to the esteemed Order, the reservation of that faculty. On March 7th of the year 1960, the Sacred Congregation for Seminaries and Universities established the "Marianum Institute," open to all students of Mariology. It was given the authority to grant diplomas to those who had completed the prescribed curriculum and had passed the required examinations, after presenting a dissertation.

After the first five years, which were richly fruitful, the theological faculty, now called "Marianum," through its Grand Chancellor, the General Prior of the aforementioned Order, humbly requested that the Marianum Institute be expanded so that all Licentiates in Sacred Theology, after two years of further theological study, could prepare for the Doctorate in Sacred Theology with a "specialization in Mariology."

Therefore, the Sacred Congregation, with the authority granted to it by His Holiness Pope Paul VI, and at the request of the General Prior of the O.S.M., for the glory of God and for the advancement of the sacred disciplines, further developed the Marianum Institute so that it could guide Licentiates in Sacred Theology, after two years (of specialization), to the Doctorate, observing all the norms, both general to the faculty and specific to the Institute, as established in the approved statutes, while retaining the authority to grant diplomas to those who have duly attended the courses of instruction.

All other legally binding provisions remain in effect, particularly those pertaining to the holding of lectures and the written and oral examinations. All contrary provisions are hereby nullified.

Given in Rome, from the offices of the Sacred Congregation for Seminar-

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ies and Universities, on March 7th, on the feast of Saint Thomas Aquinas, Doctor of the Common Doctor, in the year 1965.

© JOSEPHUS Cardinal PIZZARDO, Bishop of Alba, Prefect.

© S. 83 Dinus Staffa, Archbishop titular of Caesarea in Palestine, Secretary.

[*Latin ed. p. 416*]

Acts of the Apostolic See - Official Commentary 416. ACTS OF THE TRIBUNALS. TRIBUNAL OF THE VICARIATE OF THE CITY. Citations. Official notices. I. ROMA. Nullity of marriage (Perrone - Borrelli). Since the actual place of residence of the Lady Helen Borrelli, in the aforementioned case, is unknown, we summon her to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16 - Rome), either in person or through a lawfully appointed procurator, on July 1, 1965, at 1:00 PM, to resolve the following doubt: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, the faithful, and all those who have knowledge of the actual residence of the aforementioned Lady Helen Borrelli, are to take care that she is duly informed of this official citation.

A. Milioni, Examining Judge.

From the Chancery of the Tribunal of the Vicariate of the City, April 15, 1965.

V. Frazzano, Chancellor.

[French Translation - for reference only, not to be included in the English translation]

*Etant inconnu le lieu de la demeure actuelle de Mme Hélène Borrelli, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal du Vicariat de Rome (Piazza S. Callisto, 16 - Roma) le 1 juillet 1965, à 13 heures, pour concorder le doute ci-dessous rapporté: Conste-t-il de la nullité du mariage, dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence de ladite Hélène Borrelli, devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 417*]

Tribunal Vicariatus Urbis 417 II ROMANA Concerning the Nullity of Marriage (Ritucci - Galas si) Since the actual place of residence of Mr. Vincent Calassi is unknown, in the matter of which we have spoken above, we summon him to appear before the Tribunal of First Instance of the Vicariate of Rome (Piazza S. Callisto, 16 - Rome), either in person or through a duly appointed procurator, on July 1, 1965, at the hour of twelve, for the resolution of the following doubt: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the parish priests, the

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faithful, and all those who have knowledge of the actual residence of the aforementioned Mr. Vincent Galassi, must take care to ensure that he is duly informed of this official summons. * A. Milioni, Examining Judge From the Chancery of the Tribunal of the Vicariate of Rome, April 15, 1965. V. Frazzano, Chancellor * Since the place of the current residence of Mr. Vincent Galassi, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Callisto, 16 - Rome) on July 1, 1965, at 12 o'clock, to resolve the doubt reported below: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the pastors, the priests, the faithful who have knowledge of the place of residence of said Mr. Vincent Galassi, must, as far as possible, inform him of this present summons. 27 - A. A. s.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. Thursday, March 18, 1965, the Holy Father, Paul VI, received in a solemn Audience, for the presentation of the Credentials, His Excellency, Mr. OTTAVIO VALLARINO, Extraordinary and Plenipotentiary Ambassador of the Republic of Panama. Thursday, March 25, 1965, the Holy Father, Paul VI, received in a solemn Audience, for the presentation of the Credentials, His Excellency, Mr. VISHNUPRASAD CHTJNILAL TRIVEDI, the first Extraordinary and Plenipotentiary Ambassador of India. Tuesday, March 30, 1965, the Holy Father, Paul VI, received in a solemn Audience, for the presentation of the Credentials, His Excellency, Mr. CLEMENTE PÉREZ ZAÑARTU, Extraordinary and Plenipotentiary Ambassador of the Republic of Chile.

SACRED CONGREGATION OF RITES. Tuesday, February 16, 1965, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was convened, in which the Most Reverend Lords Cardinals and the Reverend Prelates, Officials and Theological Consultors, discussed the heroic virtues of the Servant of God, Anne Francesca of the Visitation (Anne Michelotti), foundress of the Congregation of the Poor Servants of the Most Sacred Heart. The same Most Reverend Lords Cardinals and the Reverend Prelates, Officials, also discussed the resumption of the cause of canonization of the Blessed Leonardo Murialdo, Confessor, foundress of the Pious Society of Saint Joseph of Turin; and they examined the report of the theological Censors regarding the writings of the Servant of God, Andrea Prevot, a professed priest of the Society of the Sacred Heart of Jesus.

Tuesday, March 2, 1965, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was convened, in which the Most Reverend Lords Cardinals, the Reverend Prelates, Officials, and the Reverend Theological Consultors, discussed two miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Ignatius

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of Santhià, a professed priest of the Order of Friars Minor Capuchins.

Tuesday, March 16, 1965, in the Palace of Congregations, in the presence of the Most Reverend Lord Cardinal Arcadio Maria Larraona, Prefect of the Sacred Congregation of Rites and Promoter or Relator of the cause of beatification and canonization of the Servant of God, Giuseppe Freinademetz, a priest of the

[*Latin ed. p. 419*]

From the Roman Curia Diary, 419: The Society of the Divine Word convened the preparatory Sacred Congregation of Rites, in which the Reverend Prelate Officials and theological consultants discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, March 30, 1965, in the Palace of Congregations, the ordinary Sacred Congregation of Rites was held, in which the Eminent Cardinals and the Reverend Prelate Officials discussed the introduction of the cause of the following Servants of God: 1. Maria Francesca de Jesu (Anne Maria Rubatto), foundress of the Institute of the Sisters of the Third Order of the Capuchins of Loano; 2. Cesare Guasti, father of a family, of the Secular Third Order of St. Francis. They also examined the report of the theologians regarding the writings of the following Servants of God: 1. Giuseppe Picco, professed priest of the Society of Jesus; 2. Wanda Walczewska, secular virgin; 3. Lucia Mangano, of the Society of St. Ursula, Daughters of St. Angela.

SECRETARY OF STATE: APPOINTMENTS. By Apostolic Briefs, the Holy Father Paul V I, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

December 9, 1964. His Excellency, Reverend Monsignor Condón William, Bishop of Great Falls.

December 12, 1964. His Excellency, Reverend Monsignor Salmas Fuenzalida Augusto Osvaldo, Bishop of Linares (Mexico).

January 27, 1965. His Excellency, Reverend Monsignor Hübermann Federico, titular Bishop of Ostracine.

Apostolic Protonotaries *ad instar participantium*:

June 8, 1964. Monsignor Pelati Ottaviano (Modena).

July 25, 1964. Monsignor Pierry Giuseppe (Liége).

October 5, 1964. Monsignor Moore Paolo (Davenport).

November 26, 1964. Monsignor Trinidad Landazabal Giuseppe (Nueva Pamplona).

December 1, 1964. Monsignor Collins Harold Edoardo (San Francisco).

December 9, 1964. Monsignor Gianolio Pasquale (Alba).

December 13, 1964. Monsignor Nestola Salvatore (Nardo).

December 18, 1964. Monsignor Bullo Mario (Chioggia).

December 22, 1964. Monsignor Mesko Giuseppe (Maribor).

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December 22, 1964. Monsignor Mamet Giuseppe (Port-Louis).

[*Latin ed. p. 420*]

Acts of the Apostolic See - Official Commentary 420, January 7, 18, to February 13, 1965.

Most Reverend Monsignor Panico Vincenzo (Salerno).

Most Reverend Monsignor Care Abele (Metz).

Most Reverend Monsignor Klein Giorgio (Metz).

Most Reverend Monsignor Balducci Anthony (Salerno).

Most Reverend Monsignor Tulaba Ladislao (Boma).

With a letter from the Secretariat of State, the Holy Father Paul V, benignly approving the vote made by the Eminent Cardinals, Bishops in residence or titular of the Suburbicarian Dioceses, deigned to appoint as Sub-Dean of the Sacred College, His Eminence, the Most Reverend Cardinal Giuseppe Pizzardo, Bishop of Albano.

With letters from the Secretariat of State, the Holy Father Paul V, happily reigning, deigned to appoint:

March 18, 1965.

The Illustrious and Reverend Monsignor Parisella Alfred, Consultor of the Sacred Congregation of the Council.

The Illustrious and Reverend Monsignors Schürmann Henry and Skehan Patrick; the Reverend Father Lach Stanislaus; the Reverend Fathers Mackenzie Rodrigo, of the Society of Jesus, Rinaldi John, of the Somaschi, Ahern Barnabas, of the Passionists, Consultors of the Pontifical Commission for Biological Studies.

With letters from the Secretariat of State, the Holy Father Paul V, happily reigning, deigned to appoint:

Extraordinary Secret Chamberlains of the Sword and Cape of His Holiness:

June 27, 1963.

Mr. Meile William (Basel and Lugano).

Mr. Swift John (Boston).

September 12.

Mr. Huffer Hermann (New York).

October.

Mr. Giansanti Coluzzi Anthony (Lausanne).

November 11.

November 23.

Mr. Malvezzi Campeggi Lucio (Rome).

December 10.

Mr. Pasculli Frederick (Trani).

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December 17.
Baron van Caloen Charles (Bruges).
Mr. Conte Gori-Mazzoleni Mario (Turin).
January 29, 1964.
Mr. Gattamelata Silvio (Rome).
February 1.
Mr. Leclercq Philip (Lille).
Mr. de Oñate y López Mattia, Marquess of Ugena (Madrid).
Mr. Barry Desmond (New York).
February 24.
Mr. Coleman John (New York).
Mr. Folsom Frank (New York).
Mr. Hagerty Harry (New York).
Mr. Ziminsky Victor (New York).
March 4.
Mr. Annoni of the Counts Ippolito (Milan).
Mr. Brusati Louis (Milan).
Mr. Cornaggia Medici of the Marquesses John (Milan).
Count Negri di Oleggio Vincent (Milan).

[*Latin ed. p. 421*]

Diarium Romanae Curiae 7 » 20 Martii » » 421 1964. Dominus Lynch, Ioannes (Brooklyn). » Dominus Twohy, Iacobus (Brooklyn). » Dominus Crichton-Stuart, Michael (Saint Andrews et Edimburgh). 13 Augusti » Dominus Lucchesi Palli, Dux de Gratia, Dominus Robertus (Verona). 28 Novembris » Dominus Marchisio, Juvenalis (Novum Eboracum).

Camerarii honoris in habitu paonaceo Sanctitatis:

31 Iulii » » »

Friedrich, Ioannes (Wien). » Dom. Fuchs, Carolus (Wien). Dom. Gianone, Egon (Wien). Dom. Göbel, Iosephus (Wien). Dom. Goldinger, Alexander (Wien). » Dom. Gröger, Ioannes (Wien). Dom. » Groër, Ioannes (Wien). Dom. » Gstaltmeyer, Franciscus (Wien). Dom. » Dom. Hesse, Ervinus (Wien). » Dom. Hügel, Carolus (Wien). » » Dom. Kamon, Ferdinandus (Wien). » Dom. Element, Ioannes (Wien). Dom. Kodeischka, Lothar (Wien). » Dom. Kosch, Franciscus (Wien). Dom. Krause, Henricus (Wien).

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - Official Commentary, July 31, 1963. Most Reverend Lentner Leopoldo (Vienna). Most Reverend Liener Giuseppe (Vienna). Most Reverend Luger Alessandro (Vienna). Most Reverend Lux Roberto (Vienna). Most Reverend Maresch Erico (Vienna). Most Reverend Mauer Ottone (Vienna). Most Reverend Mayrhofer Edoardo (Vienna). Most Reverend Mittelstedt Federico (Vienna). Most Reverend Musger Giuseppe (Vienna). Most Reverend Penall Luigi (Vienna). Most Reverend Pichler Antonio M. (Vienna). Most Reverend Picho wetz Gustavo (Vienna). Most Reverend Poch Alessandro (Vienna). Most Reverend Schmid Giuseppe (Vienna). Most Reverend Schneider Giovanni (Vienna). Most Reverend Schuckert Federico (Vienna). Most Reverend Schwacher Giacobbe (Vienna). Most Reverend Semrad Alfredo (Vienna). Most Reverend Slanski Gustavo (Vienna). Most Reverend Sotóla Francesco (Vienna). Most Reverend Speri Alfredo (Vienna). Most Reverend Staribacher Mattia (Vienna). Most Reverend Strohe! Uberto (Vienna). Most Reverend Strobl Carlo (Vienna). Most Reverend Stur Martino (Vienna). Most Reverend Ungar Leopoldo (Vienna). Most Reverend Velechovsky Giuseppe (Vienna). Most Reverend Wesely Antonio (Vienna). Most Reverend Zeggl Giacobbe (Vienna). Most Reverend Zwettler Alessandro (Vienna). August 14. Most Reverend Cesarini Vincenzo (Senigallia). September 28. Most Reverend Francia Francesco (Barletta). November 14. Most Reverend Greco Vincenzo (Cefalù). Most Reverend Parisi Gaetano (Cefalù). December 6. Most Reverend Flores Cuadrado Antonio (Zaragoza). Most Reverend Concesa Antonio (Cremona). Most Reverend Varischi Giovanni (Cremona). January 23. Most Reverend Achter Martino (Augsburg). Most Reverend Bertele Giovanni (Augsburg). Most Reverend Härder Bruno (Augsburg). Most Reverend Kunstmann Giuseppe (Augsburg). Most Reverend Morgenschweis Carlo (Augsburg). Most Reverend Nar Giovanni (Augsburg). Most Reverend Strobl Giovanni E. (Augsburg). Most Reverend Amato Giuseppe (Campagna). Most Reverend LVAcunto Nicola (Campagna). January 3, 1964. Most Reverend Leuchter Guglielmo (Vienna). February 5. Most Reverend Funghini

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Raffaello (Arezzo). Most Reverend Franchini Mario (Ferrara).

[*Latin ed. p. 423*]

Diarium Romanae Curiae 423, co. 5 February 1964. Most Reverend Gino Gezzi (Ferrara). Most Reverend Ferdinando Spiesberger (Linz). 29. Most Reverend Vincenzo Pediconi (Boma). 4 March. Most Reverend Francesco Baldinger (Linz). Most Reverend Bonifacio Schmalzer (Linz). 30 April. Most Reverend Giovanni Österreicher (Vienna). May. Most Reverend Carlo Wagner (Graz-Seckau). 2 June. Most Reverend Francesco Fischer (Vienna). 5. Most Reverend Camillo Pezzuoli (Modena). 16. Most Reverend Fidel Herrero Benavides (Madrid). 14 October. Most Reverend Costantino Bortolotti (Modena). 3 November. Most Reverend Davide Noacco (Udine). 9. Most Reverend Martino Polizzi (Cefalù). Most Reverend Salvatore Armeni (Iglesias). 20. Most Reverend Emanuele Serafini Ubbio (Iglesias). 12 January 1965. Most Reverend Vito Pernicone (Mcosia). 6 February. Most Reverend Mario Cavina (Imola). Most Reverend Eugenio Gottarelli (Imola).

Honorary Chamberlains *extra Urbem* of His Holiness: 14 November 1963. Most Reverend Buperto Lerchner (Salzburgh). Most Reverend Giovanni di Dio Maier (Salzburgh). 20 November. Most Reverend Nazareno Mocellin (Iglesias).

Honorary Chamberlains *soprannumerari* of Sword and Cape of His Holiness: 26 September 1963. Reverend Vincenzo Callaghan (London). Reverend Renato E.M. Lemaigre du Breuil (Limoges). Reverend Virgilio Fucile (Rome). Reverend Adolfo Salabè (Rome). 26 October. Reverend Aurelio Catalano (Rome). 16 November. Reverend Farage Mansourati (Antioch of the Syrians). 18. Reverend Giovanni Domenech y Martí (Barcelona). 23. Reverend Emanuele Raventos Noguer (Madrid). 8 December. Reverend Giovanni Antonio Basagoiti Ruiz (Madrid). 6 January 1964. Reverend Giuseppe Romero de Juseu y Lerroux (Madrid). 11. Reverend Giorgio Mingoni (Rome). Michelangelo Usai (Rome). Reverend Giovanni Mei vin Thiel (Galveston-Houston). 22. Reverend Luigi De Pinedo y Larrea (Madrid). 11 February. Reverend Giovanni Battista Preda (Rome). 15. Reverend Antonio Folli (Milan). 4 March. Reverend Gaudenzio Antonio Giannini (Milan). Reverend Luigi Meda (Milan). Reverend Giusto Perego (Milan). Reverend Mario Berardi (Rome). 7. Reverend Francesco Carrillo Guerrero (Madrid). 17 May. Reverend Enrico Rosi Bernardini (Rome). 27 June. Reverend Corrado Terranova (Rome). 8 October. 9 January 1965. Signor Giuseppe Zugaro-De Matteis (Penne-Pescara).

[*Latin ed. p. 424*]

Acts of the Apostolic See - Official Commentary 424: Secret Chaplains of Honor to His Holiness: 1963. Monsignor Vitelli Anthony (San Severo).

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» Monsignor Odescalchi Charles (Como). » » Monsignor Corrado Louis (Crema). 30 » Monsignor Pölzl Joseph (Seckau). » » Monsignor Leitinger Augustus (Seckau). » » 31 » Monsignor Blümel Goddart (Vienna). » Monsignor Bessel John (Vienna). » » » » » Monsignor Schulenburg Joseph (Vienna). » » Monsignor Spitzer Joseph (Vienna). Monsignor Stuben voll Francis (Vienna). » » Monsignor Walter Bodolfo (Vienna). » November 7th: Monsignor Vieri Mario (Rome). Loncaric Anthony (Salzburg). Monsignor. 14th » Monsignor Passacantilli Thomas (Tivoli). December 14th » » » » Monsignor Salvati Leopold (Tivoli). May 8th, 1964. Monsignor Bizzaro Thomas (Udine). June 5th » Monsignor Pelati Charles (Modena). Monsignor Porisiensi Sylvester (Udine). » » Monsignor Tagliaferri Peter (Bergamo). September 25th. January 18th, 1965. Monsignor Champenois Guy (Tunis). Monsignor Wasner Francis (Salzburg). 25th » » July 27th: Chaplains of Honor outside the City of His Holiness: July 19th, 1963. Monsignor Mele Raphael (San Severo). August 14th » Monsignor Soranzo Justus (Gorizia). October 14th, 1964. Monsignor Dallari Anthony (Modena). HONORS: With Apostolic Briefs, the Holy Father Paul V I, reigning happily, deigned to bestow: On October 27th, the Collar of the Order of the Plains: Upon His Excellency, Mr. Betancourt Romolo, former President of the Republic of Venezuela. » » » Upon His Excellency, Mr. Leoni Raul, President of the Republic of Venezuela. February 10th, 1965. Upon His Excellency, Mr. Hamani Diori, President of the Republic of Niger. The Grand Cross of the Order of the Plains: On October 27th » . » 1964. Upon His Excellency, Dr. Falcón Briceno Mark, former Minister of Foreign Affairs of Venezuela.)) Upon His Excellency, Dr. Iribarren Borges Ignatius, Minister of Foreign Affairs of Venezuela.

[*Latin ed. p. 425*]

Diarium Romanae Curiae 425, October 27, 1964. To His Excellency, Dr. Mora Reinaldo Leandro, Ambassador of Venezuela to the Holy See. February 10, 1965. To His Excellency, Mr. Yace Filippo, President of the National Assembly of the Ivory Coast.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

August 1, 1964. To His Most Excellent Highness, Prince Giorgio von Waldburg-Zeil (Germany).

October. To His Excellency, Dr. Raffaele Caldera, former President of the Chamber of Deputies of Venezuela.

To His Excellency, Dr. Ettore Santaella, President of the Chamber of Deputies of Venezuela.

To His Excellency, Michele Angelo Burelli Rivas, Minister of Justice and Worship of Venezuela.

To His Excellency, Dr. Gonzalo Barrios, Minister of the Interior of Venezuela.

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The Grand Cross of the Order of Saint Sylvester:

October 27, 1964. To His Excellency, Dr. Ezechiele Monsalve Casado, former Minister of Justice and Worship of Venezuela.

To His Excellency, Dr. Michele Angelo Landáez (Venezuela).

To His Excellency, Dr. Emanuele Mantilla, former Minister of the Interior of Venezuela.

To His Excellency, Dr. Carlo Andrea Pérez (Venezuela).

To His Excellency, Dr. Luigi Augusto Dubuc (Venezuela).

To His Excellency, Dr. Andrea Roncaiolo, Vice-President of the Senate of Venezuela.

To Dr. Villalba Jovito (Venezuela).

February 16, 1965. To Dr. Stefano Siglienti (Rome).

February 22. To Mr. Antonio Lanari (Rome).

With Certificates from the Secretariat of State, the Most Holy Father Paul V, happily reigning, deigned to bestow:

The Commander's Cross with plaque of the Order of Pius:

December 14, 1963. To Mr. Agostino Maltarello (Rome).

January 6, 1964. To Mr. Donato Saracino (Italy).

June 20. To Count Giulio Sabini (Naples).

To Mr. Giuseppe Pellegrini Quarantotti dei Marchesi (Rome).

The Commander's Cross of the Order of Pius:

January 6, 1964. To Count Pietro Canale (Italy).

To Noble Leone Filippi (Rome).

To Marquis Gaspare Lepri (Rome).

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II, Cavalierato of the Order

3 December 1963. To the Count Antamoro Massimo (Rome).

10 October 1964. To Mr. Rosa Antonio (Terracina).

30 January 1965. To Lieutenant Colonel Blasetti Carlo (Italy).

The Commander's Cross of the Order of Saint Gregory the Great, civil class, 6 January 1964.

To General Reinero Virgilio (Italy).

To Mr. Venturini Pietro (Italy).

To Mr. Rimer Giuseppe (Italy).

To Mr. Werhahn Pietro (Cologne).

4 April. To Mr. Fontana Mario (Rome).

18 June. To Mr. Tursky Giovanni Giorgio (Vienna).

5 August. To Mr. Bach Francesco Giuseppe (Germany).

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7 September. To Mr. Del Piazzo Marcello (Rome).

20. To Mr. McDevitt Giovanni W. (Hartford).

22 October. To Mr. Muller-Roschack Erberto (Germany).

26. To Mr. Raab Paolo (Germany).

To Mr. Sattler Dieter (Germany).

19 November. To S. A. Shaikh Rashid Bin Saled Al Makhtum (Dubai).

To Mr. Zanella Mario (Rome).

1 December. To Mr. Guida Giacinto (Italy).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: 8 May 1964.

To Mr. Coyle Cirillo (Sacramento).

To Mr. Kälin Giuseppe (Basel and Lugano).

2 June. To Mr. Castelli Edoardo (Vercelli).

18. To Mr. Grossi Gondi Luigi (Rome).

23. To Mr. Iraci Guido (Rome), 6 July.

To Mr. Bacchion Eugenio (Venice).

7. To Mr. Auberger Alberto A. (Paris).

18 January 1965. To Mr. Dell'Acqua Giovanni (Ferrara).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: 28.

6. To Mr. Barbiano di Belgioioso Alberico (Milan), July.

To Mr. Pozzi Vittorio (Milan).

To Mr. Borri Carlo (Milan).

To Mr. Pozzi Luraschi Ferruccio Francesco (Milan).

August. To Mr. Serrano Romolo (Säo Salvador da Bahia).

To Mr. Muruzabal Sagúes Leonzio (Pamplona).

October. To Commander Mosetti Sergio (Italy).

January 1964. To Mr. Naselli Riccardo (Italy).

To Mr. Nocchi José (Italy).

To Mr. Folchi-Vici Andrea (Italy).

To Commander Berlen Vincenzo (Italy).

To Mr. Daccache Camillo (Pòrto Alegre, Maronite Eparchy).

To Mr. Leddy Giovanni Francesco (Saskatoon).

[*Latin ed. p. 427*]

From the Roman Curial Diary, 427, February 26, 1964. To Mr. Anthony De Block (Rotterdam). To Mr. Anthony M. Smits van Waesberghe (Breda). March 4. To Mr. Giuseppe Villela de Andrade (São Paulo). March 7. To Mr. Anthony Bassanini (Milan). April 3. To Mr. Anthony Colombo (Milan). To Mr. Adolo Santinelli (Milan). April 22. To Mr. Charles Stulemeyer (Breda).

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April 28. To Mr. Renato Geurts (Antwerp). May 8. To Mr. Ruggero Luigi Slakey (Sacramento). May 14. To Mr. Anthony Marcopoli (Aleppo, Vicariate Apostolic). To Mr. Adoldo Poche (Aleppo, Vicariate Apostolic). To Mr. Giuseppe Poche (Aleppo, Vicariate Apostolic). To Mr. Robert Furlong (Saint John's, Newfoundland). June 2. To Mr. Maurizio Schot (Mechelen-Brussels). June 10. To Mr. Raymond Grad (Islands of Saint Pierre and Miquelon). To Mr. Martin McKernan (Camden). June 13. To Mr. William Myles (Camden). To Mr. Samuel Orlando (Camden). To Mr. Michael Ruberton (Camden). To Mr. Bartholomew Sheehan (Camden). To Mr. Enrico Lattuada (Milan). To Mr. Giuseppe Moretti (Milan). June 16. To Mr. Riccardo Giustacchini (Brzesc). To Mr. Francesco Messina (Milan). To Mr. Robert Bisconcini (Rome). To Mr. Saad Giovanni Aboujaoudé (Beirut of the Maronites). June 18. To Mr. Paul Coletti (Rome). To Mr. Faustino Barbina (Udine). To Mr. Giorgio Baldini (Vercelli). To Mr. Anthony Baz (Beirut of the Maronites). June 20. To Mr. Camillo De Vecchi (Rome). June 23. To Mr. Giuseppe Mandich (Rome). To Mr. Paul M. U. Van Boven (Breda). July 7. To Mr. Vincenzo Leggeri (Rome). To Mr. Vincenzo Rizzo (Palermo). July 11. To Mr. Domenico Andreani (Rome). To Mr. Silvio Bettocchi (Rome). To Mr. Silvio Golzio (Rome). To Mr. Emmanuel de Gerbe de Thore (Paris). July 15. To Mr. Patrick Campbell (Ireland). July 20. To Mr. Gaetano Messina (Perugia). August 5. To Mr. Ottavio Contardi (Rome). August 10. To Mr. Luigi Alvino (Porto and Santa Rufina). August 16. To Mr. Arthur Coad (Omaha). August 20. To Mr. Maurizio Howard (Omaha). To Mr. Daniel Monen (Omaha). To Mr. Gaetano Salvioli (Bologna). August 28. To Mr. E. Faber Biggert (Columbus). September 17. To Mr. Mario Borgognoni (Rome). September 21.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Official Commentary 1964. To the Reverend Mr. Anthony Sesone (Lodi). To the Reverend Mr. Luigi Marchi (Lucca). To the Reverend Mr. Andrea Perdriau (Paris). To the Reverend Mr. Antonino Buccellato (Rome). To the Reverend Mr. Mario D'Amelio (Rome). To the Reverend Mr. Giuseppe Tortorella (Rome). To the Reverend Mr. Edoardo Benedettini (Siena). To the Reverend Mr. Pasquale Pansa (Amalfi). 22. To the Reverend Mr. Giovanni Chabas (Dakar). To the Reverend Mr. James McLnerney (Grand Rapids). 26. To the Reverend Mr. Rodolfo Stelzer (Germany). 29. To the Reverend Mr. Domenico Rubino (Agrigento). 31. To the Reverend Mr. Silvio Oonsadori (Milan). To the Reverend Mr. Luigi Filocamo (Milan). To the Reverend Mr. Eugenio Bacelar Ferreira (Braga). November 5. To the Reverend Mr. Joachim Anthony de Loureiro Amorim (Braga). 7. To the Reverend Mr. Ugo Ughi (Bologna). To the Reverend Mr. Alessandro Romano (Taranto). 9. To the Reverend Mr. Giovanni Beccar Várela (San Isidro). 14. To the Reverend Mr. Raffaele

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Giuseppe Barreto (São Sebastião do Rio de Janeiro). 18. To the Reverend Mr. Guani Beltie Shah (Delhi). 19. To the Reverend Mr. Luigi de Miranda Cabrai (Quelimane). 28. To the Reverend Mr. James Casini (Rome). December 1. To the Reverend Mr. Mario Cora (Asti). To the Reverend Mr. Nicola Mazzaracchio (Rome). To the Reverend Mr. Giuseppe Barra (Siracusa). To the Reverend Mr. Werner Ross (Germany). 10. To the Reverend Mr. Mario Casalone (Pavia). To the Reverend Mr. Francesco Allegra (Rome). To the Reverend Mr. Ruggero Binetti (Rome). To the Reverend Mr. Ermete Ferrari (Rome). 17. To the Reverend Mr. Michele Picone (Rome). To the Reverend Mr. Armando Renzi (Rome). To the Reverend Mr. Emilio Botin S. de Sautuola y López (Santander). To the Reverend Mr. Giuseppe Bertoli (Udine). 18. To the Reverend Mr. Angelo Granati (Rome). 21. To the Reverend Mr. Badwi Abi-Lahoud (Caracas). 29. To the Reverend Mr. Rodrigues Ammon (Bombay). January 7, 1965. To the Reverend Mr. Romolo Trinchieri (Rome). 12. To the Reverend Mr. Ulisse Passavanti (Italy). 20. To the Reverend Mr. J. R. D. Tata (India). To the Reverend Mr. Claudio Josz (Malines-Bruxelles). 21. To the Reverend Mr. Rik Vermeire (Malines-Bruxelles). 22. To the Reverend Mr. Pasquini Varoni Or onte (Sabina and Poggio Mirteto). To the Reverend Mr. Salvatore Grillo (Mazara del Vallo). February 4. To the Reverend Mr. Filippo Geraldini (Rome). To the Reverend Mr. Michelangelo Guzzardi (Rome). October 7.

[*Latin ed. p. 429*]

Diarium Romanae Curiae 429. The Commandery of the Order of Saint Gregory the Great, military class. January 10, 18, 20, 1964. To Lieutenant Colonel Accasto Mario (Italy). To Lieutenant Colonel Berarducci Ciro (Italy). To Lieutenant Colonel Guerrazzi Cesare (Italy). To Lieutenant Colonel Lauri Armando (Italy). To Lieutenant Colonel Meneguzzer Vittorio (Italy). To Lieutenant Colonel Tosi Silvio (Italy). To Lieutenant Colonel Veneri Alfio (Italy). June. To Mr. De Stefanis Gaetano (Rome). To Mr. Sforza Giuseppe (Siena). To Count Cagiano de Azevedo Michele (Rome). To Marquis Malvezzi Campeggi Roberto (Rome).

The Knighthood of the Order of Saint Gregory the Great, civil class: October 5, 1963. To Mr. Couillard Gerardo (Sherbrooke). To Mr. Riendeau Fernando (Sherbrooke). January 3, 1964. To Mr. Lussier Alberto (Joliette). To Mr. Stagliano Aldo (Italy). To Mr. Valle Camillo (Italy). To Mr. Imperatori Franco (Italy). To Mr. Caramanna Vincenzo (Italy). To Mr. Brajon Bruno (Italy). January 13. To Mr. Conick Michele (Pittsburgh). To Mr. D'Emilio A. Edoardo (Pittsburgh). To Mr. Einloth Andrea (Pittsburgh). To Mr. Maloney Giovanni (Pittsburgh). To Mr. Smith Giuseppe (Pittsburgh). January 10. To Mr. Bernier Antonio (Sherbrooke). January 18. To Mr. Gassert Tommaso (Hayes, Newark). To Mr. Smith Giorgio (Newark). January 27. To Mr. Grandmaison Reginaldo (Sainte-Anne-de-la-Pocatière). To Mr. Sheill Carlo (Salford). February. To Mr.

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Bausero Luigi (Montevideo). To Mr. Gelsi Bidart Adolfo (Montevideo). To Mr. Páez Vilaró Michele (Montevideo). March 4. To Mr. Koenraadt Pietro (Breda). March 11. To Mr. Pozzolini Camillo (Lanciano). To Mr. Pozzolini Luciano (Lanciano). March 20. To Mr. Dobbelmann Pietro B. H. M. ('s-Hertogenbosch). To Mr. Pijnenborg Leonardo Cornelio ('s-Hertogenbosch). March 23. To Mr. Van Schijndel Bernardo Nicola M. (Rotterdam). April. To Mr. Filippini Napoleone (Milan). To Mr. Mina Angelo (Milan). To Mr. Penati Enrico (Milan). To Mr. Roth Angelo (Milan). To Mr. Sandroni Giannino (Milan). To Mr. Tovaglieri Angelo (Milan).

[*Latin ed. p. 430*]

Acta Apostolicae Sedis - Commentarium Officiale, Volume 430, April 14th; May 30th; June 16th; July 7th, 1964.

To the Reverend Mr. Valentini Mario (Milan).

To the Reverend Mr. Suren Teodoro Giovanni G. (Breda).

To the Reverend Mr. Kreijns Carlo Alfonso (Haarlem).

To the Reverend Mr. Van der Putt Giuseppe Alberto L. ('s-Hertogenbosch).

To the Reverend Mr. Beyer Giacomo Pietro (Roermond).

To the Reverend Mr. Droesen Guglielmo Giuseppe (Roermond).

To the Reverend Mr. Regrettier Eugenio (Paris).

To the Reverend Mr. Lemieux Amabile (Saint-Hyacinthe).

To the Reverend Mr. Leroy Smith Otto (Baker).

To the Reverend Mr. Moser Augusto Carlo (Dallas-Fort Worth).

To the Reverend Mr. O'Neil Federico Gordon (Dallas-Fort Worth).

To the Reverend Mr. Kenny Arturo Ugo (Sacramento).

To the Reverend Mr. Maleville Elwood Francesco (Sacramento).

To the Reverend Mr. McSweeney Roberto Lorenzo (Sacramento).

To the Reverend Mr. Walsh Giovanni G. (Sacramento).

To the Reverend Mr. Westlake Alberto Riccardo (Sacramento).

To the Reverend Mr. Higgins Giacomo D. (Saint John's, Newfoundland).

To the Reverend Mr. Aubin Giovanni (Gap).

To the Reverend Mr. Basse Giovanni (Gap).

To the Reverend Mr. Houben Roberto (Malines-Bruxelles).

To the Reverend Mr. Aristone Rolland (Camden).

To the Reverend Mr. Blake Roberto (Camden).

To the Reverend Mr. Colasurdo Ludovico (Camden).

To the Reverend Mr. De Rossi Domenico (Camden).

To the Reverend Mr. Edmund Norman (Camden).

To the Reverend Mr. Halbeissen Guglielmo (Camden).

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To the Reverend Mr. Hyland Guglielmo (Camden).
To the Reverend Mr. Lo Biondo Francesco (Camden).
To the Reverend Mr. McHugh Guglielmo (Camden).
To the Reverend Mr. Mariano Eugenio (Camden).
To the Reverend Mr. Ornai I. Edoardo (Camden).
To the Reverend Mr. Reilly Carlo (Camden).
To the Reverend Mr. Scott Leonardo (Camden).
To the Reverend Mr. Kelly Edoardo T. (Dubuque).
To the Reverend Mr. Winks Leone Paolo (Dubuque).
To the Reverend Mr. Van der Vaart Giovanni (Rotterdam).
To the Reverend Mr. Vugts Nicola F. A. (Rotterdam).
To the Reverend Mr. Ryan Giuseppe (Saint Paul).
To the Reverend Mr. Williams Carlo (Saint Paul).
To the Reverend Mr. Bardelli Antonio (Udine).
To the Reverend Mr. Bremmers Lamberto U. A. (Breda).
To the Reverend Mr. Houben Giovanni G. H. A. (Breda).
To the Reverend Mr. Brackel Gustavo G. L. (Haarlem).
To the Reverend Mr. Van der Veldt Antonio (Haarlem).
To the Reverend Mr. Teulings Enrico A. G. M. ('s-Hertogenbosch).
To the Reverend Mr. Manique Marcello (Versailles).
To the Reverend Mr. Barone Vincenzo (Nocera de' Pagani).
To the Reverend Mr. Mulder Antonio M. (Utrecht).

[*Latin ed. p. 431*]

Diarium Romanae Curiae 1964. To Mr. Mastrogiovanni Pietro (Vallo della Lucania). To Mr. Kelley Alfonso (Los Angeles). To Mr. Agozzino Giuseppe (Perugia). To Mr. Carr Lorenzo A. (Saint Paul). To Mr. Di Lorenzo Ross (Brooklyn). To Mr. Brillantes Gregorio E. (Zamboanga). To Mr. Climaco Riccardo A. (Zamboanga). To Mr. Ohiavaccini Ugo (Washington). To Mr. Bryant Giorgio (Omaha). To Mr. Boland Giorgio (Omaha). To Mr. Ootter Fred (Omaha). To Mr. Daly Leone (Omaha). To Mr. Floersch Ignazio (Omaha). To Mr. Floersch Paolo (Omaha). To Mr. Fogarty Francesco (Omaha). To Mr. Hotz Guglielmo, Sr. (Omaha). To Mr. Hotz Guglielmo, Jr. (Omaha). To Mr. Howard Maynard (Omaha). To Mr. Jacobs Morris (Omaha). To Mr. Jacobson Alma E. (Omaha). To Mr. Schwedhelm Alberto (Omaha). To Mr. Skinner Lloyd (Omaha). To Mr. Barnhoorn Giovanni Giuseppe (Haarlem). To Mr. Gribnau Francesco Beniamino (Utrecht). To Mr. Sweens Adriano Giovanni M. (Utrecht). September 17. To Mr. Joosten Andrea Giovanni (Utrecht). September 21. To Mr. Bouraehot Pietro (Saint-Claude). September 25. To Mr. Schlatmann Ernesto (Haarlem). To Mr. Gosselin Enrico (Sherbrooke). October 7. To

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Mr. Sayegh Raimondo (Baïrût dei Melchiti). To Mr. Vanni Angelo (Città di Castello). To Mr. Trevisi Luigi (Forlì). To Mr. Coutinho Giacomo Michele (Mysore). October 14. To Mr. de Ruijter Gerardo B. G. M. (Roermond). To Mr. Davis Alberto (Grand Rapids). October 22. To Mr. Pellegrino Giovanni (Mazzara del Vallo). October 29. To Mr. Tempo Pietro (Torino). To Mr. Rudelli Mario (Milano). October 31. To Mr. Kamona (Zumbía). To Mr. Gartland Giovanni (Boston). November 5. November 12. To Mr. Hellwig Giuseppe (Innsbruck). To Mr. Realacci Raffaele Armando (Roma). To Mr. Carlos Giacomo (Newark). November 14. To Mr. Feltz Antonio (Newark). To Mr. Holub Guglielmo (Newark). To Mr. Kernan Luigi (Newark). To Mr. Meliert Giovanni (Newark). To Mr. Mullen Basilio (Newark). To Mr. Murphy Giuseppe (Newark). July 1. August 4.

[*Latin ed. p. 432*]

Acta Apostolicae Sedis - Official Commentary 432, November 14, 1964. To Mr. Stoutenburgh William (Newark). To Mr. Prêtre Henry (Besançon). 28. To Mr. Seguin Gerard (Hull). To Mr. Vien Donatus (Hull). To Mr. Secchiari Hugo (Modena). December 1. To Mr. Harper Stuart W. (Nottingham). To Mr. Pittoni Leros (Perugia). To Mr. Bourgeois Maurice (Paris). December 10. To Mr. Arndt Eric (Rome). December 17. January 9, 1965. To Mr. Foucque Hippolyte (Saint Denis). To Mr. Bertoli John (India). December 20. To Mr. Dastur N. H. (India). To Mr. Mascarenhas F. V. (India). To Mr. Patel B. R. (India). To Mr. Unni K. K. (India). To Mr. Sorab Kaikushru Kooka (India). December 22. To Mr. Bernardi Cesare Emidio (Rome). February 3. The Knighthood of the Order of Saint Gregory the Great, military class. April 14. June 10. June 16. April 1964. To Mr. Rietmeijer Bernard Q. (Haarlem). To Mr. Martinelli Henry (Rome). To Mr. Morra Thomas (Rome). To Mr. Solivetti Alexander (Rome). To Mr. Trippodo Joseph (Rome). To Mr. Peters Henry A. G. A. (Utrecht).

NECROLOGY

March 16. April 6. April 7. April 9. April 14. April 17. April 20. April 23. April 29. May 6, 1965.

Most Reverend Wakita Thomas Asagoro, titular Bishop of Jamnia.

Most Reverend Santos Songco Pedro P., Archbishop of Cáceres.

The Most Reverend Cardinal Meyer Albert Gregory, of the Titular Church of Saint Cecily, Archbishop of Chicago.

Most Reverend Capobianca John, Bishop of Urbania and Sant'Angelo in Vado.

Most Reverend Duhig James, Archbishop of Brisbane.

Most Reverend Cibrián Fernández Ubaldo Evaristo, titular Bishop of Bida and Prelate "nullius" of Corocoro.

Most Reverend Jasinski Vladimiro Bronislao, titular Archbishop of Drizipara.

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Most Reverend Kiredjian Paul, Archbishop of Istanbul of the Armenians.

Most Reverend Lacointe Pierre, Bishop of Beauvais.

Most Reverend Chorin Louis A., titular Bishop of Polistilo, Apostolic Vicar of Bangkok.

The Most Reverend Cardinal Bevilacqua Giulio, of the Diaconia of Saint Jerome of the Charity.

[*Latin ed. p. 433*]

Answer and Volume LVII, page 10, 1965, No. 6. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF POPE PAUL VI. APOSTOLIC CONSTITUTIONS. I. TEGUCIGALPENSIS (CHOLUTENSIS). From certain territories detached from the archdiocese of Tegucigalpa, a new "nullius" prelate is established, named "Cholutenis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Among the duties and concerns of Our Pontifical office, which, God willing, we fulfill, we consider it fitting that, if necessary, we establish new ecclesiastical divisions, with more appropriate boundaries for individual churches. We do not doubt that, due to the increased needs of the faithful Christians, this method will serve their benefit to no small degree. Furthermore, since the Most Reverend Brother Sanctes Portalupi, Archbishop with the title of Christopolitan and Apostolic Nuncio in the Republic of Honduras, has requested from this Apostolic See that another prelate be established from certain territories of the archdiocese of Tegucigalpa, we decide to accede to his request and, by Our authority, after having learned... 28 - A. A. s.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - The official record states that the following decision was made by the Most Reverend Brother Hector Henry Santos, Archbishop of Tegucigalpa: We separate the entire territory of the Archdiocese of Tegucigalpa from the civil provinces, commonly known as Choluteca and Valle, and from these, we establish a new exempt prelature, to be called Choluteca, with the same boundaries and comprising the aforementioned civil provinces, or departments. We decree that the seat of the prelature be established in the city of Choluteca, and that a curial church be erected there, dedicated to the Immaculate Conception of the Blessed Virgin Mary, to serve as the prelature, with all due rights and privileges. Furthermore, We grant to the Ordinary Prelate all the rights and impose upon him all the obligations that are proper to a sacred Prelate of his order. We also decree that the established prelature and its Ordinary shall be subject to the metropolitan See of Tegucigalpa and its Archbishop. As soon as it is possible, a seminary shall be established there, in accordance with the common law and the special laws of the Sacred

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Congregation for Seminaries and Universities, to receive and train boys who are called by the grace of God to the priesthood, and that, when they have reached the age of reason, the most promising and suitable among them be sent to Rome, to the Pontifical College of North America, to be instructed in philosophical and theological disciplines. The prelature's financial resources shall consist of the revenues of the curia, contributions offered freely by the faithful, and finally, goods that, according to canon 1500 of the Code of Canon Law, shall accrue to it. As soon as these Our Letters are put into effect, the priests, clerics, and seminarians residing in the major seminary shall be assigned to the Archdiocese of Tegucigalpa; and with regard to the students of the minor seminary, the Archbishops of Tegucigalpa and Choluteca shall mutually determine who shall be assigned to each of their churches. Furthermore, all acts and documents pertaining in any way to the new prelature shall be transmitted from the curia of Tegucigalpa to that of Choluteca, to be kept religiously in the archives. Finally, with regard to the governance, administration, vicariate capitular, election, and other matters pertaining to the exempt prelature of Choluteca, all shall be observed that is prescribed by the Code of Canon Law. The Most Reverend Brother Sanctes Portalupi, whom We have mentioned, or a person delegated by him, provided that he is a person of ecclesiastical standing, shall take care to ensure that these things are carried out. If, at the time of execution, there is an Apostolic Nuncio in the Republic of Honduras, he shall carry out Our mandates. Whoever completes this task shall prepare the appropriate documents in due form and send them to the Sacred Consistorial Congregation as soon as possible, duly signed and sealed. This Constitution.

[*Latin ed. p. 435*]

We desire that the aforementioned constitution be efficacious now and in the future, notwithstanding any contrary provisions, even those of special note. Given in Rome, at St. Peter's, on the eighth day of the month of September, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES Cardinal COPELLO, Prefect. CHARLES Cardinal CONPALONIERI, Secretary of the Sacred Congregation Consistorial. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. In the Apostolic Chancery, volume CXVI, number 50.

II. OF THE DIOCESE OF PASTOPOLITANA, TUMACO, AND SIBUNDO (IPIALES): After certain territories were taken from the diocese of Pasto and the apostolic vicariates of Tumaco and Sibundo, a new diocese is established within the Republic of Colombia, named "Ipiales."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: Since it is our duty to consider in every way the needs of all the faithful throughout the world, We have considered

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it opportune to heed the opinion of the Most Reverend Brother Joseph Paupini, Archbishop of Sebastopol in Abkhazia and Apostolic Nuncio in the Republic of Colombia, who petitioned the Holy See that a new diocese be established within the territory of the same Republic of Colombia, from certain territories taken from the diocese of Pasto and the apostolic vicariates of Tumaco and Sibundo. For We did not doubt that such a proposal would contribute to the greater benefit and good of the Christians. Therefore, with the highest authority We possess, after having heard the opinion of those Ordinaries whose interests are involved in this matter, and with their consent, We decree and order the following: From the diocese of Pasto, We detach the municipalities, which by common usage...

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - The official names are: Ipiales, Los Andes or Satomayor, Samaniego, Linares, Ancuyá, Santa Cruz or Guachavés, Túquerres, Guaitarilla, Ospina, Sapués, liés, Mallama or Piedrancha, Guachucal, Gualmatán, Contadero, Pueriles, Aldana, Pupiales, Córdoba, Cumbal, Guaspud or Carlosama, Potosí, Imués; from the Apostolic Vicariate of Tumacoë, the municipality named Ricaurte; from the Apostolic Vicariate of Sibundoy, the territory or commonly called corregimiento La Victoria; and from these, we establish a diocese, to be called Ipiales, and to be defined by the same boundaries and municipalities and territories from which it is formed. Furthermore, we permanently annex to the Diocese of Pasto the territories of the municipalities, commonly called El Rosario, Taminango, La Union, Colon or Genova, San Pablo, San Lorenzo, Arboleda or Berruecos, and La Cruz; and finally, the territory or corregimiento called El Encano, separated from the Apostolic Vicariate of Sibundoy. The new diocese will have its seat in the city of Ipiales, and the episcopal cathedral will be in the existing church there, dedicated to the glory of Saint Peter the Martyr, which we elevate to the rank and dignity of a cathedral, granting it appropriate rights. To the Bishop, in addition to granting him just rights, we also impose obligations that are proper to men of his order by common law. We make this diocese a suffragan of the Metropolitan See of Popayán, and its sacred pastor will be subject to the metropolitan jurisdiction of the Archbishop of that Church. We also decree that, until a College of Canons can be established, diocesan Consultors be chosen to assist and advise the Bishop, and that they cease from this duty when Canons are established; and that a seminary be built as soon as possible, to receive and educate those boys who, by the inspiration of God, have been called to the priesthood, of whom, in due time, those who are most outstanding in talent or virtue will be sent to Rome, to the Pontifical College of North America, to be instructed in philosophical and theological disciplines. The episcopal table, or mensal fund, of the Cathedral Church of Ipiales will be established from the revenues of the Curia, from the spontaneous offerings of the faithful,

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from a grant given by the civil authority, and from goods provided for that purpose, according to Canon 1500 of the Code of Canon Law. With regard to the governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, the religious and canonical prescriptions must be observed. The acts and documents pertaining to the clergy of the Diocese of Ipiales, as well as the temporal goods of the faithful, will be transferred from the Curias of Pasto, Tumacoë, and Sibundoy to Ipiales, to be kept in a designated archive. Furthermore, care must be taken regarding the territories that, having been separated from the Archdiocese, are annexed to Pasto. Finally, we wish that, as soon as these Our Letters have been put into effect, the priests of that Church be considered to belong to the jurisdiction of the Diocese of Ipiales, in whose territory they are.

[*Latin ed. p. 437*]

437 The acts of Pope Paul VI shall be considered a legitimate benefit or office; and the other priests, clerics, and seminarians of that Church, in which they reside legitimately. Let the venerable Brother Joseph Paupini, whom we mentioned, take care that these things we have prescribed are brought to effect, either by himself or by another delegated man, provided that he is constituted in ecclesiastical dignity. Whoever completes this matter shall order that appropriate documents be drawn up according to custom, and shall send them to the Sacred Congregation of the Consistory as soon as possible, duly signed and sealed. If, at the time of execution, another person is performing the duties of the Apostolic Nuncio in the Republic of Colombia, let him carry out all of our mandates. We wish this Constitution to be effective now and in the future, notwithstanding anything to the contrary, even with special mention. Given in Rome, at St. Peter's, on the third and twentieth day of the month of September, in the year of Our Lord one thousand nine hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. CHARLES Cardinal CONFALONIERI, Secretary for the Consistory. Sylvius Romani, Apostolic Protonotary. Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary. In the Apostolic Chancellery, table, volume CXVI, number I, page III. GAOËNSIS (MOPTIENSIS) The Apostolic Prefecture of Gaoënsis is elevated to the rank and dignity of a diocese, taking the name "Mopti." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. According to custom and the practices of our predecessors, this Roman See, mother of the Churches, is accustomed to consider, when establishing and organizing dioceses, not only the propagation of the faith, which is certainly the most

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important...

[*Latin ed. p. 438*]

The Acts of the Apostolic See – Official Commentary, 438, represents the supreme office of Our Church's pastor, and also considers the very heralds of the Gospel, so that they may receive grace and offer praise, as if distributing rewards for their labors and virtues. For this reason, since the Christian faith has experienced considerable growth in the territory of the Apostolic Prefecture of Gaoënsis, and appears to be destined for further growth, the Sacred Congregation for the Propagation of the Faith, after consulting the venerable Brother John Baptist Maury, who is the Apostolic Delegate in West Africa, deemed it fitting to establish a new diocese in the region known as Mali, specifically from the Prefecture mentioned above. Therefore, We decree and command the following. The Apostolic Prefecture of Gaoënsis, with the exception of the civil District known in the vernacular as Djenné, which is recently annexed to the diocese of San, is reduced to the order of dioceses, to be called Mopti, and is made a suffragan of the metropolitan See of Bàmako, considering it appropriate that it be subject to the Sacred Congregation for the Propagation of the Faith. The episcopal seat of this diocese will be in the city of Mopti, and the cathedral will be located in the church of Saint Joseph, in the same city, with all the rights and privileges pertaining to such sacred buildings. We entrust the care and administration of this new diocese to the Fathers of the Society of African Missions, to whom the Apostolic Prefecture had previously been entrusted, and We encourage them to continue their efforts without sparing any labor in spreading the Kingdom of Christ among the nations, as they have done to this day. A College of Canons is to be established; and if this cannot be done immediately, consultors are to be chosen to assist the Bishop in the administration of the Church of Mopti. All other matters are to be governed according to the prescriptions of Canon Law. We entrust the venerable Brother John Baptist Maury with the task of bringing these Letters to a conclusion, who, whether he completes the matter himself, or, if he deems it advisable, through another, provided that the person is of the priesthood. Once the matter is concluded, documents should be written, and worthy copies of them should be sent promptly to the Sacred Congregation for the Propagation of the Faith. We intend that this Constitution be effective now and in the future; so that those to whom it pertains may observe the things decreed therein with religious devotion, and thus give it effect. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since We hereby repeal all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical office,

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and which have been signed by a public notary, are to be kept.

[*Latin ed. p. 439*]

The document "Acta Pauli Pp. VI 439," which is entirely to be believed, should be regarded with the same faith that would be given if it were presented. Given in Rome, at St. Peter's, on the thirty-ninth day of the month of September, in the year of Our Lord nineteen hundred and sixty-four, during the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary. John Calieri, Apostolic Protonotary. In the volume CXVI, number 72, of the "Acta Apostolicae Sedis," page IV. LOMENSIS (ATAKPAMENSIS). From certain territories of the archdiocese of Lomé, another diocese is established, named "Atakpamensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since the Congregation for the Propagation of the Holy Christian Faith has decided to establish a new diocese in the territory of the Republic of Togoland, We have considered it Our duty, by Our apostolic authority, to approve and ratify this decision, striving above all to ensure that the evangelical law of Christ may be made known to all men everywhere on earth. After hearing the venerable Fathers, John Baptist Maury, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in West Africa, and Robert Dosseh Anyron, Archbishop of Lomé, the aforementioned Congregation deemed it beneficial to the Catholic religion if a new episcopal see were to be established there from the territory of the archdiocese of Lomé. And to this sentiment, We have added Our words today, as requested.

[*Latin ed. p. 440*]

Acta Apostolicae Sedis - Official Commentary 440. Our Son, Cardinal of the Holy Roman Church, who presides over the Sacred Council charged with governing [the matter]. Therefore, with the power vested in us over the entire Church, and supplementing the authority of those who have or claim to have some right concerning this matter, we decree and order the following. We separate the entire territory of the archdiocese of Lomé, which includes the administrative divisions commonly known as Atakpamé, Akposso, and Nuatia, and from it we establish a diocese named Atahpamé, which shall be subject to the Sacred Congregation for the Propagation of the Faith, as it has been hitherto, and shall be subject to the metropolitan See of Lomé according to the norms of Canon Law. The Bishop shall establish his seat in the city commonly called Atakpamé, and his episcopal chair in the sacred edifice dedicated to God in honor of the Holy Family, which we elevate to the rank and dignity of a cathedral

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church with all due rights. For the clergy, until such time as their College is established by other letters under seal, the Bishop shall appoint diocesan consultors, who will assist him with counsel and aid. The venerable Brother John Baptist Maury shall see to it that these things prescribed are carried out, either by himself or by another delegated man, who shall nevertheless be endowed with ecclesiastical dignity. If, at the time when these Our Letters are to be put into effect, another Apostolic Delegate is acting in Western Africa, he shall carry out Our mandates. Whoever completes this task shall order that appropriate documents be drawn up, and that these be duly signed and sealed, and shall see to it that they are sent to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that this Constitution be effective now and in the future, notwithstanding any contrary provisions, even those worthy of special mention. Given at Rome, at St. Peter's, on the twenty-ninth day of the month of September, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Holy Roman Church. GREGORY P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Francis Hannibal Ferretti, Apostolic Protonotary. John Calieri, Apostolic Protonotary.

[*Latin ed. p. 441*]

Acta Pauli Pp. VI 441 V SANENSIS. The Mission of San, which was under its own jurisdiction, is reduced to the form of a diocese, retaining the same name, but with altered boundaries.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since, by the most benign plan of God, we have been established at the summit of priestly authority, so that we might diligently safeguard the entire flock of Christ, as if it were an inheritance received from Peter himself, the Holy Church is afflicted by labors, struggles, and conflicts; yet, with equal joy, we rejoice in its progress, its growth, and its triumphs, which the most holy religion of Christ sometimes achieves among the nations.

Therefore, since the Mission of San, existing in the Republic of Mali, has experienced such growth that it has seemed fitting to incorporate it into the order of dioceses, and since the venerable Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in West Africa, has requested this from this Apostolic See, We, after careful consideration and consultation, have decided, with the fervent prayers offered, to accede to the request, both of the Sacred Congregation for the Propagation of the Faith, and of the venerable Brothers Peter Ledere, Archbishop-Bishop of Seguensi, and Renato Landru, Apostolic Prefect of

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Gaoensi, with the greatest willingness.

Therefore, We reduce the Mission of San, which has been expanded to include the following territories: namely, a part of the territory, or Civil District, of Ke-Macina, which is located on the right bank of the Niger River, and which was still subject to the Diocese of Seguensi, and the entire Civil District of Djenné, hitherto belonging to the Apostolic Prefecture of Gaoensi, to the order of dioceses, retaining the same name, San.

We make it a suffragan of the metropolitan See of Bamako. We deem it fitting that it remain subject to the Sacred Congregation for the Propagation of the Faith even in the future.

The episcopal see shall be located in the city called San in the vernacular language, where the Bishop will establish his residence. In that same city, and in the same principal temple of the Blessed Virgin Mary of Lapurd, the Holy Prelate will place the seat of his dignity and authority.

The new diocese's Ordinary must see to it that a college of Canons be established, for the enhancement of the majesty of the sacred ceremonies and for the giving of counsel; which, if it cannot be done immediately,

[*Latin ed. p. 442*]

Acts of the Apostolic See - Official Commentary 442 designates diocesan consultants for a time, who shall be used as Canons. In all other matters, the norms of the Code of Canon Law shall be fully observed, whether concerning the Seminary, or the reading of the Vicarius Capitularis, when the See is vacant, or the governance and administration of the See, and so forth. These Letters shall be prepared by the venerable Brother John Baptist Maury, or by whomever he delegates; for which we grant the necessary authority. After the matter has been completed, the documents shall be drawn up, and the same shall be sent immediately to the Sacred Congregation with faithful copies. We will and desire that this Apostolic Constitution be effective now and in the future, notwithstanding anything to the contrary, even those of special note. Given in Rome, at St. Peter's, on the thirtieth day of the month of September, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Holy Roman Church. GREGORY P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith, in place of Rodomons Galligani. Joseph Rossi, Bishop, titular of Palmyra, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. In Ap. Cane, tab., vol. CXVI, n. 62. VI TEMPLES of the City of St. Cross on the Via Flaminia are adorned with a Cardinalatial presbyteral title. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is indeed known that, according to the custom of the Apostolic See, one sacred building in Rome is assigned to each Cardinal, so that not only may they be adorned with the title of these buildings, but so that these sacred buildings may also be bound to Us by the bond of this City. Since, with

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the increasing number of Cardinals, other Roman temples are required to be assigned, We have also deemed it fitting that these be adorned with a Cardinalatial title.

[*Latin ed. p. 443*]

443 The Acts of Pope Paul VI mention a place called "S. Crux" on the Via Flaminia, known for its remarkable events. This sacred edifice, entrusted to the care of the confraternity of the Congregation of Priests dedicated to the Holy Wounds of Our Lord Jesus Christ, was declared a parish church by the decree of Pope Pius X, Our Predecessor, on the nineteenth day of March, in the year of Our Lord 1914, on which joyous occasion solemn celebrations were held throughout the world to commemorate the anniversary of the edict issued by Emperor Constantine to defend and safeguard the freedom of the Catholic Church. Therefore, with Our supreme and apostolic authority, We honor the aforementioned temple of S. Crux on the Via Flaminia with the cardinalatial and presbyteral title, granting it the same rights and privileges enjoyed by similar sacred edifices in the City. Furthermore, We command that these Our Letters, sealed with lead, be delivered to the one currently in charge of this temple, and that they be read to the clergy and the people, since the first feast day after their receipt shall be observed by order. Upon completion of this matter, a notification shall be sent to the Sacred Consistorial Congregation, duly signed and sealed, as soon as possible. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall observe the matters decreed therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of this Constitution, since We hereby repeal all that is contrary to it. Moreover, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, near St. Peter's, on the fifth day of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate.

JAMES A. Card. COPELLO

8. R. E.

Cancellarius

CHARLES Card. CONPALONIERI

8. Congr. Consistorialis

a Secretis

Francis Tinello

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Apostolic Chancery
Francis Hannibal Ferretti,
Proton. Apost. Decanus
Joseph Rossi,
Ep. tit. Palmyrenus,
Proton. Apost.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary VII. The Temple of the Most Holy Mother of God in the City, is endowed with the dignity of a Cardinalatial title for a priest. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the sacred temples existing in Rome, whether celebrated for their antiquity, or for their singular artistry, or for the frequent attendance of faithful Christians and the diligence of their pastors, which are assigned to the Cardinals with the sacred title, according to the most ancient custom of the Church; and since the number of these is now insufficient, given that it must soon increase from all nations of the world, We have deemed it fitting to select certain other sacred buildings, to which We shall grant the rights of a Cardinalatial title. Among these, We have especially chosen that which was erected in honor of the Most Holy Mother of God in the City, in the year 1931, namely, fifteen years after the Œcumenical Council, which, by a solemn decree of faith, proclaimed the Most Blessed Virgin Mary to be the Mother of God. Furthermore, Our predecessor, Pope Pius X, of blessed memory, desired that this temple be a curial one, in order to better serve the faithful and the Apostolic cause, and by Apostolic Letters, which begin with the words "Quo perennius," dated December 1st, in the year 1933, He established this. Therefore, exercising Our supreme authority, We hereby honor the aforementioned sacred building, dedicated to God in honor of the Most Holy Mother of God, with a Cardinalatial title for a priest, granting it the same rights and privileges enjoyed by similar temples in the City. Moreover, We command that these Our Letters, sealed with lead, be read by those entrusted with the care of the aforementioned temple, whether clergy or people, and that the first feast day after their reception be celebrated by order. Furthermore, the instrument of this decree should be prepared as soon as possible, and, signed and sealed, sent to the Sacred Congregation for the Consistory. We will and order that this Constitution be effective now and in the future; in such a way that those to whom it pertains observe what has been decreed therein with religious devotion, and thus obtain its full effect. The validity of this Constitution shall not be impaired by any prescriptions of any kind, since by it We repeal all that is contrary to it. Furthermore, it is not permitted to

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anyone to tear or corrupt these documents of Our will.

[*Latin ed. p. 445*]

445 The acts of Pope Paul VI, indeed, the examples and passages, whether printed or handwritten, of this Constitution, which bear the seal of the person established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman College. CHARLES Cardinal CONFALONIERI, of the Eighth Congregation of the Consistory, from the Secretariat. Francis Tinello, Regent of the Apostolic Chancery, and Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. *In Ap. Cane, tab., vol. CXVII, n. 59.*

VIII The Church of Our Lady of the Most Holy Sacrament and of the Canadian Martyrs in the city is raised to the dignity of a titular presbyteral cardinal's title. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is the custom of the Church, according to established practice and the ways of our predecessors, to obligate those men whom she has admitted into the most distinguished College of Cardinals, by granting them the title of one of the most celebrated churches in the city, that is, of the city of the Holy Martyrs, so that, as if given to them by the Roman citizenship, they may be present with the supreme shepherd of the Christians, with his wisdom, counsel, and labor. Therefore, wishing to maintain this custom, and yet, at the present time, not having enough titles that can be assigned due to the increase in the number of Cardinals, it has been decided to also include the church of Our Lady of the Most Holy Sacrament and of the Canadian Martyrs among the churches that confer a cardinal's title, of which, indeed...

[*Latin ed. p. 446*]

Acts of the Apostolic See - Official Commentary 446, and its magnificence, and splendor, and importance are great. And its history and praises chiefly consist in these things: that this temple, aroused by the Members of the Congregation of Priests of the Most Holy Sacrament, by our beloved Son Paul Émile S.R.E. Cardinal Léger, Archbishop of Marianopolis, was consecrated in the year 1962, and that it is diligently, with great care, piety, and devotion, cared for by the same Members; and also that it is joined to an International Institute, which they say belongs to the same Congregation, in which the Major Rector and its primary Council have their seat. Therefore, let us dedicate this temple of Our Lady of the Most Holy Sacrament and of the Canadian Martyrs, which is located in Rome, near the Villa known as Massimo, to the number of titular presbyteral churches of

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Cardinals, with the corresponding rights and privileges. The Rectors of this sacred edifice shall bring these Our Letters to a conclusion; therefore, they will take care to have the same documents drawn up and send true copies thereof promptly to the Sacred Congregation for Bishops, duly signed and sealed. We wish this Constitution to be effective now and in the future; in such a way that those things which are decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of superior rank in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Card. COPELLO /5. R.E. Chancellor CHARLES Card. CONFALONIERI S. Congregation for Bishops, Secretary Francis Tinello, Apostolic Chancellor Francis Hannibal Ferretti, Protonotary Apostolic Joseph Rossi, Titular Bishop of Palmyra, Protonotary Apostolic. © Plumbi In Ap. Cane, tab., vol. CXVII, n. 56.

[*Latin ed. p. 447*]

The Acts of Pope Paul VI, section 447, ninth year of his pontificate: In Rome, the Temple of the Queen of the Apostles, located on the street named after Antoninus Pius, is elevated to the dignity of a Cardinalatial titular church.

PAUL, Bishop, Servant of the Servants of God, desiring to increase, for the perpetual memory of this event, the number of Cardinals, and with the grace of God for the benefit of the Holy Church and our assistance, we have decided to include among the existing churches in Rome, those which, whether by ancient constitution, or by the memory of the Saints, or by the labor and piety of religious men, are worthy of the most ancient titles, so that, following the example of our predecessors, we may assign them as titular sees to the Cardinals of the Holy Roman Church.

Among these, we wish to include the Temple of the Queen of the Apostles in Rome, located on the street named after Antoninus Pius, which was splendidly erected from its foundations by the Directors and Members of the Pious Society, founded by Saint Paul the Apostle, moved by the greatest zeal for the glory of God, at the end of the terrible war of our time (cf. 2 Corinthians 12:15), dedicating themselves to this work.

Therefore, to this temple, to which the Members of the aforementioned Society strive with great and ingenious effort to promote the Kingdom of God in men, through constant prayers offered to God, we grant, by our supreme authority, the title of a Cardinalatial church, with all the privileges

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to which other titular churches in the city are justly or customarily entitled, all contrary provisions notwithstanding.

We decree that these Letters of ours be read to the clergy and the people when they celebrate the feast day in the aforementioned sacred building. Furthermore, after the business has been completed, a copy of this document shall be prepared, duly signed and sealed, and sent to the Sacred Congregation of the Consistory as soon as possible.

We declare this Constitution to be effective now and forever; in such a way that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since by it we derogate from all such things. Furthermore, to no one...

[*Latin ed. p. 448*]

The Acts of the Apostolic See - Official Commentary 448: These documents of Our will may be torn or corrupted; nay, indeed, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall be considered entirely valid, as if they were the original. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of Consistories. FRANCIS, Regent of the Apostolic Chancery. FRANCIS HANIBALL FERRETTI, Apostolic Protonotary. © JOSEPH ROSSI, titular Bishop of Palmyra, Apostolic Protonotary. © Plumbi In Ap. Cane, table, vol. CXVII, n. 61. X. The Temple of Ss. Peter and Paul on the Ostian Road is adorned with the dignity of a Cardinalatial presbyteral title. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: Since it was in Our mind to choose other sacred prelates from all nations for the College of the Purple Patrons, who would represent all the peoples of the Church throughout the world, and who would also provide Us, burdened as We are with the highest pontifical office, with assistance through their prudence, doctrine, and expertise in pastoral matters; and since the sacred buildings of Rome were not sufficient, which had long been assigned to the Cardinals with titles; We decided to enrich and adorn some other temples, from among the many existing in the City, with this same right and dignity. Among these, certainly the most outstanding is...

[*Latin ed. p. 449*]

The Acts of Pope Paul VI, page 449, state that the church, dedicated to Saints Peter and Paul, rises on a delightful hill along the Ostian Road, sur-

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rounded by many buildings and the seats of public administration. This sacred edifice was made a collegiate church on the twenty-second day of July, in the year nineteen hundred and fifty-eight, and was granted to the members of the Order of Friars Minor Conventual. Therefore, by Our supreme and apostolic authority, We honor the aforementioned church, dedicated to the Holy Apostles Peter and Paul, located on the Ostian Road, with the Cardinalatial titular title, granting it the same rights and privileges that similar sacred edifices enjoy in the City. Furthermore, We command that these Our Letters, sealed with lead, be read by the one currently in charge of this church, whether cleric or laity, and that the first feast day after their receipt be celebrated according to the prescribed norms. Upon completion of this matter, a notification shall be sent to the Sacred Congregation Consistorial as soon as possible, duly signed and sealed. We will and order that this Constitution be effective now and in the future; in such a way that those to whom it pertains observe what has been decreed therein with religious devotion, and thus obtain its full effect. The validity of this Constitution shall not be hindered by any prescriptions of any kind, since We hereby repeal all that is contrary to it. Moreover, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of the highest-ranking ecclesiastical official and are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, near St. Peter's, on the fifth day of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our pontificate.

JAMES A. Card. COPELLO, Secretary of State.

CHARLES Card. CONPALONIERI, Secretary of the Consistorial Congregation.

Francis Tinello, Regent of the Apostolic Chancery.

© Joseph Rossi, Titular Bishop of Palmyrenus, Apostolic Protonotary.

Caesar Federici, Substitute of the Place of the Lead Seal in the Apostolic Chancery, Volume CXVII, number 57.

A. A. s.

Apostolic Protonotary.

[*Latin ed. p. 450*]

Acta Apostolicae Sedis - Official Commentary XI

In the City, the Church of St. Leo I, the Pope, located on the Via Praenestina, is raised to the dignity of a titular cardinalate for a priest.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, following the custom of the Roman Pontiffs, who have been accustomed to assign titles to Cardinals among the churches existing in the City, We also deem it fitting to grant this to Our Purple Fathers, with this intention that they may manifestly and openly undertake some work in Rome.

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However, since these sacred buildings are now insufficient to accommodate the increasing number of Cardinals of the Holy Roman Church, We have considered it fitting to adorn other churches with the same honor, which are worthy and suitable to receive it. Among these churches, the Church dedicated to St. Leo I, the Pope, must certainly be included, which, for the glory of God, was erected by the Association of Men of Italica, founded by the Catholic Action, after thirty years of activity, with funds provided, in the year nineteen hundred and fifty-two, and was presented as a gift to the Roman Pontiff.

Therefore, by Our apostolic and supreme authority, We elevate the curial church of St. Leo I, the Pope, to the rank and dignity of a titular cardinalate for a priest, granting all the rights and privileges that churches of this kind have in the City, without prejudice to any contrary provisions.

We further decree that these Our Letters be read by the cleric and the people, under the seal of lead, by the one who is currently in charge of this sacred building, on the first day of the feast that is to be celebrated by order. It shall be the duty of the same person to draw up documents attesting to the execution of Our Letters and to send them promptly to the Sacred Consistorial Congregation.

We intend this Constitution to be effective now and in the future; in such a way that those to whom it pertains may religiously observe what has been decreed in it, and thus it may obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since by it We derogate from all such prescriptions.

Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, shall be considered as having the same force as the original.

[*Latin ed. p. 451*]

451 The acts of Pope Paul VI, whether written by his own hand or by another, which bear the seal of the person holding the highest ecclesiastical office and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, S. B. E., Chancellor. CHARLES Cardinal CONPALONIERI, S. Congregation of the Consistory, Secretary. Francis Tinello, Apostolic Chancellor. Francis Hannibal Ferretti, Protonotary Apostolic. 83. Joseph Rossi, titular Bishop of Palmyra, Protonotary Apostolic. In the Apostolic Archives, book 8, volume CXVII, number 65. XII. The temple of St. Camillus de Lellis in Rome, near the Sallustian Gardens, is raised to the dignity of a Cardinalatial church. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. To the Cardinals of the Holy Roman Church, who,

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by their dignity, precede all others in the Church, this Roman and Apostolic See has customarily granted one of the most celebrated temples in the city as a titular church, so that it might be, in a certain way, commensurate with their dignity and almost their majesty. For this reason, We, wishing to grant a suitable title to those Fathers who are about to be elected and co-opted into the Senate of the Church, and yet not having a suitable temple available due to the increase in their number, have decided to elevate the most sacred church of St. Camillus de Lellis, the Confessor, located near the Sallustian Gardens in Rome, to the dignity and honor of a Cardinalatial title. For this temple, whose cornerstone was laid by Pius X, the holy and supreme Pontiff of the Church, and which was dedicated by Anthony, Cardinal of the Holy Roman Church,

[*Latin ed. p. 452*]

Acts of the Apostolic See - Official Commentary 452. Agliardi, on the fifteenth day of the month of July, in the year 1906, decreed that, not only were the rights and possessions previously belonging to the Churches of the Most Holy Vincent and Anastasius, which had been transferred to the Curia in 1910, to be restored, but, which is of greater importance, the Order of the Clerics Regular Ministers, devoted to the sick, occupies and flourishes in that place as its principal dwelling. Therefore, with our apostolic authority, we honor the Church of Saint Camillus de Lellis, Confessor, near the Sallustian Gardens in the City, with the dignity of a Cardinal Titularship, together with all rights and privileges that follow therefrom. Let the aforementioned documents be delivered to the exit by the esteemed rector of that same church, either by himself or by another, provided that the person is a man of outstanding ecclesiastical dignity. After the matter has been carried out, let the same documents be burned, and let copies thereof, faithfully written and sealed, be promptly sent to the Sacred Congregation of the Consistory. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains observe religiously what has been decreed therein, and thus obtain its full effect. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are simultaneously signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at Saint Peter's, on the fifth day of the month of February, in the year of Our Lord 1906, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of State. CHARLES Cardinal GONFALONIERI, of the Sacred Congregation of the Consistory, Secretary. Franciscus Tinello, Regent of the Apostolic Chancery. & Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Caesar Federici,

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Apostolic Protonotary. (Reference: *Loco £ß Plumbi In Ap. Cane, tab., vol. CXVII, n. 55.*) Apostolic Protonotary.

[*Latin ed. p. 453*]

ACTS OF POPE PAUL VI, 453. APOSTOLIC LETTER concerning the title and privileges of the Basilica Minor, the parish church of Saint Sebastian the Martyr, in the city of "Diriamba," in the archdiocese of Managua. PAUL PP. VI. For the perpetual memory of the matter. The temples of God, which, whether by antiquity, beauty, or the devotion of the faithful, or by Marian symbols or images of Saints, are deemed worthy of distinction, We, with the most generous will, and according to the custom and practice of Our Predecessors, the Roman Pontiffs, adorn with the highest honors and privileges. Among these sacred buildings, which deserve to be included, is that which, enhanced by its parochial dignity, is located in the city commonly called "Diriamba," within the territory of the archdiocese of Managua, and which, three centuries ago, was dedicated to God in honor of Saint Sebastian. This is so venerated not only by the faithful of the same city and archdiocese, but also by those of the entire region, that they have diligently endeavored to make the church itself more beautiful and magnificent through a solemn consecration, and through works of art. Indeed, marble altars, new and magnificent sacred vessels, and skillfully painted panels, as well as an artfully crafted pulpit, have been generously donated, especially in our time. But the church itself is even more worthy of remembrance because of the many things for which it is commended: pious undertakings, the devotion of the clergy, and, not without a notable benefit to souls. For, besides the aforementioned [Saint Sebastian], the Blessed Virgin Mary, the Holy Cross of Jesus Christ, whose precious relics are venerated there, and the Most Holy Sacrament of the Eucharist are held in the greatest reverence. Given these circumstances, the Most Reverend Brother Vincent Alexander González y Robleto, Archbishop of Managua, earnestly requested Us to deign to elevate the aforementioned parish church to the dignity of a Basilica Minor, in order to foster the piety of the faithful and to increase the splendor of the Catholic worship. We, complying with the requests of this same Prelate, have decided to readily fulfill such prayers. Therefore, after consultation with the Congregation for Sacred Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We decree, by these Letters, and perpetually.

[*Latin ed. p. 454*]

Acts of the Apostolic See - Official Commentary 454, we bestow and adorn the parish church, dedicated to the glory of Saint Sebastian the Martyr, located in the city of "Diriamba," within the archdiocese of Managua in Nicaragua, with the title and dignity of a Minor Basilica, granting it all the

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rights and liturgical privileges that properly belong to temples of this designation. All contrary things notwithstanding. We decree, we establish, we determine that these present Letters shall remain forever firm, valid, and efficacious; and that they shall fully apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of October, in the year 1964, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. Saint John the Baptist, together with the Blessed Virgin Mary of Column, is declared co-principal patron of the diocese of São João del Rei in Brazil. PAULUS PP. VI. For the perpetual memory of this event. — A few months ago, the diocese of São João del Rei was founded, and Our predecessor, Pope John XXIII, wishing to protect it with heavenly patronage and, above all, to believe in the Most Blessed Virgin Mary as a "firm support," as he himself excelled in apostolic zeal, decreed that this should be so in the year 1961. Nothing other than the outstanding piety of the Christian people inhabiting that region of Brazil brought about the issuance of such a decree from pontifical authority; for in the city of the new diocese, there stood a sacred temple dedicated to the Lady of Column, or commonly called "Pilar," which was already announced to be the cathedral, and it was known to all that great devotion and veneration were offered to the Marian image kept there, as was customary among all the faithful. Now, having observed the popular and ardent devotion of his flock, the Venerable Brother Delphinus...

[*Latin ed. p. 455*]

The Acts of Pope Paul VI, page 455, state that Archbishop Eibeiro Guedes also believes that it should be decreed that, together with the Most Holy Virgin, Saint John the Baptist should be established as the principal patron of the entire diocese. The reasons he presented are certainly sound and probable, since the first explorers of the entire region, steadfast in their ancestral religion, fostered and increased devotion to the Divine Mother and the cult of the Forerunner of the Lord, united in a single bond; and the city, which today is adorned with the episcopal chair, received its name from that glorious "Caelite" and, under its auspices, was brought to light with the light of the Christian faith. All of these things, since they pertain to both sacred and civil matters, encourage the clergy, both secular and regular, and magistrates of every order, and all the faithful to strive for this patronage. We, who strive to increase the number of new provinces of the Holy Church as much as possible, with a joyful heart, decree to grant this benefit to our beloved sons of Saint John the King through public letters. Therefore, after careful consideration of all matters, with the advice of the Sacred Congregation of Rites, with certain knowledge and mature

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deliberation, and by the fullness of our Apostolic authority, these letters, in perpetuity, together with the Blessed Virgin Mary of Columna, or "Pilar" as it is commonly called now, establish and declare Saint John the Baptist as the heavenly principal patron of the entire diocese of Saint John the King in Brazil, with all the honors and liturgical privileges that rightly belong to the principal patrons of the place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully benefit those to whom they pertain or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from now on and nullified, if anything contrary to these things should happen, knowingly or unknowingly, by anyone with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of October, in the year 1964, in the second year of Our pontificate.

6B HAMLETUS I. Cardinal CICOGNANI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary III. Title and privileges granted to the Minor Basilica of the sanctuary of the Blessed Virgin Mary Immaculate, commonly known as "Nossa Senhora do Sameiro," located within the territory of the Archdiocese of Braga. PAULUS PP. VI. For the perpetual memory of the matter. — Whereas Our Predecessor, the Servant of God, Pope Pius IX, on the eighth day of December in the year 1854, solemnly defined in the Basilica of Saint Peter that the most Blessed Virgin Mary, conceived without original sin, was immaculately conceived, and that the shining light of the Immaculate Mother of God was spread far and wide, inspiring various works of piety and undertakings. Among these is to be included the sanctuary also commonly called "Nossa Senhora do Sameiro," located within the territory of the Archdiocese of Braga. For it was constructed on the summit of the mountain called "Sameiro" ten years after that dogmatic definition, and it has become and remains a noble monument of the entire Lusitanian nation in honor of the Virgin Immaculate. The sanctuary itself, not only for its size and the artistry with which it is adorned, but also for its precious sacred furnishings and the works of piety and charity, especially the institution for assisting the sick and the elderly, attracts the faithful so greatly that many, like pilgrims, come from all of Lusitania to invoke the Immaculate Virgin Mary and the Divine Heart of Jesus with unwavering faith. The Roman Pontiffs have bestowed indulgences and privileges upon this church, especially Pope Pius IX, and later, in the year 1954, that is, during the Marian Year, Pope Pius XII, of blessed memory, who adorned the centennial celebrations with his radio address, and sent the Cardinal Patriarch of Lisbon as his legate.

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Having considered all these things, the Venerable Brother Franciscus Maria da Silva, Archbishop of Braga, in his own name and that of the diocesan clergy, as well as the Brothers of the Order of the Blessed Virgin Mary of Mount Carmel, who provide for the expenses of the sanctuary, and of all the faithful, seized the auspicious opportunity of the century since the founding of the same sanctuary, and, with fervent prayers, approached Us, so that We might deign to bestow upon the aforementioned Marian church the title and privileges of a Minor Basilica. And We, in order to enhance the splendor of that sacred edifice and, above all, to foster Marian piety day by day, have readily decided to grant such requests. Therefore, from the Sacred

[*Latin ed. p. 457*]

Having consulted with the Congregation for the Discipline of the Sacraments, and with full knowledge and mature deliberation, and exercising the fullness of Our Apostolic authority, We, by the force of these Letters and in perpetuity, declare and establish that the Sanctuary dedicated to God in honor of the Most Blessed Virgin Mary under the title of the Immaculate Conception, commonly known as "Nossa Senhora de Sameiro," located within the territory of the Archdiocese of Braga, shall be endowed with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing that designation. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present Letters shall remain firm, valid, and effective forever; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall fully benefit from them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything to the contrary, knowingly or unknowingly, should be attempted by anyone with any authority whatsoever concerning these matters. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fourth day of the month of November, in the year 1964, in the second year of Our Pontificate.

HAMLETUS I. Card. CICOGNANI

The church of the Blessed Virgin Mary of the Seven Sorrows in the town of "Sastin," within the territory of the Apostolic Administration of Tyrnau, is decorated with the title and privileges of a Minor Basilica.

PAULUS PP. VI

For the perpetual memory of this event.

How beautiful, immortal, fruitful, and accustomed to triumphs is the Faith, bestowed upon us by Christ the Lord, is clearly demonstrated by

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various peoples who have been tested and afflicted. For those who, amidst fierce persecutions, have constantly sought refuge in the sacred temples, before the altars of the Lord or the Virgin Mother, and who even now seek refuge with the same faith. The people of Slovakia have demonstrated such great faith over the centuries, imbued with the teachings and examples of the Saints Cyril and Methodius, and they do not abandon it today. Great comfort to them has been the piety shown to the Sorrowful Virgin, or the Virgin who bore seven sorrows, which they have always shown.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary: The people of Vach have unanimously called her their patron; and afterwards, in the sanctuary of the town of Sassini, commonly called "Sastinkse Straze," within the boundaries of the Apostolic Administration of Tyrnau, greatly venerated, Pius XI, Our Predecessor, in the year 1927, confirmed her as the heavenly protector of that region. This sanctuary, belonging to the entire Slovak people, as many ancient "Archidiaconates" converge there, and due to numerous pilgrimages from even distant regions of the faithful, is renowned: before the venerable image of the Sorrowful Virgin Mary, those afflicted with pain and burdened with sorrows approach, praying fervently. Furthermore, the sanctuary has been amply enriched with precious furnishings and works of art by Princes and Kings, and has been spiritually enhanced by Bishops, and even by the Supreme Pontiffs, with privileges and endowments. In particular, in the year 1854, three hundred years after the founding of the church, the Servant of God, Pius IX, Our Predecessor, besides granting certain Indulgences, granted and bestowed the coronation of the Marian image. Given these circumstances, the Venerable Brother Ambrose Lazik, Bishop in the title of Appia and Apostolic Administrator of Tyrnau, on behalf of the Venerable Brother Edward Nécsey, Bishop in the title of Velicia and also Apostolic Administrator of Neutra, and also of all the Archidiaconates and faithful of that region, having carefully considered that no church in Slovakia is adorned with the dignity of a Minor Basilica, approached Us with prayers, so that we might deem it fitting to bestow upon the Marian sanctuary of Sassini this designation. And We, in order to increase devotion to the Virgin Mary, and also to demonstrate Our paternal love for the clergy and the faithful of Slovakia, readily decided to accede to such requests. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, perpetually and forever, We elevate the church dedicated to the Most Blessed Virgin Mary, Seven Sorrows, built in the town of "Sassini," commonly called "Sastinkse Straze," within the boundaries of the Apostolic Administration of Tyrnau, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary

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provisions. These things We decree, We establish, We decide, that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully avail themselves of them, now and in the future; and that they shall be duly judged and enforced.

[*Latin ed. p. 459*]

Acta Pauli PP. VI, 459, are to be observed; and the custom shall be considered valid from now on, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the twenty-third day of the month of November, in the year 1964, in the second year of Our Pontificate.

HAMLETUS I. Card. CICOGNANI, for public affairs of the Church,

To the Most Reverend and Most Reverend Father, Dom Ioannem Pereira Venancio, Bishop of Leiria, concerning the sending of the Golden Rosary to the Fatima church, through the Most Eminent Legate, Ferdinand, Cardinal Priest of the Holy Roman Church.

PAULUS PP. VI,

Venerable Brother, greetings and the Apostolic Blessing.

In the most solemn assembly of the closing session of the Second Vatican Ecumenical Council, in which the Constitution concerning the Church, illuminating its most excellent nature with new light, was approved, We, placing a brilliant jewel, as it were, in the crown of the Blessed Virgin Mary and Queen of Heaven and Earth, proclaimed her Mother of the Church. In that same assembly, We also decreed that We had decided to send the Golden Rosary to the Fatima shrine through a Legate, for this Marian sanctuary is most celebrated, not only among Our beloved Portuguese people, but also among many other Christians throughout the world. And just as Our Predecessor, Pope Pius XII, of blessed memory, in the most difficult times, had devoted the human race to the Immaculate Heart of the Blessed Virgin Mary, so too, considering the most serious needs that are pressing upon us at the present time, We commended ourselves to the protection of the same Virgin Mother.

Therefore, as We carry out what We announced in that universal Synod, We are sustained by the hope that Christ the Lord, who is the Mother of Himself and "the Mother of His members" (St. Augustine, *De sancta virg.*, 6; PL 40, 399), may obtain for the Ecumenical Council and for the whole Church a new and abundant outpouring of heavenly grace, so that it may be a powerful force for religious unity, that it may mercifully comfort those burdened by calamity and sorrow, that it may lead sinners to a better way of life, and that it may bring those who profess impiety and atheism

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to the fear of God and true faith.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - The official commentary may the light of faith restore, so that the desired peace may be brought to the world. Among these matters which move Our heart, We desire that this singular gift, fashioned from precious metal, be a lasting sign, and that We may adorn this noble seat of Marian piety, which has deservedly been enhanced by Pope Pius XII with the title and dignity of Minor Basilica. We pursue and accomplish this with even greater zeal, so that We may simultaneously bring the faith of the Portuguese people to light and celebrate it, especially bearing in mind the particular devotion with which the Catholic faithful of this nation have, over the centuries, carried out numerous missions. Therefore, with Our own certain knowledge and mature deliberation concerning the fullness of Apostolic power, We grant and bestow, by these letters, the rose of Fatima, crafted from gold, to be religiously preserved within that temple at Fatima. And We earnestly implore God, that in the solemn ceremony of the blessing of this rose, He may grant all things prosperously, destroy all adversities, and that, with renewed fervor of spirit, We beseech the Father of mercies that it may be abundantly bestowed upon the sacred ministers and the entire Portuguese nation. In order that this sacred gift may be received with the honor due to it, We desire that it be delivered to that very temple by Our beloved son, Ferdinand, Cardinal Priest of the Holy Roman Church. And when the sacred solemnity is performed there for this purpose, We, confident in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, and in Our own authority, grant, with a generous heart, a plenary Indulgence to all the faithful of both sexes who, having confessed their sins and received Holy Communion, or who have attended the aforementioned ceremony and offered devout prayers to God for the good of the Holy Church. Notwithstanding any prohibitions to the contrary. Given at Rome, near Saint Peter's, beneath the Fisherman's Ring, on the twenty-eighth day of the month of March, in the year 1965, in the second year of Our pontificate. PAULUS PP. VI.

[*Latin ed. p. 461*]

Sacred Congregation of Rites 461 ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION OF RITES. In BRIXIENSIS. Concerning the Canonization of the Blessed Innocent of Bertio, priest, Confessor, of the Order of the Brothers Minor Capuchins. CONCERNING A DOUBT: Whether a commission should be appointed to resume the cause, in this case and for the purpose in question. The voice of the Divine Master, calling to a life of stricter discipline, which the Servant of God, Innocent of Bertio, priest, with apostolic zeal most diligently devoted to the care of souls, humbly requested to be received among the Brothers Minor

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Capuchins. Having made his vows, he progressed daily in the cultivation of virtues, so that he attained heroism. After his death, miracles occurred, brought about by his intercession with God, which compared him to the glory of the blessed, which Pope John the Twenty-third solemnly decreed on the twelfth of November* in the year 1961, in the splendor of the Vatican Basilica. Indeed, the fame of his sanctity, which he earned in life and did not lose after death, increased so much after his beatification that the piety and devotion of the faithful towards the newly blessed increased, and indeed, many graces are attributed to his intercession, among which are some that clearly bear the marks of true miracles. All these things, having the most astute actors before their eyes, contributed all their efforts to the resumption of the cause, so that the solemn canonization of the Blessed Innocent of Bertio might be reached as soon as possible. Therefore, the Reverend Father Bernard of Senis, the general Postulator of the same Order, on behalf of the entire Order and of illustrious Archbishops and Bishops, humbly offered prayers to the Supreme Pontiff, that the cause of canonization be resumed: which, with God's favor, has been done.

[*Latin ed. p. 462*]

Acts of the Apostolic See - Official Commentary 462. Indeed, in the ordinary meeting of the Congregation for the Sacraments, held on March 3rd of this year, the Most Eminent and Reverend Cardinal Carolus Confalonieri, as Proponent or Relator of the cause, proposed the following question for discussion: Whether a commission should be signed for the resumption of the cause, in the case and for the purpose in question. And the Most Eminent Fathers, Prefects responsible for the safeguarding of the sacred rites, after the report of the Most Eminent Proponent, having also heard the Most Reverend Officials, and after all matters had been carefully considered, it was deemed advisable to write: That a commission should be signed for the resumption of the cause, if it should please the Most Holy [Pope]. Subsequently, on the date indicated, the Most Reverend Father Ferdinandum Antonelli, of the Order of the Friars Minor, General Promoter of the Faith, faithfully presented this to the Most Holy Pope Paul VI. His Holiness, considering the rescript of the Sacred Congregation to be valid, deigned with his own hand to sign the commission for the resumption of the cause of the Blessed Innocent of Bertio, Confessor. Given in Rome, on April 2nd, in the year 1964. ARCADIUS M. Card. LARRAONA, Prefect. © S. © Henricus Dante, Archbishop titular of Carpasia, from the Second Vicariate of the Apostolic Prefecture of Tananarive. CONCERNING the beatification or declaration of martyrdom of the Servant of God James Berthieu, priest of the Society of Jesus, who, as is reported, was killed in hatred of the Faith. REGARDING the question: Whether it is established that he is a martyr, and concerning the cause and the signs or miracles in the case and for the purpose in question. The Church has been adorned with the blood

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of martyrs, and the series of the bravest heroes, who, through the shedding of their blood, gave witness to Christ, has never been concluded by any age, and the tablets of their glories are always enriched with new inscriptions. Among these, the Servant of God James Berthieu, a priest of the Society of Jesus and a missionary, seems to be included. He was born on November 27th of the year 1838, from a humble, but...

[*Latin ed. p. 463*]

The Sacred Congregation of Rites, 463, records that a pious and honorable family from the countryside, residing on the property commonly called Montlogis, in the territory of Polminhac, within the diocese of Saint-Fior in Gallia, near Fismes, and who, the day after, was reborn through the salutary waters of Baptism. Having completed his studies, on May 21st of the year 1864, he was ordained to the priesthood, and immediately the office of vicar was entrusted to him in the parish of the town of Roannes-St. Mary. To fulfill this office, he, with a heart full of devotion, served for nine years. However, desiring to adhere more closely to God, he decided to embrace the religious life, and therefore, in the year 1873, he entered the Society of Jesus. Before completing his second year as a novice, he was deemed worthy by his superiors, and was designated for a mission to the distant Madagascar. Therefore, bidding farewell to his family and his homeland, on September 26th of the year 1875, he departed from Massilia and hastened to the island of Santa Maria, located on the eastern coast of Madagascar. He undertook the care of this station as a newly appointed herald of the Gospel, also acting as the representative of the Superior; and there, for six full years, he spared no effort, nor any labor, in order to enrich the souls of Christ. However, in the year 1881, compelled to leave that station due to unjust decrees against religious orders, he crossed to the island of Madagascar itself and undertook the establishment of a new mission near Ambohimandroso, in the extreme part of the Betsileo province. After two years, with the outbreak of war between the Hovas and France, he was again driven out, and the Servant of God, Tamatavi, and in other places on the northern coast, performed sacred ministrations. With the restoration of peace in 1886, he first labored in the district of Ambositra, and then in the northern mission of Andrainarivo-Anjozorofady, devoting himself solely to the task of bringing light and salvation to those beloved inhabitants of Christ. When, in 1894, another war broke out between the French and the Hovas, he was, for the third time, expelled from his station; but soon, with the capture of the city of Tananarivo and the entire island coming under French rule, he was able to return to his mission. However, the peace was not lasting; for the uprising of the indigenous people, desiring to restore the worship of idols and imbued with fierce hatred of the Christian religion, soon began to harass the faithful. In these circumstances, James devoted himself entirely to assisting the poor and those fleeing here and

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there, and he strengthened them in the faith of Christ. It happened that James, compelled to flee with his Christians, took refuge in a fortified town called Ambohibemasoandro, on June 7th of the year 1896. On the following day, hordes of pagans arrived; they cast James out, trampling on him for his faith, struck him on the head with an ax, inflicting a bloody wound upon him, beat him with sticks, and sent him outside the town to the chief. During this arduous journey, James was repeatedly urged to renounce his faith.

[*Latin ed. p. 464*]

The Acts of the Apostolic See – Official Commentary 464. Those who persevered in Christ and incessantly prayed for even their persecutors, were saturated with every kind of reproach, until they entered into a conspiracy near the town of Oppido, to put him to death. Once, twice, a third time, they sent arrows at him while he was praying, and they threw him into a nearby river, so that whatever trace of the heinous crime might be erased. The fame of the martyrdom spread widely, and the passion of the Servant of God is commemorated annually by the inhabitants on the day of his death. Therefore, it was decided to consider granting the Servant of God the honors of the Blessed Martyrs. Thus, an ordinary informative process concerning the fame of the martyrdom was instituted in the Curia of Tananarive in the year 1933, and it was concluded in the year 1935. After careful consideration of all matters pertaining to the case, Pope Pius XI signed with his own hand the commission for the introduction of the cause on June 26, 1940. Subsequently, on July 16, 1941, a favorable decree was issued concerning the cult not yet rendered to the same Servant of God, and the process concerning his martyrdom was adorned with apostolic authority. A decree was then issued on March 4, 1951, concerning its juridical validity. Therefore, observing all that is to be observed according to law, the question was raised before the Congregation of Sacred Rites concerning the martyrdom and the cause of the martyrdom, and concerning the signs or miracles, first in the preparatory meeting held on October 25, 1960, and then on July 9, 1963, in the preparatory meeting. Finally, the general congregation followed on March 10 of this year before our Most Holy Lord Pope Paul VI, in which the Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, and Promoter of this cause, proposed the following question for discussion: Whether it is established that there is martyrdom and a cause of martyrdom, and signs or miracles, in the case and to the effect of which we are speaking. All those present, both Cardinals and Official Prelates and Consultor Fathers, in turn presented their opinions, which our Most Holy Lord followed with a joyful and studious spirit, but he decided to postpone his final judgment, as is customary, and in the meantime, he earnestly requested divine light in this most serious matter of decision. Today, having diligently performed sacred duties, His Holiness summoned

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to the Vatican Palace the Reverend Cardinals Arcadius M. Larraona, Prefect of the Congregation of Sacred Rites, and Benedict Aloisi Masella, Promoter of the cause, together with Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, along with others from the Secretariat, and in their presence, he solemnly declared: "It is established that there is martyrdom and a cause of martyrdom for the Servant of God James Berthieu, so that, by dispensation from signs..."

[*Latin ed. p. 465*]

The Holy Congregation of Rites, having examined the miracles according to the norm of canon 2116 § 2 of the Code of Canon Law, and finding them sufficient, may proceed further in the case and for the purpose in question. This Decree was ordered to be made public and recorded in the Acts of the Holy Congregation of Rites. Given in Rome* on the 8th of April in the year of Our Lord 1964. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. SB. Henricus Dante, Archpriest *tit.* Carpasien., from the Third Secretariat. ROMAN OR CRACOVIAN. Concerning the Beatification and Canonization of the Servant of God, Caelina Chludzinska, née Borzecka, foundress and first General Superior of the Congregation of Sisters of the Resurrection of Our Lord Jesus Christ.

ON THE QUESTION: Whether a commission should be appointed for the introduction of the cause in the case and for the purpose in question.

The Polish people, amidst many adversities, has always remained faithful to Christ and to His Church, and has commended its name to posterity not only as a bulwark of Christian and civil Europe against the incursions of barbarians, but also as a fertile and illustrious parent, renowned for the sanctity of its children.

Now, before this Holy Forum, stands a woman, born of the same noble nation, who, through divine grace, having disposed her heart aright, has followed the path of the commandments of the Lord, and has striven ardently for Christian perfection in every state of her life. We call her Caelina Chludzinska. She was born in the Eastern Polish city of Antowil on the 29th of October in the year 1833. Her parents, Ignatius Chludzinski and Rosalia Clementina Kossow, of noble lineage and standing, were even more distinguished by their Christian virtues, and on the third day they took care to have her cleansed with the sacred waters of Baptism, and they spared no effort to mold her tender soul in the image of piety. Endowed with a lively disposition and a keen intellect, Caelina excelled in her studies, 30 - A. A. S.

[*Latin ed. p. 466*]

The Acts of the Apostolic See, Volume 466, recounts the history, customs, and music, as well as other matters, that concerned the chosen young woman. Having thus prepared herself, although she felt drawn to a re-

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ligious life, she, following the advice of her parents and the guidance of her confessor, entered into marriage with the excellent and wealthy young man, Joseph Borzecki; and this marriage was blessed by the Bishop himself, who was her confessor, in the cathedral church of Vilna, on November 26th of the year 1853. She diligently fostered a pious life with her husband and two daughters, who were the only survivors of the four children she had borne, first in Grodno, and then in Vienna, where, due to his illness, her husband moved with his family in the year 1869, and where he passed away shortly thereafter in the year 1874. Caelina never ceased to cultivate piety, which is useful for all things (cf. 1 Timothy 4:8), not only for the sake of religion, but also for the sake of maternal charity towards her daughters, her servants, the poor, and her homeland, which she loved so dearly, especially when she lamented its being trampled upon and oppressed. In order to foster her piety more fully and freely, she moved to Rome in the year 1875, together with her daughters, Caelina, the elder, and Edvige, the younger; the former subsequently married into a distinguished family in Warsaw, while the latter remained with her mother, both of them more vividly pursuing a religious life each day under the spiritual guidance of Father Peter Semenenko. As a result, the Handmaid of God began to feel a calling to embrace a religious life; however, her daughter Edvige, at first, did not fully agree with her mother, although she was tempted by the vanities of the world. Finally, in the year 1881, illuminated by divine light, she recognized her own vocation and decided to remain with her mother, as the first member of a Congregation of the Resurrection that her mother was about to found. Thus, in the City [Rome], in the year 1882, the Institute of the Sisters of the Resurrection of the Lord was born, of which the first members were the Handmaid of God and her daughter Edvige. Soon, five other members joined. The beginnings of this nascent religious family were not without difficulties: accusations were quickly brought before ecclesiastical authorities, disagreements arose with the Fathers of the Resurrection, and there were criticisms; and these came not only from outsiders, but also from relatives and close family members. Nevertheless, persevering through these anxieties and hardships, the Handmaid of God stood firm, strengthened by the Divine Consoler of hearts, who, in time, also converted the minds and hearts of others to her, so that they might feel favorably towards her; indeed, she strove to dedicate herself and her works to charity more actively and confidently each day. Finally, on the 6th...

[*Latin ed. p. 467*]

The Sacred Congregation of Rites, in its decree of January 4, 1891, admitted the Servant of God, along with her daughter, Edvige, to the habit and perpetual profession of the religious life. Consequently, in the same year, 1891, she was able to establish her Congregation's house in the city of Kenty, within the territory of the diocese of Cracow. There, the religious

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family flourished for a time, with a modest number and apostolic activity, although constrained by economic difficulties. Afterwards, the Servant of God went to Bulgaria, where, overcoming every kind of hardship, she achieved numerous conversions, especially among women, to the Catholic Church. She also courageously undertook to introduce her religious family into Poland, which had been invaded from abroad, and did so with success, even amidst subsequent persecution. Soon, however, the Servant of God turned her attention to North America, where she endeavored to spread her religious family. Nevertheless, the heart of the Servant of God remained fixed on Rome, where she was finally able to establish her principal house with her companions and to found schools. In the meantime, on May 10, 1905, the Institute founded by the Servant of God received from the Apostolic See the decree of praise, and on July 17, 1923, it received its definitive approval. After having exhorted her spiritual daughters to obedience, to consent, and to willingly endure any hardships, all under the sign that she had established for them, "through the cross and death to the glory of the resurrection," she was overcome by illness and, after being restored to the sacraments in the Church in the city of Cracow, fell asleep in the Lord on October 26, 1913. Her lifeless body was first buried in the public cemetery of Cracow, and then, in 1937, it was solemnly transferred to the crypt of the chapel of the Sisters of the Resurrection in Kenty, and there it was laid to rest. After her death, the fame of the holiness of the Servant of God was seen to be confirmed by heavenly signs. Therefore, a cause was begun for the attribution of the honors of beatification to her. Consequently, the ordinaries were instructed to conduct the proceedings in the Vicariate Curia of the City, having obtained the necessary permission from the Apostolic See, and through petitions sent to the ecclesiastical curias of Cracow, Czestochowa, and Chicago; these were presented to the Sacred Congregation of Rites. In the meantime, several Cardinals, Archbishops, Bishops, and superiors of religious orders urged the Supreme Pontiff to kindly grant permission to establish a commission for the cause at the Apostolic See. The Sacred Congregation of Rites, after carefully examining the writings attributed to the Servant of God, in accordance with the norms of law, decreed on May 22, 1953, that nothing stood in the way of proceeding further. With the urging of the Reverend Father Theodore of the Holy Family, of the Order of the Scalabrinians,

[*Latin ed. p. 468*]

Acts of the Apostolic See - Official Commentary. Regarding the cause of the Most Holy Trinity, the most astute Promoter, legitimately constituted, Most Reverend and Venerable Lord Benedict Aloisi Masella, Bishop of Praenestinus, and Promoter or Relator of the cause, in the ordinary particular meeting of the Congregation of Sacred Rites, held on the 7th of April of this year at the Vatican, proposed a question for discussion: Whether a

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commission for the introduction of the cause should be signed, in the case and for the purpose of which we are speaking. And the Most Reverend Fathers, entrusted with safeguarding the sacred rites, who were present, after the report of the Cardinal Promoter, and after hearing the votes of the Official Prelates, especially Reverend Father Ferdinand Antonelli, O.F.M., the General Promoter of the Faith, having carefully considered all matters, judged it fitting to respond: Affirmative, that is, that the commission should be signed, if it pleases the Most Holy. Afterwards, a faithful report of all the aforementioned was made to the Most Blessed Father Paul VI, Pope. His Holiness approved and confirmed the response of the Congregation of Sacred Rites, and deigned to sign the commission for the introduction of the cause with his own hand, for the Servant of God Hedwig Borzecka, of Viduae, Borzęcha, who founded the Congregation of Sisters of the Resurrection of Our Lord Jesus Christ. Given at Rome, on the 10th of April, in the year of Our Lord 1964. ARCADIUS M. L. Card. LARRAONA, Prefect. © S. SB Henry Dante, Archbishop titular of Carpasien, Secretary IV. ROMAN or CRACOVIENSIS. Regarding the beatification and canonization of the Servant of God Hedwig Borzecka, foundress of the Congregation of Sisters of the Resurrection of Our Lord Jesus Christ.

ON THE QUESTION: Whether a commission for the introduction of the cause should be signed, in the case and for the purpose of which we are speaking.

Christian education properly and closely aims to make a perfect Christian, conspiring with divine grace, that is, to express and represent Christ in those who have been reborn in the sacred waters of Baptism, according to the words of the holy Paul.

[*Latin ed. p. 469*]

The Sacred Congregation of Rites: "My little children, of whom I am in labour again, until Christ be formed in you" (Gal. 4, 19). This education is received all the more effectively, the more the parents lead their children by the example of virtues. This has indeed been made evident in the most pious Joseph and Caelina, the parents of the Servant of God Hedvig Borzęcka, to whom the words of Divine Wisdom can rightly be applied: "Let thy father and thy mother rejoice, and let her that bore thee be glad" (Proverbs 23, 25). For, especially the mother, in instructing her little girl in the ways of holiness, paved the way for her to attain Christian perfection. Indeed, both mother and daughter, as it were, hand in hand, now stand before this sacred Forum, adorned with the reputation of sanctity. Hedvig was born of noble lineage in the village of Obrembszczyzna, near the city of Grodno, in Poland, on the 2nd day of February, in the year 1863, and was reborn on the 11th day of the same month through the sacred rite of Baptism. The young girl displayed a lively and keen intellect, and a love for God. From the vastness of the forests and the variety of beauty, she

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easily raised her mind to the Creator of all things. The mother, with vigilant care, attended to the lively disposition and sometimes unruly mind of her daughter, striving to foster the good and to restrain that which exceeded due bounds. But, as He who especially loves His chosen ones often does, God imposed a not light cross upon our Hedvig from her tender years, when her father was afflicted with a grave paralysis. For scarcely had he reached his sixtieth year when she had to assist her ailing father and her mother with all her strength. This infirmity of her father was also the reason why the Borzeçki family moved to Vienna, where the Servant of God began her studies. And then, on March 19, 1871, she first approached the tribunal of Penance. After the death of her father, which occurred in 1874, Hedvig came to Rome with her mother and sister Caelina, where she entrusted her soul to the care of the Servant of God Peter Semenenko, a priest of great piety and wisdom. From his hands, she received the Holy Eucharist for the first time on April 20, 1876, and she already then perceived that she was called to embrace the religious life. Two days later, she was anointed with the chrism of Confirmation. While under the guidance of a prudent director, she cultivated her virtues, and she did not neglect the humanities. Unlike her sister, who entered into the state of marriage, the Servant of God rejected several suitors, conspicuous for their wealth and lineage, for the love of Christ. Therefore, she was more concerned with entering the religious life.

[*Latin ed. p. 470*]

The Acts of the Apostolic See – Official Commentary, number 470, concerned the matter of incorporating a congregation of Sisters into the Congregation of the Sisters of Reparation; however, on March 25th, 1881, after spiritual exercises, she decided to join her mother in the Congregation of the Sisters of the Resurrection of Our Lord Jesus Christ. Thus, mother and daughter, religious sisters, began to live together with other sisters who joined them, under the guidance of Father Semenenko. After overcoming many difficulties, the nascent Institute grew and flourished, until the doubts of men were dispelled, and the Cardinal Vicar of the City, after carefully considering the rules and the vocation of the foundress and her daughter Hedwig, on January 6th, 1891, received the solemn and perpetual vows of two Mothers, and also imposed the religious habit upon the first five sisters, admitting them to a temporary profession. In this new Congregation, which deservedly bears the title of the Servant of God, the foundress, Hedwig, a daughter twice over, both in the flesh and in the purpose of religious life, was a very great help to her mother, always choosing the most difficult tasks, but attributing all her successes to the humility of her mother. She especially assisted her mother in establishing and stabilizing the houses of the Institute, first in Rome, and then in Poland, in Bulgaria, and finally in the distant regions of Northern America. After working dili-

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gently rather than living for many years, the Servant of God peacefully fell asleep in the Lord on September 27th, 1906, in the house of the Institute near Kenty, close to Cracow, at the age of forty-three. After the death of the Servant of God, her sanctity became known, and it was barely possible to delay the beginning of the process for the cause of her beatification and canonization. Therefore, with a dispensation duly obtained according to canon 2039 § 1, a process concerning the reputation of sanctity, virtues, and miracles of the aforementioned Servant of God was instituted in the Vicariate Curia of the City, from March 9th, 1950, to June 28th, 1952; and through the petitions presented, the process was enriched in the ecclesiastical curias of Chicago and Cracow; all of which were duly presented to and opened for the Sacred Congregation. Meanwhile, many Cardinals, sacred prelates, and the superiors of religious orders offered prayers to the Supreme Pontiff, imploring the introduction of the cause. Therefore, observing the laws that must be observed, the same Sacred Congregation of Rites, after carefully considering the writings attributed to the aforementioned Servant of God, decreed on May 29th, 1958, that the process could proceed further. Therefore, at the urgent request of the Reverend Father Theodore of the Sacred Family, of the Order of the Most Holy Trinity, and of the cause itself,

[*Latin ed. p. 471*]

The Sacred Congregation of Rites, in its 471st session, to its most diligent Promoter, His Eminence and Reverend Lord Benedict Cardinal Aloisi Masella, Bishop of Praenestinus, who was the proponent of the cause, and the Relator, in the ordinary particular meeting of the Sacred Congregation of Rites held on April 7th of this year at the Vatican, proposed the following question for discussion: Whether a commission should be signed for the introduction of the cause, in the case and for the purpose under consideration. And after His Eminence and the Reverend Fathers, entrusted with the observance of the rites, had heard the report of the Cardinal Proponent, and after hearing the votes of the Official Prelates, especially Reverend Father Ferdinand Antonelli, O.F.M., the General Promoter of the Faith, and after mature deliberation, they judged it fitting to respond: that the commission should be signed, if it has pleased the Most Holy [authority] to affirm it. Subsequently, the aforementioned Cardinal, having made a faithful report of all the above to the Supreme Pontiff Paul VI, His Holiness approved and confirmed the response of the Sacred Congregation of Rites, and deigned to sign the commission for the introduction of the cause of the Servant of God Hedvigis Borzeçka with His own hand. Given at Rome, on April 10th, in the year of Our Lord 1964. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. SB. Henry Dante, Archbishop titular of Carpasien, Secretary. Regarding the Beatification and Canonization of the Servant of God James Clotet, priest of the Congregation of Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary.

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ON THE QUESTION: Whether a commission should be signed for the introduction of the cause, in the case and for the purpose under consideration.

Burning with zeal for souls, shining with piety, and urged by charity, countless followers have joined Christ the Redeemer, who have striven with all their strength to traverse the path of sanctity. All these have received the doctrine of God, because they feared the Lord; they have found His blessing, because they watched for Him; they have been filled with the law of God, because they have sought it out.

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary 472, they received justice as it were a light, because they lived and worked in the love of God. To this illustrious company, the Servant of God James Clotet should be added, whose extraordinary virtues and reputation for holiness were widely spread, who, in the most blessed times for the Catholic Church in Spain, during the past century, diligently labored to stir up faith in the people. James Clotet was born in Manresa, in Spain, within the diocese of Vich, on July 24, 1822, and on the same day he was reborn through the waters of Baptism. He had as parents Raymond and Gertrude Fabres, worthy of praise for their integrity, their profession of the Christian religion, and their conspicuous solid economic standing. Having been raised by these parents, James, even as a boy, showed piety beyond his years, and also a precocious inclination towards the priesthood. From about the age of ten, when he first received the bread of Angels, he diligently attended the Sacraments. At about the same time, while he was studying the humanities under the Fathers of the Society of Jesus in his homeland, he already showed a singular devotion to the Blessed Virgin. He dedicated himself to the Congregation of the Blessed Virgin Mary and to Saint Aloysius Gonzaga. A lover of silence and intimate recollection, he spontaneously abandoned musical instruments, as if he wished to avoid anything that might distract him from the habitual presence of God, which he always sought above all else. After successfully completing his studies in the humanities with the Fathers of the Society of Jesus in Manresa, he entered the Seminary of Barcelona, where he studied philosophy, and later, theology, in the Seminary of Vich. Sent to Rome, he completed his theological studies in the Roman Seminary, and on July 20, 1845, at the age of twenty-three, he received the order of the sacred priesthood. Strengthened by the priesthood, he returned to his homeland, where he devoted himself to the care of souls, first as a vicar in the parish of the place called Castelfollit dei Boix, and later, in 1848, as the parish administrator of the place called Civit. In carrying out these duties, he was inflamed by apostolic zeal, and he was an example to those entrusted to his care of charity, humility, and poverty. He was ardent in his love for the deaf and

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mute, to whom he taught catechism with tireless patience, and whom he prepared to receive the Sacraments properly. However, not being able to contain his desire for the good of souls within the narrow confines of this single parish, with the advice of his Ordinary and the Apostolic Nuncio, on June 17, 1849, he joined the Congregation of Saint Anthony Mary Claret, along with four companions.

[*Latin ed. p. 473*]

The Sacred Congregation of Rites, number 473, concerning the founding of the Missionaries of the Immaculate Heart of the Blessed Virgin Mary. Having made a vow, he dedicated himself entirely to the apostolic ministry, offering Christian instruction especially to the young, the ignorant, and even those held in prison. It is certainly clear that, during a time of plague, he offered himself to the Ordinary of Vich, risking his life to provide both physical and spiritual comfort to the sick. Meanwhile, he was appointed prefect for the formation and instruction of the brothers who were to assist his Congregation. In the year 1858, he was elected General Sub-Director of the entire Congregation, a position he held for approximately thirty years, endearing himself to his brothers through his gentleness, paternal prudence, and solicitude. In the year 1860, he was expelled from the house in Vich, which he had so generously managed, along with his companions, and they went to France, where he was highly esteemed by the clergy and the faithful, and he established two houses for novices. Twelve years later, he was expelled from France due to unjust laws against religious congregations, and he returned to Spain with his prominent community, and he was appointed to the house of Santo Domingo de la Calzada. In the general congress of his Congregation, held in the year 1888, he was appointed general secretary and again director of the principal house of Vich. Finally, he completed the course of his life in Barcelona, where he was struck by a stroke of apoplexy, and, having been duly fortified with the Sacraments of the Church, he peacefully fell asleep in the Lord on February 4th, in the year 1898, at the age of seventy-six. The outstanding reputation for sanctity that the Servant of God enjoyed during his life did not diminish after his death, but rather greatly increased, and it spread so widely that the prayers of the faithful grew stronger, desiring that he be honored among the Saints as soon as possible. Gladly accepting this, the Most Reverend Bishops of Barcelona and Vich, with ordinary authority, instituted a process concerning the reputation for sanctity of his life, his virtues, and miracles in general, as well as concerning his cult and his writings, in accordance with the law, and transmitted them to Rome to the Sacred Congregation of Rites. In the meantime, several postulatory letters arrived at the same Sacred Congregation from Cardinals of the Holy Roman Church, from Most Reverend Archbishops and Bishops, and also from Most Reverend Generals of Orders and religious Congregations, earnestly

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requesting the introduction of the cause of the Servant of God James Clotet. Having observed all that must be observed according to law, on March 14th, in the year 1952.

[*Latin ed. p. 474*]

The Acts of the Apostolic See – Official Commentary, number 474, a decree was issued, based on the writings collected from all sides and duly examined, which were dedicated to the aforementioned Servant of God, so that further proceedings might be undertaken safely. At the request of the Reverend Anthony Leghisa, General Postulator of the Congregation of Missionaries of the Most Holy Heart of Mary, during an ordinary session held on the 7th of this month at the Vatican, His Eminence and Reverend Lord Joachim Anselm Cardinal Albareda, Promoter or Relator of this cause, proposed a question for discussion regarding the introduction of the cause of the aforementioned Servant of God. And the Eminences and Reverend Fathers entrusted with the sacred rites, after the report of the aforementioned Promoter, and after hearing the Reverend Official Prelates as well, having considered all matters with diligent study, decided to write: that the mission, if it should please the Most Holy Father, should be approved. Finally, after all of this, His Eminence and Reverend Cardinal Prefect of the Congregation of Sacred Rites, reported to our Most Holy Lord Pope Paul VI through the following report, and His Holiness, with paternal kindness, deigned to sign the commission for the introduction of the cause of the Servant of God James Clotet with his own hand. Given at Rome, on the 10th of April, 1964. ARCADIUS M. Card. LARRAONA, Prefect. © S. 83. Henry Dante, Archpriest *tit.* Carpasien., from the Secretariat.

[*Latin ed. p. 475*]

From the Diary of the Roman Curia 475. DIARY OF THE ROMAN CURIA. SECRETARY OF STATE. By order of the Most Holy Father Paul V, may He reign happily, the following have been appointed: Domestic Prelates of His Holiness: 1963. Monsignor Martino Gritz (Essen). Monsignor Carlo Hopmann (Essen). Monsignor Luigi Reiermann (Essen). January 8, 1964. Monsignor Giuseppe M. Quijano Pérez (Duitama). January 27. Monsignor Giacomo Beltritti (Jerusalem). March 7. Monsignor William Foley (New York). Monsignor Giuseppe Dunn (New York). Monsignor Giovanni McCallen (New York). Monsignor Thomas McMahon (New York). Monsignor Giovanni Villani (New York). Monsignor Thomas Donnelly (New York). Monsignor Giuseppe O'Brien (New York). Monsignor Francesco Saverio Cronin (New York). Monsignor Vincenzo Lonergan (New York). April 28. Monsignor Giuseppe O'Sullivan (Galveston-Houston). Monsignor Paolo Pieri (Galveston-Houston). May 14. Monsignor Napoleone Levesque (Amos). June 5. Monsignor Raimondo Girod de P Ain (Paris). June 13. Monsignor Salvatore Giuseppe

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Adamo (Camden). Monsignor Michele Antonio Argullo (Camden). Monsignor Ladislao Giuseppe Bazela (Camden). Monsignor Riccardo Giuseppe Callahan (Camden). Monsignor Giacomo Luigi Carr (Camden). Monsignor Francesco Giuseppe Cosgrove (Camden). Monsignor William Francesco Doyle (Camden). Monsignor Vincenzo Giacomo Giammarino (Camden). Monsignor Leone Antonio Hudzik (Camden). Monsignor Luigi Antonio Kurylo (Camden). Monsignor Martino Bernardo McMahon (Camden). Monsignor Edward Giuseppe O'Connor (Camden). Monsignor Girolamo T. Pionkowski (Camden). Monsignor George Edward M. Sharkey (Camden). Monsignor Thomas Hildreth Sharkey (Camden). October 25.

[*Latin ed. p. 476*]

Acta Apostolicae Sedis - Commentarium Officiale 476 1964. Monsignor Winowicz, Leone Sebastian (Camden). Monsignor Zegers, James Joseph (Camden). Monsignor Krusling, James (Cincinnati). Monsignor Boyd, John (Manchester). Monsignor Fiavin, Cornelius (Saint Louis). Monsignor Pawlowski, Joseph (Saint Louis). Monsignor Ripper, Louis (Saint Louis). Monsignor Proja, John Baptist (Rome). Monsignor Elliott, John (Nashville). July 7th, Monsignor Belanger, Alphonse (Toronto). Monsignor Egan, Raphael (Toronto). Monsignor Kerr, Walter (Toronto). Monsignor Breheny, John (New York). Monsignor Canili, Thomas (New York). Monsignor Cox, Matthew (New York). Monsignor King, William (New York). Monsignor Holböck, Ferdinand (Salzburg). Monsignor Perron, Louis Eugene (Chicoutimi). August 1st, Monsignor Carvill, William Francis (Toronto). Monsignor Bayerschmidt, Paul (Bamberg). Monsignor Pfeil, John (Meissen). Monsignor Saksa, Francis (Great Falls). Monsignor Zarek, Andrew (Great Falls). Monsignor Lamotte, Stephen (Malines-Bruxelles). Monsignor Brien, Andrew (Paris). Monsignor Mac Donald, George Eneas (Charlottetown). September 25th, Monsignor Mac Donald, Peter Francis (Charlottetown). Monsignor O'Connell Simpson, William (Charlottetown). Monsignor O'Hanley, John Peter E. (Charlottetown). Monsignor Finerty, John (Christchurch). Monsignor Liddy, Thomas (Christchurch). Monsignor Bartolazzi, Gianfilipo (Macerata). Monsignor Urru, Charles (Perugia). Monsignor Salvi, Charles (Tolentino). Monsignor Gengler, John P. (Winona). Monsignor Ryan, Patrick (Winona). October 2nd, Monsignor Afanador Salgar, Anthony (Bogotá). Monsignor Lopes Pedrosa, Adelino Mario (Braga). Monsignor Mullins, John Joseph (Cairns). Monsignor Scully, Edward Joseph (Paterson). Monsignor Cunningham, John R. (Sale). Monsignor Daly, Joseph D. (Sale). Monsignor O'Hea, John P. (Sale). Monsignor Barberis, Adolph (Turin). Monsignor Fuzio, Francis (Andria). Monsignor Comleris, Paul (Clermont). Monsignor Dillon, Reginald E. F. (Pembroke). Monsignor La France, Wilfred Honoré

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(Pembroke). Monsignor Lacroix, Onesifore (Saskatoon). June 13th.

[*Latin ed. p. 477*]

Diarium Romanae Curiae 1964.
Monsignor Robinson Giovanni (Saskatoon).
Monsignor Luwisha Stefano (Lusaka).
Monsignor Goggi Clelio (Tortona).
Monsignor Guido Vincenzo (Tortona).
Monsignor Clark Roberto (Corpus Christi).
Monsignor Thompson Guglielmo (Corpus Christi).
Monsignor Felling Luigi Giuseppe (Dodge City).
Monsignor Husmann Giorgio Arturo (Dodge City).
Monsignor Leahy Patrizio Giuseppe (Dodge City).
Monsignor Reif Stefano Luigi (Dodge City).
Monsignor Stremel Giuseppe Antonio (Dodge City).
Monsignor Zenner Giovanni Giuseppe (Dodge City).
Monsignor Gorissen Gustavo (Oslo).
Monsignor Simcic Andrea (Gorizia e Gradisca).
Monsignor Spatuzza Domenico (Lacedonia).
Monsignor Betancourt Giuseppe (Tampico).
Monsignor Turca Leopoldo (Trieste e Capodistria).
Monsignor Cahill Riccardo (New York).
Monsignor Daley Daniele (New York).
Monsignor Franklin Ruggero (New York).
Monsignor Kenney Vincenzo (New York).
Monsignor Martorella Luigi (New York).
Monsignor McDonnell Giacomo (New York).
Monsignor Pavis Vittore (New York).
Monsignor Rigney Raimondo (New York).
Monsignor Roth Beniamino (New York).
Monsignor Schwarz Francesco (New York).
Monsignor Cannavo Ignazio (Acireale).
5 novembre
Monsignor Cosentino Michele (Acireale).
Monsignor Leotta Francesco (Acireale).
Monsignor Musumeci Sebastiano (Acireale).
Monsignor Russo Giosuè (Acireale).
Monsignor Linnehan Giovanni (Boston).
Monsignor Sullivan Timoteo (Boston).

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Monsignor Hartigan Edoardo (Boston).
Monsignor Mackay Vincenzo (Boston).
Monsignor Harrington Edoardo (Boston).
Monsignor Beatty Giuseppe (Boston).
Monsignor Manning Giacomo (Boston).
Monsignor Sullivan Giacomo (Boston).
Monsignor Graf Francesco (Boston).
Monsignor Gran ville Guglielmo (Boston).
Monsignor Michalski Luigi (Gary).
Monsignor Brown Antonio (Helena).
Monsignor O'Connor Giovanni (Helena).
Monsignor Pezza Mario Francesco (Mondovi).
Monsignor Dobal Giuseppe M. (Santa Rosa).
Monsignor Vieboeck Francesco (Linz).
7
Monsignor Rwabigwi Michele (Kabgayi).
7 ottobre
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[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Commentarium Officiale, November 7, 1964.

Most Reverend Ledere Luigi (Prince-Albert).
Most Reverend Sandrelli Dante (Presidenda Roque Sáenz Peña).
Most Reverend Brueggenthies Engelberto (Palmas).
Most Reverend Savi Severino (Susa).
Most Reverend Kenney Giacomo (New York).
Most Reverend Manoni Franco (Senigallia).
Most Reverend Abortiz Isasi Pietro R. (Bilbao).
Most Reverend De Goiri Guerrero Giacomo (Bilbao).
Most Reverend Kuo-Fan Anthony (Kiayi).
Most Reverend Amlicki Giuseppe (Newark).
Most Reverend Coyle Francesco (Newark).
Most Reverend Ounningham Tommaso (Newark).
Most Reverend Dilger Aroldo (Newark).
Most Reverend Dounelly Giuseppe (Newark).
Most Reverend Duffy Guglielmo (Newark).
Most Reverend Duffy Tommaso (Newark).
Most Reverend Elwood Silvestro (Newark).

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Most Reverend Feeley Giovanni (Newark).
Most Reverend Fronczak Alessandro (Newark).
Most Reverend Fronczak Michele (Newark).
Most Reverend Hornak Michele (Newark).
Most Reverend Lawlor Giovanni (Newark).
Most Reverend Majewski Francesco (Newark).
Most Reverend McOabe Filippo (Newark).
Most Reverend McOann Guglielmo (Newark).
Most Reverend Murphy Carlo (Newark).
Most Reverend O'Brien Giovanni (Newark).
Most Reverend Reardon Tommaso (Newark).
Most Reverend Reilly Patrizio (Newark).
Most Reverend Ryan Giovanni (Newark).
Most Reverend Smith Giorgio (Newark).
Most Reverend Tuite Giuseppe (Newark).
Most Reverend Gama Martínez Zaccaria (Palencia).
Most Reverend Matia Alvarez Vincenzo (Palencia).
Most Reverend Tortoriello Francesco (Sâo Joâo del Rei).
Most Reverend Caravaglios Lorenzo (Mazzara).
Most Reverend Linares Andrea (Mazzara).
Most Reverend Honoré Giovanni (Rennes).
Most Reverend Martini Franco (Imola).
Most Reverend Ali Saverio (Caltagirone).
Most Reverend Corbeil Carmelo (Hull).
Most Reverend Fogarty Guglielmo Gerard (Hull).
Most Reverend Huneault Pietro (Hull).
Most Reverend Lombard Giuseppe (Hull).
Most Reverend Theoret Maurizio (Hull).
December 1.
Most Reverend De Melo Alfonso Enrico G. P. M. (Goa e Damâo).
Most Reverend Mesquita Anthony Peter Serafico (Goa e Damâo).
Most Reverend Marcinkus Paul (Chicago).
Most Reverend Carew Guglielmo (Saint John's).

[*Latin ed. p. 479*]

Diarium Romanae Curiae 479, December 10, 1964.
Most Reverend Ruiz Medrano Giuseppe (Guadalajara).
Most Reverend Neri Giacinto (Naples).
Most Reverend Sambin Sergio (Venice).

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Most Reverend Ferrarotti Leopoldo (Vercelli).
December 17.
Most Reverend Lorenç Francesco (Glasgow).
December 18.
Most Reverend Campagna Angelo (Salerno).
Most Reverend Quaglia Enzo (Salerno).
Most Reverend Tafuri Vincenzo (Salerno).
Most Reverend Tisi Alfonso (Salerno).
Most Reverend Vicinanza Aniello (Salerno).
December 22.
Most Reverend Dattero Felice (Muro Lucano).
Most Reverend Gallucci Luigi (Muro Lucano).
December 29.
Most Reverend D'Souza Ignazio S. (Bombay).
Most Reverend Nazareth Guglielmo (Bombay).
Most Reverend Pereira Pietro (Bombay).
December 31.
Most Reverend Balducci Corrado (Sarsina).
January 7, 1965.
Most Reverend Parisi Emanuele (Porto and S. Rufina).
January 8.
Most Reverend Maldaner Bruno (Porto Alegre).
January 9.
Most Reverend Belsito Francesco (Lipari).
Most Reverend Paino Onofrio (Lipari).
January 12.
Most Reverend Spiraglia Vincenzo (Noto).
January 20.
Most Reverend Gualdrini Franco (Faenza).
January 21.
Most Reverend Bartolucci Domenico (Florence).
January 26.
Most Reverend Codd Giovanni (Ferns).
Secret Chamberlains in Ordinary to His Holiness:
July 8, 15, 20, 26.
August 30, 1963.
Most Reverend Forster Guglielmo (Boston).
Most Reverend Moudry Riccardo Paolo (Saint Paul).

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Most Reverend Buzzi Giulio (Comacchio).
Most Reverend Houck Guglielmo (Mobile - Birmingham).
Most Reverend Me Devitt Antonio (Mobile - Birmingham).
Most Reverend Rodríguez Soler Emanuele (Resistencia).
Most Reverend Heinemann Giorgio O. (Resistencia).
Most Reverend Aspöck Ludovico (Linz).
Most Reverend Füglister Carlo (Linz).
Most Reverend Huber Giuseppe (Linz).
Most Reverend Binder Carlo (Vienna).
Most Reverend Haider Francesco (Vienna).
Most Reverend Kosnetter Giovanni (Vienna).
Most Reverend Kostelecky Alfredo (Vienna).
Most Reverend Kurz Giovanni (Vienna).
Most Reverend Loidl Francesco (Vienna).
Most Reverend Swiedeck Giuseppe (Vienna).
Most Reverend Altobelli demente (Veroli-Frosinone).
Most Reverend Ranalli Guido (Veroli-Frosinone).
Most Reverend Roma Cleto (Veroli-Frosinone).
Most Reverend Spani Molella Guido (Veroli-Frosinone).
Most Reverend Vitaliani De Bellis Gaetano (Veroli-Frosinone).
Most Reverend Casalino Giovanni (Oria).

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary, August 3, 1963. Most Reverend Mauro Giovanni (Oria).

10. Most Reverend Barrow James (Liverpool).
11. Most Reverend Barry Thomas (Liverpool).
12. Most Reverend Chaloner Francis (Liverpool).
13. Most Reverend Curry Lawrence (Liverpool).
14. Most Reverend Jackson Charles (Liverpool).
15. Most Reverend McKenna Thomas (Liverpool).
16. Most Reverend Park James (Liverpool).
17. Most Reverend Taylor Cyril (Liverpool).
18. Most Reverend Phordoy John (Buenos Aires).
19. Most Reverend Lambruschini Vincent (Coro).
20. Most Reverend Torres Fenollosa Francis (Coro).

September 19. Most Reverend Poladian Emmanuel (Ispahan of the Armenians).

October 18. Most Reverend Boa Cardozo Virgilio (Caacupé).

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25. Most Reverend Kessels John (Essen).
26. Most Reverend Schneider Henry (Essen).
27. Most Reverend Solbach Paul (Essen).
31. Most Reverend de Jongh William (Haarlem).
December 11. Most Reverend Debije Leonard Joseph U.M. (Roermond).
18. Most Reverend Kowalczyk Roman (Lodz).
January 8, 1964. Most Reverend Ferro Angel Joseph Basil (Duitama).
Most Reverend Jiménez Soler Anatolius (Duitama).
Most Reverend Márquez Aponte Joseph Ignatius (Duitama).
Most Reverend Medrano Marino Francis Xavier (Duitama).
13. Most Reverend Kileshye Edward (Elisabethville).
18. Most Reverend Verri Lino Anthony (Rio Cuarto).
30. Most Reverend Carey William (Providence).
Most Reverend Dunn Louis (Providence).
Most Reverend Dziob Michael (Providence).
Most Reverend Geoghegan Arthur (Providence).
Most Reverend Lynch Charles (Providence).
Most Reverend Struck John (Providence).
Most Reverend Varsanyi William (Providence).
February 5. Most Reverend Pradella Joseph (Concordia).
13. Most Reverend Thijssen Francis Hubert (Utrecht).
20. Most Reverend Pedroso Mariano Celso (Asunción).
Most Reverend Cruz Mark Tullius (Bogotá).
Most Reverend Contant Robert W. (Fort Wayne-South Bend).
March 4. Most Reverend Häupl Joseph (Linz).
Most Reverend Bertolini Joachim (Trapani).
Most Reverend Cipolla John (Trapani).
Most Reverend Di Trapani Mario (Trapani).
Most Reverend Sanacore Vito (Trapani).
Most Reverend Sarcona John (Trapani).

[*Latin ed. p. 481*]

Year and Volume LVII, July 8, 1965. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Vatican Publishing House. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS. I. In the City of Rome, the Church of the Sacred Heart of the Blessed Virgin Mary is adorned with the dignity of a cardinalatial title. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of things, to the Sacred College of Cardinals, whose number we strive to increase, so that we may more and more enjoy the gifts and counsel

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of such distinguished men, and the expertise in governing the Christian people, which indeed requires that we also multiply the number of sacred buildings to which we assign the same title by way of tradition. These are usually churches that excel in antiquity, or are celebrated for some great event, or, if we consider our own times, are frequented by the people and are cherished by pastors and faithful who are devoted to the promotion of Catholic affairs. Among these sacred buildings, the Church dedicated to the Sacred Heart of the Blessed Virgin Mary, which exists in our city, in a region commonly called Parioli, undoubtedly deserves to be included. Therefore, by our apostolic and supreme authority, we honor the aforementioned church, dedicated to God in honor of the Sacred Heart of the Blessed Virgin Mary, with a cardinalatial and presbyteral title, granting it the same rights and privileges that such churches in Rome enjoy. Furthermore, we command that these our Letters be delivered to the one who is currently in charge of the aforementioned church, so that they may be put into effect and read to the clergy and the people. 31 - A. A. S.

[*Latin ed. p. 482*]

Acts of the Apostolic See - Official Commentary 482. The first festive day of obligation following those received shall be celebrated. The instrument of the completed business shall be prepared, duly signed and sealed, and sent to the Sacred Congregation for the Consistory as soon as possible. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall be considered entirely valid, just as if the original were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. CHARLES Cardinal CONFALONIERI, of the Sacred Congregation for the Consistory, Secretary. Francis Tinello, Apostolic Chancellor. Francis H. Ferretti, Protonotary Apostolic, Dean. And Joseph Rossi, titular Bishop of Palmyra, Protonotary Apostolic. © Lead, in Ap. Cane, table, vol. CXVII, n. 68. II. The Temple of St. Patrick in the City is endowed with the cardinalatial presbyteral title. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The wonderful propagation of the Catholic Church among all nations is, indeed, a cause of great joy for Us, who, by the will of God, have obtained the supreme governance of it. For, because of the increase,

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not only of the evangel-

[*Latin ed. p. 483*]

Acts of Pope Paul VI, page 483. The difficulties in disseminating this law, and also in preserving it in the minds of the faithful of our time, are increasing daily. We have considered it necessary to also increase the College of Cardinals, whose wisdom and prudence we would have available. With regard to this matter, it having seemed opportune to us to adapt those temples in Rome which are customarily assigned to the Cardinals by title to the needs of the present time, it has appeared to us fitting to elevate to the dignity of a cardinal's title, with all the rights and privileges belonging to it by canon law, a certain other church, which possesses the highest excellence in the city. Therefore, with supreme authority, we elevate the sacred edifice of Saint Patrick, commonly known as the Villa Ludovisi, which, in memory of the servant of God, Aristides Leonori, is considered the temple of the Irish nation in Rome, to the dignity of a cardinal's presbyteral title. We command that these Our Letters be carried into effect by the one who is presently in charge of that temple, and that a document of the completed transaction be prepared and sent to the Sacred Congregation Consistorial, duly signed and sealed. We will and declare that this Constitution is now and forever effective; in such a way that those things which are decreed by it will be religiously observed by those to whom they pertain, and thus will obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, will be able to prevail, since by it we derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord one thousand nine hundred and sixty-five, in the second year of Our pontificate.

JAMES A. Card. COPELLO - S.R.E. Chancellor

CHARLES Card. CONFALONIERI S. Congr. Consistorialis a Secretis

Francis Tinello, Apostolic Chancellor

© Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary

Caesar Federici, Apostolic Protonotary, in the place of the lead seal in the Apostolic Chancellery, volume CXVII, number 62.

[*Latin ed. p. 484*]

484 Acts of the Apostolic See - Official Commentary III. In the city of Rome, the temple of the Most Holy Name of Jesus is elevated to the rank of a deaconry. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, which has been repeatedly done by

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Our Predecessors, who have not only endowed the sacred buildings of the city of Rome with special privileges, but have also assigned to Cardinals of the Holy Roman Church numerous titles, such as presbyteral titles or deaconries, and We, who, with the most devoted heart, have long cherished the temple dedicated to the Most Holy Name of Jesus, deem it fitting to mark this day with a new celebration, by conferring upon it the dignity of a deaconry. For this temple, a magnificent work of art, was erected by the care of Saint Francis Borgia, in that very place where Saint Ignatius of Loyola, upon his first arrival in Rome, established a dwelling for himself and his companions. Moreover, it contains not only the chapel which is most highly esteemed of the Blessed Virgin Mary of Strafa, but also a place, most famous of all, where very numerous Christian faithful and men and women from all religious orders gather, to offer particular prayers and supplications at the appointed times. Therefore, by Our apostolic and supreme authority, We elevate the temple of the Most Holy Name of Jesus to the honor of a deaconry, granting it the rights and privileges with which such sacred buildings in the city are rightfully endowed by law and custom. We decree that, after these Letters have been received by the clergy and the people of Our diocese, they shall be read aloud for the first time on the next day of precept that follows. When this has been accomplished, the appropriate documents shall be drawn up and sent to the Sacred Congregation of the Consistory as soon as possible, duly signed and sealed. We will and order that this Constitution be effective now and forever; in such a way that those to whom it pertains shall religiously observe what has been decreed in it, and thus it shall obtain its full force. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of this Constitution, since by it We repeal all that is contrary to it. Furthermore, it is not permitted to anyone to tear, alter, or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, shall be considered authentic.

[*Latin ed. p. 485*]

Acts of Paul PP. VI, 485, or those written by hand, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Card. COPELLO, 8. R. E. CHARLES Card. CONFALONIERI, 8. Congr. Consistorialis a Secretis. Franciscus Tinello, Regent of the Apostolic Chancery. Franciscus Ioannes H. Ferretti, Calieri, Protonotary Apostolic. Protonotary Apostolic. At the Apostolic Palace, in the archives, volume CXVII, number 70. - IV. In the Temple of the Most Holy Heart of Jesus, near the Praetorium, the following is decreed: PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL

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MEMORY OF THE NOBLE CITY. Roman Pontiffs have customarily bestowed special privileges and honors upon temples of the city that excel either in antiquity or in artistic excellence, or in the memory of illustrious and holy men. Among these is certainly to be included that which St. John Bosco, whom the Salesians call their father, had constructed near the Praetorium, at the command and under the auspices of Leo XIII, Our predecessor, so that it might be a pious expression and declaration of the gratitude of the entire Italian nation, which generously contributes, towards the Most Sacred Heart of Jesus Christ, and so that it might also foster the religion of the Christian faithful who dwell in that region of the city. This sacred edifice, perfectly completed, was raised to the dignity of a Minor Basilica by Our Predecessor, Benedict XV, through Apostolic Letters, and in it, there is a standing and venerated image of the Blessed Virgin Mary.

[*Latin ed. p. 486*]

The Acts of the Apostolic See -, Official Commentary, 486. The Virgin's help was duly redeemed with a golden crown from the canonical patriarchal Basilica of St. Peter in aurea. Wishing, therefore, to signify our will in that same temple, and because the sodality of the Society of St. Francis of Sales is shining with industry and piety, we have decided to elevate it to the rank of a diaconate today. Therefore, by our apostolic and supreme authority, we elevate the church of the Most Sacred Heart of Jesus, near the Castrum Praetorium, to the rank and dignity of a diaconate, granting it all the rights and privileges with which other diaconates in the city enjoy, either by law or by custom. Furthermore, we wish that these our Letters, sealed with lead, be read by the one who is presently in charge of that sacred building, before the clergy and the people, since the first feast day to be celebrated after their reception shall be a feast day of precept. After this matter has been completed, the appropriate documents shall be drawn up and sent promptly to the Sacred Congregation of the Consistory, signed as usual and sealed. We wish this Constitution to be effective now and in the future; in such a way that those who are concerned religiously observe what has been decreed by it, and thus it obtains its force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of the most eminent man established in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord one thousand nine hundred and sixty-five, in the second year of Our pontificate. JAMES A. Card. COPELLO S. B. E. Chancellor. CHARLES Card. CONPALONIERI S. Congr. Consistorialis a Secretis. Franciscus Tinello, Apostolic Chancellor. Franciscus Ioannes Loco.

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£B Plumbi In Ap. Cane, tab., vol. CXVII, n. 7S. H. Ferretti, Calieri, Proton. Proton. Apost. Apost. Decanus.

[*Latin ed. p. 487*]

Acta Pauli PP. VI URBIS 487. The Church of the Sacred Heart of Jesus Christ the King is elevated to the rank of a titular church. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, To Our Most Holy Cardinals: Since We deem it necessary, due to the increasing needs of these times, to increase the number of titular churches in the city of Rome, and to appoint men of outstanding virtue from various and distant lands to them, according to the custom of the Catholic Church, We have considered it opportune to also elevate the Church of the Sacred Heart of Jesus Christ the King to the rank of a titular church; and We are not in doubt that this will bring great honor not only to that sacred edifice, which will henceforth be adorned with the purple of the cardinals, but also to the members of the Congregation of Priests of the Sacred Heart of Jesus, who have for a long time devoted their efforts, industry, and resources there. Therefore, by Our supreme and apostolic authority, We elevate the Church of the Sacred Heart of Jesus Christ the King to the rank and dignity of a titular church, granting it all the rights and privileges that other titular churches in the city enjoy, either by law or by custom. Furthermore, We wish that these Our Letters be read by the one who is currently in charge of that sacred edifice, before the clergy and the people, on the first feast day that follows the receipt of these documents, to be celebrated according to the prescribed regulations. After this has been done, the appropriate documents should be drawn up and sent promptly to the Sacred Congregation of the Consistory, duly signed and sealed. We wish this Constitution to be effective now and in the future; in such a way that those who are subject to it will observe what has been decreed therein with religious devotion, and thus it will have full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since We hereby repeal all that is contrary to it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether handwritten or printed, shall be kept.

[*Latin ed. p. 488*]

Acts of the Apostolic See - Official Commentary 488, or those written by hand, which bear the seal of a person holding ecclesiastical office and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. CHARLES Cardinal CONPALONIERI,

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Secretary of the Sacred Congregation of Consistories. FRANCIS, Regent of the Apostolic Chancery. 83. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. In the Apostolic Chancery, table, volume CXVII, number 69. VI. The temple of Our Lady of the Sacred Heart in the city is raised to the dignity of a deaconry. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The concern of all the Churches, by which we are urged, as by the example of St. Paul the Apostle (cf. 2 Corinthians 11:28), led us to the decision to increase the number of Cardinals, bringing in men from all over the world who would assist us with their wisdom and their work. However, since the number of existing titles or deaconries in Rome, which Our Predecessors, the Supreme Pontiffs, of the Holy Roman Church were accustomed to assign to Cardinals in order to bind them closely to the See of Peter, is insufficient, we deem it fitting to assign other temples, for various reasons, with the same designation. Among these, we have decided to designate the temple of Our Lady of the Sacred Heart, which was erected in the city in the fifteenth century by the Spaniards, in place of the ancient temple of St. James, by order of Pope Leo XIII, in the century that has passed, Julius Che-

[*Latin ed. p. 489*]

The Acts of Pope Paul VI, page 489, state that the Founder of the Congregation of the Most Sacred Heart of Jesus splendidly built [a church] and entrusted it to his members, so that they might nourish the frequent people within it with the food of the evangelical doctrine. Therefore, with our supreme authority, we grant the title of Cardinal Deacon to this church, with all the privileges that others of the same rank enjoy in the City, notwithstanding any contrary provisions. We decree that the one who is currently in charge of the aforementioned church should read these Letters to the clergy and the people. After the business is completed, a document should be drawn up, duly signed and sealed, and sent to the Sacred Congregation Consistorial as soon as possible. We will and order that this Constitution be effective now and in the future; so that those things which are decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since we abolish all such things by means of it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man of authority established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if this [original document] were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our

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Pontificate. JAMES A. Card. COPELLO, Secretary of the Sacred Roman Ecclesiastical College. CHARLES Card. CONPALONIERI, Secretary of the Sacred Congregation Consistorial. Francis Tinello, Regent of the Apostolic Chancery. Francis John Loco © Plumbi In Ap. Cane, vol. CXVII, n. H. Ferretti, Calieri, Protonotary. Protonotary Apostolic. Apostolic Dean.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis, -r Official Commentary VII. The temple in Rome dedicated to the Immaculate Heart of the Blessed Virgin Mary is raised to the dignity of a diaconate. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF HIS GREAT WORKS. Aware of the magnitude of their duties, the Roman Pontiffs, to whom it has been entrusted to govern the entire Christian commonwealth with wise administration, have, from the earliest days of the Church, accustomed to avail themselves of the counsel of most prudent men, and in order that these men might conveniently enjoy this privilege, temples existing in Rome, shining with the memory of the Saints, were assigned to them as titles: thus it came to pass that these men, through their virtue, piety, and most pure faith, were adorned as leaders in the Church within those very sacred buildings. Now, however, since the affairs of the Christian religion have grown almost immeasurably, and the number of Cardinals must also be increased, and yet there are not enough titles to assign to them, We have decided, and We do so through these Letters, to raise the august temple dedicated to the Immaculate Heart of the Blessed Virgin Mary to the dignity of a diaconate and to the rank of a basilica, granting it the rights and privileges that are customarily granted to such temples. Indeed, this temple, inspired by the care and zeal of the Supreme Pontiffs Benedict XV, Pius XI, and Pius XII, and included among the Minor Basilicas by the benevolence of John XXIII, flourishes most joyfully through the constant labor of the Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary. Let the beloved son, the pastor of this sacred edifice, see to it that these Our Letters are brought to fruition, and that they are made known to the people and the clergy, when the feast day is celebrated therein by order. After the deed has been done, let the documents be preserved, and let true copies thereof be promptly sent to the Sacred Consistorial Congregation. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains observe the things decreed therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of this Constitution, since through it We abolish all that is contrary to it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, let copies of this

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Constitution, whether handwritten or printed, be kept in the archives.

[*Latin ed. p. 491*]

The acts of Pope Paul VI, whether written by hand or typed, which bear the seal of the person holding the ecclesiastical office and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. James A. Cardinal Cope, Prefect of the Sacred Congregation. Charles Cardinal Confalonieri, Secretary of the Sacred Congregation. Francis Tinello, Secretary of the Apostolic Chancery. Francis John H. Ferretti, Calieri, Protonotary Apostolic, Dean of the Apostolic College. © Plumbi In Ap. Cane, tab., vol. CXVII, n. Ifi. VIII. The Temple of St. Mary Liberatrix, on the Esquiline Hill, in Rome, is endowed with the dignity of a diaconate. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Considering the immense increase in the affairs of the Church today, and seeing that we, who are pressed by this urgency and by the concern for all the Churches (cf. 2 Corinthians 11:28), believe it to be for the benefit of the Christian commonwealth to increase the number of Cardinals: since the religion of Christ has now happily been brought to almost all peoples and nations, it is fitting that the College of Cardinal Fathers, whose counsel the Roman Pontiffs have always used in the governance of the Church as a firm and reliable support, should be increased and expanded with wise men drawn from all sides. However, since there are not enough titles to bestow, it has been decided to add some others, among which is the temple of St. Mary Liberatrix, in Rome, on the Esquiline Hill.

[*Latin ed. p. 492*]

Acts of the Apostolic See - Official Commentary 492: The edifice in question, because of its size and structure, shines; moreover, it flourishes with the greatest piety towards the most blessed Mother of Christ, to whose care and fostering the members of the Society of St. Francis de Sales dedicate themselves most diligently. Furthermore, this temple, constructed through the efforts of Michael Rua and at the expense of the same Society, and consecrated in the year 1908, has been elevated to the rank of a collegiate church. Given these circumstances, we assign the sacred edifice of St. Mary, Liberator, at Monte Testaccio, to the order of prebends, granting it, in fact, the rights and honors customarily granted to such temples by law and good custom. We decree that the care of the aforementioned temple, and these Our Letters, be read to the clergy and the people on the feast day that first follows their receipt. Attached to these Letters, the necessary documents shall be drawn up, and true copies thereof shall be sent promptly to the Sacred Congregation. We will and order that this Constitution be

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effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed therein, and thus it shall obtain its full force. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of this Constitution, since through it we abolish all that is contrary to it. Moreover, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown. Given at Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman College. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Francis John Loco.

[*Latin ed. p. 493*]

The Acts of Pope Paul V, Volume V, page 493, Ninth Edition, state: The Temple of the Annunciation of the Blessed Virgin Mary in the Via Ardeatina is raised to the rank and dignity of a diaconal church.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, it must be noted that the sacred temple dedicated to the Annunciation of the Blessed Virgin Mary, the Mother of Christ, located on the Via Ardeatina, is one that, as the ancient inscription of Pope Honorius I testifies, is held in the highest regard, and is frequented by the people with great devotion, with pilgrimages, and with the piety of the faithful who come from all places. Indeed, this has so affected the Roman prelates that, for the sake of increasing the faith, in the sixteenth century, the Pious Sodality of the Gonfalone entrusted this temple to them; moreover, they have increased its privileges; and, indeed, the Pious Society of St. Joseph in Turin has been entrusted with it, having been granted the curial dignity.

Now, as the affairs of the entire Church are increasing day by day, and it has been deemed necessary to increase the number of Cardinals, with whom this Apostolic See makes use of the most prudent counsel, we have decided to honor the temple of the Annunciation of the Blessed Virgin Mary on the Via Ardeatina with such great dignity, so that, together with the other Cardinals, it may be included.

Therefore, by our apostolic authority, we reduce this sacred edifice, which we have mentioned, to the order of diaconal churches, granting it, indeed, the rights and honors that are proper to such temples. We command the rector to, after these our letters have been read to the clergy and the people on the feast day, write a sincere record of this our will in the same temple, and to send copies of these records, duly signed and

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sealed, to the Sacred Congregation of the Consistory without delay.

We will and order this Constitution to be effective now and in the future; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since by it we abolish all such.

Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will.

[*Latin ed. p. 494*]

Acts of the Apostolic See - Official Commentary 494, indeed, examples and copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a prominent position in ecclesiastical authority, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Card. COPELLO S. B. E., Chancellor. CHARLES Card. CONPALONIERI S. Congr. Consistorialis a Secretis. Franciscus Tinello, Apostolic Chancery. Franciscus Ioannes H. Ferretti, Calieri, Proton. Proton. Apost. Decanus Apost. Loco.

£8 Plumbi In Ap. Cane, tab., vol. CXVII, n. 72.

The Temple of St. Michael the Archangel in Rome, in the district of "Pietralata," is raised to the rank and honor of a deaconry.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Among the ornaments of the Roman See are the ancient priestly titles and deaconries, which Our Predecessors have always diligently preserved and assigned to the Cardinals of the Holy Roman Church, with the very purpose that the Roman Church, as is its most illustrious glory through the Apostles, may also be adorned by the ministry of the Fathers in purple. However, since the number of titles and deaconries existing in Rome is currently uneven, due to the increasing number of Cardinals and the particular needs of our time, We have decided, among other things, to raise the curial temple dedicated to God in honor of St. Michael the Archangel, located in Rome, in the district of Pietralata, to the rank and honor of a deaconry, because in that part of the city...

[*Latin ed. p. 495*]

From the Acts of Paul VI, number 495, concerning a very numerous gathering of citizens, which is a matter requiring great attention. Therefore, with Our supreme authority, We grant to this temple the honor and dignity of a diaconate, granting it all the privileges with which other diaconates in the City enjoy, by law or custom, unless expressly otherwise

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stated. Furthermore, We wish that these Letters of Ours be read before the clergy and the people, by the one who is currently in charge of the temple of Saint Michael the Archangel, as soon as they are assembled in the sacred edifice for the celebration of a mandatory feast day. After duly performing this task, the necessary documents should be drawn up and sent promptly to the Sacred Congregation of the Consistory. We will and order that this Constitution be effective now and in the future; in such a way that those things which are decreed by it are religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since We hereby repeal all that is contrary to it. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and are also signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at Saint Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Prefect. CHARLES Cardinal CONFALONIERI, Prefect of the Sacred Congregation of the Consistory, Secretary. Francis Tinello, Apostolic Secretary. © Joseph Rossi, Titular Bishop of Palmyra, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary, Place 83, Lead, in the Apostolic Chancellery, table, volume CXVII, number 65. Apostolic Protonotary.

[*Latin ed. p. 496*]

Acts of the Apostolic See - Official Commentary 496 XI. The Temple of the Holy Angels, located in Rome, in the area commonly called "Città Giardino," is established as a diaconate. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since it has seemed opportune to Us, the Sacred Cardinals, to increase their number, so that, indeed, in order to address the increasing difficulties of the entire Church to be governed, we might not only associate with Us men of such excellence, whether through piety, wisdom, or prudence, by a closer bond, but also enjoy their consent, their wills, and their cooperation; and since the Roman temples were no longer sufficient to assign priestly titles or diaconates in the usual manner, we have decided to elevate certain other places existing in the city of Rome to that dignity. Among these, we have certainly deemed it fitting to establish a sacred edifice, dedicated to God in honor of the Holy Angels, built in that area of the city called "Città Giardino." Therefore, this Temple of the Holy Angels, by Our supreme and apostolic authority, we raise to the rank and dignity of a diaconate, granting it all the rights and privileges with which other diaconates in the city enjoy, according to the laws of the Church. We decree that, after these Letters have been read to the people and the clergy by the one who now governs that

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sacred edifice, a festive day of precept should be celebrated for the first time after they are received. When this has been accomplished, the curator of that temple should prepare a suitable document, signed as customary and impressed with the seal, and send it to the Sacred Congregation of the Consistory as soon as possible. We intend this Constitution to be effective now and in the future; in such a way that those to whom it pertains should observe what is decreed in it with religious devotion, and thus it should obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of the aforementioned person, shall be considered valid in ecclesiastical matters.

[*Latin ed. p. 497*]

497 The acts of Paul, Pope VI, established by decree, and also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Card. COPELLO, 8. R. E. CHARLES Card. CONPALONIERI, 8. Congr. Consistorialis, Franciscus Tinello, Apostolic Chancellor, Francis Ioannes H. Ferretti, Calieri, Protonotary, Protonotary Apostolic, Dean Apostolic, *Loco* £g Plumbi, *In Ap. Cane, tab., vol. CXVII, n. 68.* The Temple of St. Jerome, dedicated to Charity, located in Rome on the Via Giulia, is raised to the dignity of a deaconry. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since the most ancient priestly titles or deaconries existing in Rome, which Our Predecessors, the Supreme Pontiffs, have customarily granted to Cardinals of the Most Holy Roman Church, so that they might manifestly perform some office in the sacred city, and since, due to the particular necessities of our time, the number of Cardinals is not equal to the number of such titles, we deem it fitting to add others, choosing those who are distinguished and suitable, so that they may be elevated to this dignity. Among these, we choose the temple of St. Jerome, dedicated to Charity, located on the Via Giulia, because, shining with beautiful splendor, it is associated with the memory of St. Philip Neri, and is administered with the highest charity and commendable zeal by the members of the Institute of the Oratory founded by him. Therefore, with Our supreme authority, We grant this temple the dignity of a deaconry, with all the privileges that are customarily enjoyed by other titles of the same order in the city, unless expressly otherwise stipulated. Furthermore, We wish that these Our Letters be delivered to

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the care of the one who is presently in charge of the temple.

[*Latin ed. p. 498*]

Acts of the Apostolic See. – Official Commentary 498. Saint Jerome, through charity, shall be consulted to bring about the desired effect. Once the business is completed, the instrument shall be prepared, duly signed and sealed, and sent to the Sacred Congregation of the Consistory as soon as possible. We wish this Constitution to be effective now and in the future; indeed, so that those to whom it pertains may religiously observe what has been decreed by it, and thus it may obtain its full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall be considered entirely valid, just as if the original were presented. Given in Rome, at Saint Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Ecclesiastical College. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. In the Apostolic Chancery, volume CXVII, number 64. XIII. The Temple of Saint John Bosco in the city, which is located in Rome on the Via Tusculana, is raised to the rank of a cardinalatial diaconate. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. This Roman See, which is the most equitable judge and estimator of virtue, is accustomed, according to ancient custom and the institutions of the fathers, to render equal honor to those who have acted for the cause of the Christian religion.

[*Latin ed. p. 499*]

499 The acts of Pope Paul VI also include the bestowal of benefits, both material and spiritual, upon places and the most sacred temples: for this honor is not only offered for the praise of those who safeguard them with piety, but also, which is of greater importance, it adds encouragement to the increase of the glory of the eternal and immortal God. Therefore, desiring to increase, for the needs of the Church, the number of cardinalatial titles or deaconries, which are conferred upon sacred Cardinals, it seemed fitting to extend this great honor and dignity even to the church of St. John Bosco, whose parish, since November 7th, 1953, has been distinguished by its greater splendor, and whose buildings, in which boys and young men of

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every order are educated, are filled with piety, instruction, and the practice of sacred things. Therefore, it is pleasing to honor the church of St. John Bosco, located in Rome on the Via Tusculana, with the dignity of a deaconry, granting it those rights which are proper to other churches of that order. The Rector shall be charged with bringing these Our Letters to their conclusion and making them known to the clergy and the people. After the matter has been carried out, he will take care to have documents drawn up, and will promptly send true copies thereof to the Sacred Congregation Consistorial. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains will religiously observe what has been decreed in it, and thus it will obtain its full force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given in Rome, at St. Peter's, on the fifth day of the month of February, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate.

JAMES A. Card. COPELLO

8. R. E.

Chancellor

CHARLES Card. GONFALONIERI

8. Congr. Consistorial

Secretaries

Francis Tinello

Apostolic Chancery

Joseph Rossi, Bishop in title of Palmyra,

Apostolic Protonotary

Francis H. Loco

£B Plumbi

In Ap. Cane, tom. CXVII, n. 66.

Ferretti, Apostolic Protonotary

Dean

[*Latin ed. p. 500*]

Acts of the Apostolic See - Official Commentary

500 EPISTLES

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I. To the Most Reverend and Most Illustrious Lord, Most Reverend Father Hildebrand, titular of Saint Sebastian at the Catacombs, Prefect of the Sacred Congregation for Religious Orders and Societies, to whom We send this letter. We appoint you as Our Legate to preside over the celebrations in Quarten, commemorating the four hundredth anniversary since the Gospel was first proclaimed in the Philippine Islands.

PAULUS PP. VI

To Our beloved Son, greetings and the Apostolic Blessing.

The dawn, a harbinger of blessed success, shone upon the Church in the Philippine Islands four centuries ago, when the Gospel was first proclaimed there. Indeed, the first heralds of the divine word, namely, members of the Order of Saint Augustine, arrived in the land of Caebuan and built there a sacred edifice, which served as the foundation for all others. Therefore, it is fitting that religious celebrations be held, in which the memory of this momentous event in the island of Caebuan is duly commemorated, thanksgiving is offered to God for the inestimable gift of Faith, and salutary undertakings are initiated, such as the Eucharistic Congress of the entire nation and the coronation of the statue of the Infant Jesus, which was brought to that place in a previous expedition.

Desiring not to be absent from these celebrations, We have decided to send You, Our beloved Son, as Our Legate, so that, acting as Our representative, You may preside over the pious gatherings and other ceremonies.

Our thoughts now turn to Asia, the vast continent, populous with people, and adorned with monuments of human ingenuity. We visited it last year, to bear witness to Christ and the Church to the noble people of India at the Eucharistic Congress in Bombay.

But the inhabitants of the Philippine Islands have been favored by God's singular benevolence, for He chose them in the East as the firstfruits for salvation, for sanctification of the spirit, and for faith in the truth. As We recall this, the mystery of the Church moves our heart, especially since the Second Vatican Ecumenical Council, with its dogmatic constitution, approved and promulgated by Us, has made this more evident.

[*Latin ed. p. 501*]

The Acts of Pope Paul VI, page 501, state this; and it is fitting to repeat the words of St. Cyprian: "The Church of the Lord, illuminated by light throughout the world, extends its rays to the entire earth, offering its abundant fruits... it extends, its branches spreading widely, its streams flowing generously." However, there is but one head and one origin, and one mother, fruitful in the abundance of her spirit; from her we are born, from her we are nourished, and we are animated. This, indeed, happily happened to the people who inhabited the Islands, later called the Philippines,

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in the sixteenth century, and, having abandoned a certain rudimentary form of religion, they readily and swiftly became the offspring of this great mother; Christ came to them, He preached, and He united that nation to His Kingdom. It can also be affirmed that after the Cross was erected in those Islands, the inhabitants coalesced into one body and became a nation; indeed, from that very region, through the ministry of the Catholic Faith, the Catholic religion has been spread to other parts of Asia. In memory of this, a unique monument will be erected during these celebrations, namely the Philippine Institute for Foreign Missions, which the sacred pastors of those very Islands have decided to establish with a pious and grateful heart. Regarding the planting and fostering of the Church there, we cannot pass in silence the labors of the members of religious orders and congregations; labors which, bearing abundant spiritual fruit, they undertook in the past and still undertake today. From the very beginning, it has been their concern to establish a clergy originating from the Philippines themselves, to perform priestly duties. This work has been successful, so that more seminaries have arisen, and a Sacred Hierarchy has been established by the Apostolic See. In order that this clergy may increase in number day by day, we must pray, through these celebrations, with the words "Lord of the harvest," and all endeavors and resources necessary for this purpose must be sought. We are not unaware of the social difficulties that the beloved Philippine people, constantly growing in number, are facing at this time. Therefore, the children of the Church, especially those burdened with heavier duties, must be ready to offer assistance, as has been repeatedly indicated by this teaching. Special care must also be devoted to the education of the youth in schools, so that they may be instructed in the precepts of the Catholic religion, and so that the minds of those who will later have an influence on public life may be properly disciplined. All of these things seem to be suggested by these celebrations, in which not only is the Faith once planted commemorated, but also all those things are fostered which... concerning the unity of the Church, PL 4, 518.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - The official record shall preserve intact the duty once accepted, and shall be transmitted to posterity, enriched with new additions. Therefore, knowing with certainty, beloved Son, that you will fulfill the office of the Legation with abundant fruit, We impart Our Apostolic Blessing to you, to the Prelates, especially to Our beloved Son, Cardinal Rufino J. Santos, Archbishop of Manila, and to the venerable Brother Julio Rosales, Archbishop of Cebu, to the civil authorities, to the sacred ministers of both clergy, and to all the faithful of the Philippine Islands, a pledge of heavenly gifts and a testament of Our paternal charity. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of March, in the year 1965, the second year of Our Pontificate. PAULUS PP.

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V I I I To the Most Reverend and Most Excellent Lord, Charles Maccari, Archbishop-Bishop of Montis Regalis in Pedemonte, concerning the solemnities to be celebrated in that diocese, marking the four hundredth anniversary since Saint Pius V, who governed it as a most holy Prelate, was elevated to the Supreme Pontificate. The beloved diocese of Mondovì, as it has earnestly communicated to Us, is preparing to commemorate the four hundredth anniversary of the elevation to the Supreme Pontificate of Cardinal Michele Ghislieri, who for five years was its most zealous Bishop, before ascending to the Chair of Peter with the name of Pius V, who remained glorious in the history of the Church for the splendor of holiness and for the intensity of apostolic zeal. We have learned with great joy that, for this significant occasion, special solemnities will be held: these, beginning next month of May with the announced Marian-Priestly Week, at the venerated Shrine of "Regina Montis Regalis," will continue with a diocesan Eucharistic Congress, and with other undertakings of a high pastoral, cultural, and artistic character, until May of the following year, in order to appropriately bring to light the works of that Supreme Pastor, and the teachings that are still vital today, which his figure radiates to us, in this era of renewal and hope, marked by the Second Vatican Ecumenical Council. Therefore, it is very pleasing to Us to express Our approval of these initiatives; and, gladly accepting your invitation, We send Our...

[*Latin ed. p. 503*]

The Acts of Pope Paul VI, page 503, contain a paternal greeting and encouragement to the beloved priests and faithful of this diocese, at the promising and serene dawn of the announced "Plan," so that, in the fervor of sentiments and intentions, which undoubtedly will accompany its implementation, our auspicious and blessing voice may not be lacking, as a sign of our spiritual presence among these good people. In the threefold orientation that, as it has seemed to Us, inspires the celebrations of the centenary, one can see indicated the fundamental reasons of the pontificate of Our great predecessor, Saint Pius V: the noble devotion to the Mother of God, the maternal inspiration of his labors and triumphs; the eucharistic piety, fostered and defended in the profound turmoil of the Reformation; the eagerness for pastoral renewal for a flourishing of the Christian society in the world. Whoever knows even a little of the history of the pontificate of the humble Friar Preacher, called to the universal responsibilities of the succession of Peter, can indeed find in these points the doctrinal foundations and the emotional motivations that sustained his activity, inspiring his undaunted and courageous spirit to establish in Christ Jesus the diverse and restless civilization of his time. These reasons must also today guide the study and action of the clergy, as well as of the laity who are more sensitive and open, to rightly understand and energetically realize that healthy renewal to which the Council invites us: and, in fact, the proclamation of

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the Virgin Mary as "Mater Ecclesiae," which We made as the culmination of the Conciliar Decree on the Church itself; the renewal of the Liturgy—with its bright center in the Eucharist—as it has been happily initiated after the promulgation of the related Decree, for a more active participation of the faithful in the sacred Mysteries; and, finally, the establishment of more effective and thoughtful pastoral methods, are truly providential "signs of the times," which indicate the fresh vitality of Christianity, and also require its continued commitment to its progressive journey in the world. We therefore offer our heartfelt wishes that these celebrations may contribute to preserving in this diocese that inner zeal of faith and love that the present moment requires; that they may give the priests the opportunity for renewed resolutions of holiness, in full conformity with the gravity of their vocation as "salt of the earth" and "light of the world"; and for the faithful, they may be a suitable stimulus for more conscious [action]. *Cf. Matth. 5, 13-14.*

[*Latin ed. p. 504*]

Acts of the Apostolic See - Official Commentary 504: fidelity to Christ and to the Church, to a growing Eucharistic devotion within the framework of a diligent parish life, to fervent action in the apostolate and charity, for the improvement of family, professional, civic, and social life. While we entrust the happy outcome of the centennial commemorations to the Lord, through the intercession of the Most Holy Virgin – near whose celebrated Sanctuary they begin with a significant omen – and of Saint Pius V, it is dear to Us to strengthen these Our wishes with a particular Apostolic Blessing, which We impart to you, Venerable Brother, to those who assist you in your work for the complete success of the celebrations, to the Clergy, to individual institutions, persons, and families of the beloved Monregalese diocese. From the Vatican, on April 9th of the year 1965, in the fifth year of Our Pontificate. PAULUS PP. V I III To the Most Reverend and Most Eminent Lords, Cardinals, Joseph Pizzardo, Prefect of the Sacred Congregation for Seminaries and Church Studies, and Hildebrand Antoniutti, Prefect of the Sacred Congregation for Religious Orders and Societies, concerning the day dedicated to divine Vocations, to be celebrated throughout the world with prayers. The happy outcome achieved last year by the "World Day of Prayer for Vocations," which We established on the second Sunday after Easter – which in the Roman Liturgy takes its name from the Gospel of the "Good Shepherd" – and celebrated under the auspices and with the encouragement of these Sacred Congregations, has brought satisfaction and comfort to Our heart, and increasingly maintains Our attention on it, and revives the hope that its next implementation will be fully successful. Writing to you, Venerable Cardinals, who, through your high office, vigilantly oversee its affairs with loving care, We wish once again to emphasize how the well-ordered collaboration in this primary area of the apostolate

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proves to be of particular and urgent necessity, and therefore, should be increased in extent and vigor with all diligence and effort.

[*Latin ed. p. 505*]

The most noble cause of priestly and religious vocations, a cause essential for the life of the Church and supremely beneficial to the entire world, demands a thorough examination of its multifaceted aspects; it deserves to be promoted, above all, with constant effort; it requires the aid of prayers, the encouragement of desires, zealous service, and the support of universal charity. There is no doubt that to Our apostolic ministry, and to the diligent labors of Our Venerable Brothers in the Episcopate, is joined the duty of all those invested with the priesthood, of all souls consecrated to God, of all laypersons who collaborate in the apostolate of the Holy Hierarchy, indeed, of all the faithful, to prepare and promote, through prayer and penance, through sacrifice and work, a new and brilliant flourishing of sacred vocations. The Church, in the formidable dimensions of its mission of evangelization and salvation, still suffers today from the condition that the Lord Christ placed on His lips, a delicate, yet profound lament: "The harvest is plentiful, but the laborers are few!" Our exhortation seeks to echo the vibrant call of the Divine Redeemer: "Therefore, pray the Master of the harvest to send laborers into his harvest." We have a firm confidence that from the ranks of generous Catholics throughout the world, mindful with Us of this grave and responsible duty, and united with Us in this concern, there will arise concordant and fervent supplications, especially on the designated day, to implore from Jesus, the Divine Founder of the Church and the Good Shepherd of souls, an increase in vocations to the priesthood and to the religious life; and also to invoke the grace and heavenly assistance upon those privileged individuals to whom God makes His call, that they may respond with docility and perseverance to this ineffable and sublime gift. We entrust these desires and hopes to the Most Holy Virgin, that she may strengthen them with her maternal and powerful intercession, while We impart from the heart Our Apostolic Benediction. From the Vatican, April 26, 1965. PAULUS PP. VI.

1. Matth. 9, 37.

2. Matth. 9, 38.

[*Latin ed. p. 506*]

Acts of the Apostolic See - Official Commentary 506. ADDRESSES. To those who attended the first International Congress on "the psychology of sport" in Rome.

* Dear Gentlemen,

It is with great pleasure that We have acceded to the request of your distinguished President, Professor Ferruccio Antonelli, and that We receive this morning all the participants in this first International Congress on

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the psychology of sport. You represent, We are told, thirty-four nations, and your meeting takes place at the confluence of various disciplines: a further reason for Us to rejoice in the opportunity thus offered for a brief conversation with you. For We are always pleased with the possibilities of contact and dialogue with all. Moreover, the very subject of your Congress is not indifferent to Us. All of you, psychologists, doctors, psychiatrists, sociologists, educators, are animated by the same love for man, and it is in his service that you work, bringing together the contributions of your various activities in your research on the psychology of sport.

The Church, as you know, has always been interested in the development of sport, concerned as she is with the harmonious development of man, body and soul. She can only applaud all that tends, through the practice of sport, to educate, develop, and strengthen the human body, so that it may better serve man and achieve greater perfection of his personality. For she professes a true esteem for the body, of which she knows that it is the temple of God, and that one day it will rise again. Therefore, she encourages sporting activities that facilitate a happy harmony between physical development and intellectual and moral education. Provided, of course, that the hierarchy of values is respected, that the intimacy of the family is preserved, that participation in social life is ensured, and that religious duties are fulfilled, sport, within its proper sphere – that is to say, by refusing to become...

* Given at Rome, this 22nd day of April, in the year of Our Lord 1965.

[*Latin ed. p. 507*]

The Acts of Pope Paul VI, page 507, state that sport, as an end in itself, is an excellent means at the service of man, both in his personal existence and in his life in society. Furthermore, everyone knows what an important role sport can play in the formation of young people, educating them in discipline and courage, and helping them to develop the personal and communal virtues of loyalty, obedience, self-denial, endurance, temperance, and self-control in the effort undertaken. Who does not see that in this well-understood sporting formation, the acquisition of physical robustness goes hand in hand with that of moral virtues? And how can one not rejoice to see these peaceful competitions multiplying, which, taking place in healthy emulation and cordial fraternity, can only foster mutual understanding and a sense of universality among peoples? Moreover, these perspectives, often recalled by Our predecessors and by Ourselves, are undoubtedly familiar to you, and We do not need to dwell upon them. We simply wished, with these few words, to express to you the great interest We have in your work. And with a generous heart, We grant you, as a pledge of the abundance of divine graces upon this first international congress, and as a testimony of Our good will towards your persons and your families, Our special Apostolic Blessing.

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To those who came from various nations to the fifteenth congress held in Rome concerning printed publications, namely, "the periodical press." Ladies and Gentlemen, We are very honored that, at the conclusion of your fifteenth international congress of the periodical press, you wished to visit Us, and it is Our pleasure to welcome you to Our home. You know, indeed – We have had many opportunities to say this – how much everything related to the press and information is dear to Us. Therefore, We have taken great interest in the documents so kindly communicated by your distinguished president, and We have reviewed the impressive list of participants in this Roman gathering: directors, editors, and publishers of organs. * [Date: April 30, 1965]

[*Latin ed. p. 508*]

508 Acta, Apostolicae Sedis – An official commentary, a collection of periodicals specializing in areas such as art and economics, publications covering a wide range of legal, cultural, philosophical, scientific, political, spiritual, and religious concerns, at various levels of technical research and popularization; to which must be added the vast sector of magazines that seek to provide distraction and amusement, which modern man, often burdened by the necessities of daily life, increasingly desires. Therefore, our first thought upon receiving you is to congratulate you on your remarkable vitality. You present us with a panorama of contemporary world culture in its diversity. You are the living expression of millions of readers around the world, whom you represent and of whom you are the mirror. And you are, at the same time, a eloquent manifestation of that fundamental human need, which rightly claimed against all totalitarian regimes: the need to think freely, the need to express oneself freely. This is undoubtedly one of the best achievements of modern times, and the Church, as you know, rejoices with you wholeheartedly, and also hopes with you that this freedom of opinion and freedom of the press – we say freedom, and not license – may not remain, as is still the case today, merely inscribed on the facades of certain constitutions, but may truly be imprescriptible rights that each person, regardless of their country, may use reasonably. This sound use of freedom, as you know, calls for many comments, and we are pleased to note how you yourselves are committed to establishing a code of ethics for your profession. When one practices a profession such as yours, when one uses such powerful means of dissemination, when one has such possibilities of influence on public opinion, one cannot certainly use them lightly. If the very nature of your periodicals requires selection, it is important that your legitimate preferences never lead you, either to suppress or to present in a way that does not correspond to its true importance, information that, by its very nature, falls within the scope of your publication. And, more than ever today, it is important not to degrade information into propaganda, not to appeal to the less noble passions of man, and not to create, through

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systematic and biased campaigns, groups of readers against other groups of fellow citizens or foreigners. This is from our...

[*Latin ed. p. 509*]

Acta Pauli Pp. VI: "Est gravissimum officium laborare ad mutuam comprehensionem, et ad pacificam integrationem omnium intra communitates naturales quarum sunt membra, in magna familia hominum. Hoc dicendum est quod libertas, cui iuste postulatissimis exercere, numquam contra iura veritatis et contra exigendas res boni communis esse debet. Hoc est instrumentum ad finem: optimum servitium personarum et communitatum. Non ignoramus, certe, exigendas professiones quae aliquando graviter super vos impendant. Fructus operis vestri etiam mercatura est, quam lector emere sperat legere quae responsionem expectationi eius praebeat. Diffusio eius saepe possibilis est per alimentum subsidiorum publicitatum. Et importantia publicationum vestrarum facit domus vestras emporia oeconomica, quorum progressus non est indifferens ad diffusionem scriptorum vestrorum, et ad contributionem quam, secundum ipsas terminos statutorum vestrarum, intenditis adhibere "ad development educationis, scientiae, culturae et oeconomiae." Hanc perspectivam est quod nobis placet notare, sicut etiam placet nobis vobis dicere omnem voluptatem quam habuimus audientes praeclaram vestram praesidem, qui momentum moralium valorum, quos omnes intenditis, non solum servare, sed servire. Haec est, Dominae et Domini, ratio qua vos videmus. Est cum cura, aestimatione et sympathia quod observamus vitalitatem organizationis vestrae et ramifications eius per orbem terrarum. Gaudeamus cum vobis huius crescentis importantiae praebitorum periodicorum, et fructuositatis operum vestrorum. Et volumus ut quisque ex vobis semper in animo habeat suam activitatem liberam ad bonum commune servire, cum mutua reverentia, cum cura semper melius notum facere, ad miliones lectorum super quos prodigiosam influentiam exercitis, veritatem sub multiplicibus aspectibus, hanc veritatem pro qua facta est intelligentia humana, hanc veritatem de qua nos ipsi sumus humiles testes et nuntii. Hoc est, in hoc desiderio vos videndi semper influentiam vestram ad Veritatem et ad Bonitatem servire, concedimus vobis de corde, in signum abundantiae divinarum gratiarum super opera vestra, Benedictionem Apostolicam Nostram."

[*Latin ed. p. 510*]

Acta Apostolicae Sedis - Commentarium Officiale 510. Today, you who are directors, editors, and representatives of specialized periodicals. From your important work, one can see the panorama of contemporary world culture. You are also the living expression of man's right to think and express himself in freedom. It is one of the acquisitions of modern times of which the Church is the first to rejoice, and We welcome this wise liberty

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of opinion and this freedom of the press, when properly understood. However, when one exercises a profession such as yours, when one utilizes the means of communication, and when one has the tremendous responsibility of influencing public opinion, it is necessary above all that one use these privileges, fraught with such importance, carefully and in accordance with the necessity of always seeking and expressing nothing but the truth, the good, and the beautiful for the benefit of the common good. In this hope, We are happy to invoke from Almighty God an abundance of heavenly favors upon your noble undertakings and deliberations.

To the Most Excellent Princes, John, the Great Duke, and Joseph-Charles, the Great Duke of Luxembourg.

While We welcome you today, Your Royal Highnesses, to the Vatican, it is a very pleasing duty to first evoke the memory of the relationships – always marked by affectionate cordiality – that Our two Predecessors of venerable memory, the Popes Pius XII and John XXIII, maintained with the Grand Duchess Charlotte. And it pleases Us to see that, in this meeting of the day, a tradition continues, marked on the one hand by an exemplary fidelity to the Catholic faith and to the Holy See, and on the other, by sentiments and testimonies of the most paternal benevolence. But through the Grand Ducal family, it is the good people of Luxembourg who today bring to Us the testimony of their attachment to the Church. And it is particularly pleasing to Us to note this at a time when they are preparing, at the invitation of their bishop, to celebrate with a jubilee year the 300th anniversary of the consecration of the Grand Duchy to the Virgin Mary, honored in the Cathedral of Luxembourg under her title of "Consoler of the Afflicted."

May 6, 1965.

[*Latin ed. p. 511*]

The acts of Pope Paul VI, page 511: That city which your ancestors chose as their "most virtuous protector and perpetual patroness" has never ceased to surround her Luxembourgish sons with her maternal protection, and these, for their part, have always striven to offer her, throughout the centuries, the tribute of their love, their supplications, and their prayers. We earnestly desire that the celebrations planned may bring to all a renewal of faith and fervor, and We now extend Our congratulations and Our wishes to all those who will work for their complete success. Among so many qualities that attract the general esteem and sympathy to your beloved homeland, We wish to mention one point that, in this period of history, seems to Us to have a particularly important significance: it is the role that its geographical situation and its peaceful character have led it to play on the international stage. By welcoming on its soil one of the oldest and most important European Communities, that of Coal and Steel, the Grand Duchy of Luxembourg has contributed, for its part, to facilitating

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the accomplishment of a difficult task, but one which We consider to be greatly beneficial to the common good: the building of Europe. In welcoming today Your Royal Highnesses to Our home, We are pleased to assure them that they will always find the best welcome here, and We grant to them, as well as to their family and to the entire Grand Duchy, Our Apostolic Blessing.

IV. To the members and the Society of Jesus, who, having convened in Rome, met with the Council of the religious community to elect a General Superior. * Sons, We command you, with sincere heart and auspicious words, to greet you, most beloved members of the Society of Jesus, whom We are pleased to receive before you today. You have come together to Rome for this very reason, and you have met, so that, according to the primary law of your Society, after the death of John Janssens, your General Superior, whom We lament with you, you may assemble the council of the religious community to choose another to succeed him as the leader of your religious community. * On the 7th of the month of May in the year 1965.

[*Latin ed. p. 512*]

Acts of the Apostolic See - Official Commentary 512. This is a weighty task, a matter of great importance, in which the prosperity, benefit, salvation, and progress of your religious Institute are contained. Therefore, with sound and considered judgment, with the calm counsel of wise prudence, weigh all that pertains to successfully accomplishing this, and, above all, invoke the light and guidance of the Divine Spirit with pure and fervent prayers, so that your deliberations may be in accordance with the will of God: "Show us whom you have chosen." We, deeply sharing in your concern, while adding our prayers to yours, earnestly hope and desire that the one to be chosen may be worthy of the highest expectations, and may fully and completely meet the needs in which your religious family finds itself. It is well known that Ignatius, your most holy founder, wished your Society to be endowed with a singular nature and character, with effective virtue. He wished the Society of Jesus, which he founded with a generous and, indeed, divine impulse, to be above all a solid bulwark of the Catholic name, devoted and dedicated to the Apostolic See, trained in virtue. Indeed, your emblem is truly admirable, your praise is most illustrious, and it is a great honor to serve God under the banner of the Cross, and solely to the Lord and to His Church, under the Roman Pontiff, the Vicar of Christ on earth. In maintaining this sacred commitment of military service, if others among your religious brethren should be faithful, you, however, must be most faithful; if others are strong, you must be strongest; if others are chosen, you must be most chosen. The annals of your illustrious history more clearly show that the words, intentions, and conduct of your most holy founder were in harmony, and that the name and honor of Leon, always faithful, have been earned by you in the defense of the Catholic faith

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and the Apostolic See. Your Saints, Martyrs, Confessors, Doctors of the Church, Peter Canisius and Robert Bellarmine, the countless number of pious, learned, and most zealous men, by whom your Order has been illuminated, as the heavens are illuminated by stars, have taught this by their deeds and words, and have left an example and an incentive that will never perish. The tenor of your lives, as befits good soldiers of Christ, diligent and never-reproachable workers, must be firmly grounded in the virtues proper to you, in the Evangelical asceticism, in a strict form.

1 Acts 1, 27.

2 From Apostolic Letters, dated July 21, 1550.

[*Latin ed. p. 513*]

Acts of Pope Paul VI, 513, are to be observed with manly fortitude; it is necessary that discipline be maintained without wavering, nor be broken by the inclinations of one's own mind, but be alert, prompt, and in all respects equal and stable. If, in instructing the troops, the order of ranks is not observed by this or that group or division, it is as if in a symphony, a discordant voice deviates from the harmony of voices. It is with careful consideration and concern that your General Prefect will be chosen, so that your harmony may not produce any jarring sound, but rather be full of praise, adorned with complete faith and piety: and we have observed, and rejoice in observing, that this harmonious state is experienced by many of you. Therefore, let everyone always be careful not to conform to this world in their thinking, in their teaching, in their writing, in their actions, nor to yield to every wind of doctrine 3 and to false and novel teachings, but to allow themselves indulgence beyond their own proper judgment. Rather, let each of you consider it a primary merit, which must not be relinquished, to serve our Holy Mother Church and Teacher, not following one's own inclinations, but the councils, judgments, and works of the Hierarchy, and to bring this about with a zealous and animated spirit and with the inspiration of communion, rather than of privilege. The Church recognizes that you are its most devoted sons, loves you deeply, honors you, and, if we may use a bold word, reveres you. Now, especially, since the fields and boundaries of the apostolate are so widely open, as revealed by the decrees of the Second Vatican Ecumenical Council, the Holy Church needs your sanctity, wisdom, understanding of things, strength, and it asks for these from you, so that, retaining the most precious faith of the past, you may draw forth from the treasure of your hearts both new and old things for the increase of the universal glory of God and for the salvation of the human race, in the name of our Lord Jesus Christ, whom God has exalted and has given Him the name that is above every name. 4 Let this most holy name, by which you first and foremost glorify yourselves, always have your constant support and protection, and strive with eager zeal to expand its love and honor: for from there the true and inexhaustible source of salvation arises

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and flows: Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved. 5 We gladly seize this opportunity to touch upon, at least briefly, but seriously and resolutely, a matter of the utmost importance. We speak of the formidable danger facing human society.

[*Latin ed. p. 514*]

Acta Apostolicae Sedis - Official Commentary 514, concerning atheism. For, as is well known, it does not always manifest itself in the same way, but rather appears in various forms, assuming many different guises. Of all these, the most deplorable is that of militant impiety, which not only denies the existence of God in thought and action, but also takes up arms against theism, with the intention of uprooting all religious sentiment and whatever is sacred and pious. Also, atheism is found in those who, guided by philosophical doctrines, assert that God does not exist, or that He cannot be known; in those who place everything in pleasure; and in those who despise all religious worship and honor, considering the fear of our Creator, obedience to Him and His law, and life without Christ, which offers no hope of the promise, as superstitious, useless, and burdensome in this world. This is the atheism that flourishes in our age, whether openly or secretly, often concealed under the guise of progress, which pertains to human arts and sciences, to economics, and to social matters. To the Society of Jesus, whose very essence is to be a bulwark for the most holy Church and religion, we entrust this task, especially in these more difficult times, that with united forces you may vigorously resist atheism, supported by the sign and aid of St. Michael, the Prince of the Heavenly Host, whose very name foreshadows victory, or at least promises it. Therefore, members of the Ignatian Order, with all your strength, strive in this good fight, leaving no counsel unheeded, so that all may be arranged well and proceed successfully. For this reason, investigate, gather all kinds of news, print them if necessary, discuss them among yourselves, encourage those particularly devoted to this cause, offer sacred prayers, and act with justice and holiness, eloquent in both word and deed, illuminated by the heavenly grace, to which the following words of the Apostle Paul can be attributed: "And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power:"

You will accomplish this more readily and with greater zeal if you consider in your minds the task to which you are assigned, and, with renewed determination, realize that this was not established out of mere inclination, but is a duty entrusted to you by the Church, by the Supreme Pontiff. Therefore, in the laws and constitutions by which your Society is governed, sanctioned by Paul III and Julius II, the following is stated: "Whoever has

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entered into this Society, must not only..."

[*Latin ed. p. 515*]

The Acts of Pope Paul VI, section 515, state that those making their profession should understand this, but that, as long as they live, they should remember that this entire Society, and each individual within it, is bound by faithful obedience to the most holy Pope Paul III and to the other Roman Pontiffs who succeed him, to serve God. And although we are taught in the Gospel, and we hold with orthodox faith that all the faithful are subject to the Roman Pontiff, as to the head and the Vicar of Jesus Christ; nevertheless, we judge it to be most conducive to greater devotion and obedience to the Apostolic See, and to greater self-denial and more certain guidance from the Holy Spirit, that each of us, and those who hereafter make the same profession, should be bound, beyond the common bond of three vows, by a special vow, so that whatever the present and future Roman Pontiffs may order concerning the advancement of souls and the propagation of the faith, and to whatever provinces they may wish to send us, we should be bound to fulfill it without any hesitation or excuse, as far as it is within our power.

It is to be considered that this vow is perfectly suited to its own religion and nature, so that it should not only dwell in the conscience, but also shine forth in works and be evident to all. Saint Ignatius, your lawgiver, wanted you to be such men, and we also want you to be such men, being certain that the trust we place in you will be abundantly fulfilled, and that those who make such vows within the Society of Jesus, wherever the Society serves throughout the world, will offer prayers, perform works, and bring forth a bountiful harvest of flourishing life and outstanding merits, for which God will bestow worthy rewards. With these things firmly in mind, we impart the Apostolic Blessing to all of you, members of the Society of Jesus, surrounded today by this festive and joyful crown, and to all your endeavors, and to the great hope that inflames your hearts to strive for purity and excellence.

To His Excellency, Charles Hélou, President of the Republic of Lebanon.

Monsieur le Président, it is a profound joy for Us to welcome you here today at the Vatican, in your capacity as President of the Republic of Lebanon. This is due, first of all, to your person.

Monsieur le Président, these are indeed the words of the Apostolic Letter which demand due observance.

May 11, 1965.

[*Latin ed. p. 516*]

Acts of the Apostolic See - Official Commentary 616. Many individuals, both past and present, come to Our mind. We cannot forget the brilliant journalist and astute diplomat whom We had the pleasure of intro-

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ducing, after Our venerated Predecessor, Pope Pius XI, as the first representative of his country to the Holy See. The relations that Our office allowed Us to maintain with Your Excellency enabled Us to appreciate the depth of his religious sentiments, the breadth of his culture, his intelligence, and his tact in handling affairs. And these qualities quickly gave Our relations a character of cordiality that went far beyond official courtesy. It was therefore not surprising that, in the years that followed, We saw Your Excellency rise to positions of responsibility within the Lebanese government, until that day in August 1964, when the confidence of his compatriots led him to the highest office in his country. In this new and exalted position, you welcomed Us at the airport in Beirut during that particularly significant stage of Our recent journey to India: a grand reception, rich for Us in moving and unforgettable memories. But in your person, it is all of Lebanon that comes before Us: Lebanon, rich in its ancestral traditions, certainly; but also modern Lebanon, which bravely and realistically faces the challenges of its economic development; Lebanon which reforests, cultivates the land, installs power plants, builds roads, and brings water to the villages; Lebanon which, with its universities, schools, press, radio, and television networks, combats illiteracy, spreads education and culture; Lebanon, a friend of progress, which sees its authority and prestige grow daily within the international community. Among so many other qualities that could be mentioned in praise of your people, you will not be surprised, Mr. President, that We make a special mention of its spiritual and religious characteristics. Lebanon is a country of believers. Christianity, in particular, has ancient roots there, and the Catholic Church has, throughout the ages, been fruitful in establishing new institutions. It is this Christian vitality of your beautiful Lebanese homeland that We wished to recognize and honor by recently elevating one of its most illustrious sons, the Patriarch of the venerable Maronite community, to the dignity of Cardinal. But in doing so, We also paid homage to the entire nation.

[*Latin ed. p. 517*]

Acta Pauli Pp. VI 517, within which the most diverse spiritual families peacefully coexist, in harmonious balance, and for the greatest good of national unity. And this, too, deserves to be noted, in praise of your country. For this spirit of peace and concord presupposes a constant and meritorious effort to continually triumph over the principles of union, which are of a spiritual and moral order, over the divisive forces that so often, in human affairs, are brought about by self-interest or passion. Thus, one works effectively for the coming of peace: peace within nations and peace between nations; that authentic peace, of which Our immediate Predecessor, in a celebrated Encyclical, rightly recalled that it can only be founded upon the four imperatives of truth, justice, charity, and freedom. May Lebanon, Mr. President, be in today's troubled world a good artisan

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of this true peace: this is the wish that We express, as We welcome you here and grant you, as a pledge of divine protection over your person and over all your homeland, Our Apostolic Blessing. VI E.mo Patri Cardinali S. Congregationis christiano nomini propagando Praefecto, Moderatoribus et Consiliariis Pont. Operum Missionalium, qui suetos coetus annuos cogérant.

* *

Signor Cardinale! We thank you for the noble words with which you presented this distinguished group of clerics, who, whether in Rome, in the Central Council, or in the individual national directorates of various countries, dedicate their intelligence, their spirituality, and their apostolate to the advancement of the Pontifical Mission Works. And We are grateful to you, beloved sons, for your presence, which renews in Our spirit the joy of being together with you again after a year of fervent work; grateful for the dedication with which you devote yourselves to the holy cause of the Missions, for the sacrifices you make, for the sentiments that animate you, which have been so well expressed by the venerable and zealous Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith; grateful, above all, because you offer Us the opportunity to meditate. * Die 14 mensis maii a. 1965.

[*Latin ed. p. 518*]

Acts of the Apostolic See - Official Commentary 518, together, and to reaffirm before the world the meaning and urgency of the Church's missionary activity. The meaning and urgency of the Church's missionary activity. The Mission, that is, the apostolic effort to offer to every man, to every people, the light of the Gospel, is necessary. As yesterday, so today. Today more than yesterday, because human relationships in the world have grown, because the crisis of consciences has grown in men, because the need to discover the true meaning of life has grown, so have the possibilities and responsibilities of those who possess the message of revelation to communicate it to all. This service of Christian truth, this ministry of salvation, entrusted by Christ to the Apostles and with them to the People of God, is urgent, it is necessary. God willed that His plan of salvation be entrusted to preaching and carried out by the apostolate of chosen men, the Pastors, the Missionaries. The ancient formula remains in its textual drama: only in the Church is there salvation. Having discovered the values that are in non-Christian religions, spiritual and human values worthy of all respect, having glimpsed in such values a mysterious predisposition to the fullness of the light of revelation, this does not authorize the apostolate of the Church to rest: on the contrary, it comforts and stimulates it; and the recognition that God has other ways to save souls outside the cone of light, which is the revelation of salvation, projected by Him upon the world, does not allow the son of light to leave this His secret economy of

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salvation to God Himself, renouncing the effort of extending the true light, and dispensing himself from testimony, from martyrdom, from offering to brothers, who, even without their fault, *sedent in umbra mortis*, but invites him to celebrate the mystery of mercy with immense breadth of vision, that of Saint Paul: *conclusit enim Deus omnia in incredulitate ut omnium misereatur*, but precisely for this reason, to be a bearer of such mercy in the historical and human plan as widely as possible. To prolong through the centuries the Work of Redemption. Yes, beloved children: missionary is essentially the vocation, the physiognomy, the anxiety of the society founded by Christ, to prolong its own work of Redemption on earth, until the end of time. It still resounds in the Church, and marks the rhythm of its progressive journey, 1 Romans 11:32.

[*Latin ed. p. 519*]

619 The Acts of Pope Paul VI contain those words of Christ, which are so much more deeply imprinted in the spirit because they were the final instruction of the Master, before His return to the Father: "Go forth, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation." This is the original mission of the Church, modeled on a closely analogous thread with the eternal generation of the Son from the Father's bosom, the foundation of its redemptive mission in the world: "As the Father hath sent me, so I send you." It is a flow of divine life, revealed to us in Christ, which wishes to return to the bosom of the Trinity, carrying with it, joined in one love, the entire redeemed humanity: "going forth... teaching... baptizing." Here is the going forth into the world, to ever more widely expand the spiritual spaces of the Church; here is the unprescribed duty of teaching, opportune, importune, to reveal to all men the unspeakable riches of Christ, and to sow in their hearts, thirsting for the infinite, a salutary restlessness of seeking, which leads them to the certainty and joy of possessing the truth; here is the sanctifying action of the Sacraments, which, beginning with Baptism, make of humanity, disunited and profane, the Family of the children of God. To this, we repeat, the Church essentially tends. We emphasized this in the Radio Message of October 19, 1963, addressed to the clergy and the faithful of the whole world in favor of the Pontifical Mission Societies, when we said: "To fill as soon as possible the earth with the Name and the graces of Christ, so that every tongue may confess that He is the only Lord and Savior of all, to the glory of the Father; to bring to peace and salvation the entire human race, which God drew from one [person] so that it may populate the whole earth; is this not the proper mission and the constant activity of the Church?" This "mission," which defines and limits the immense field in which the doctrine of the Church extends and its activity unfolds, is the continuation

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of the redemptive work of Christ among men.

[*Latin ed. p. 520*]

Acts of the Apostolic See - Official Commentary 520. Behold, Venerable Brothers and beloved sons, the vast horizon that opens to the activity of the Pontifical Works, which, placed in the direct service of the humble Vicar of Christ, have the honor, the responsibility, the duty of supporting that "mission," of providing them with the necessary assistance, of offering them valid and effective instruments, as are required, always in the same direction and purpose, by the ever-changing needs of the apostolate of various eras and of different cultures. Your work tends towards this, and it stimulates the best energies of the clergy and the laity throughout the world, encouraging missionary vocations – now more than ever necessary and irreplaceable – arousing a fervent competition of emulation and generosity, and fostering admirable qualities of collaboration and apostolate. We are with you in this tireless action, which requires clarity of ideas, constancy of programs, tenacity of will, completeness never sated by solid theological culture, fervor of sacrifice, and self-denial; and we are grateful to you because, working in Our service for the Missions, you are, and We consider you to be, Our close and esteemed collaborators. May the Heavenly Father bless you, through the intercession of Mary, Queen of the Missions; Our Apostolic Blessing, which We impart to you, to those who help you daily, and to all the most beloved members of the Pontifical Works, should be a reflection of the divine predilections, which We abundantly invoke upon your persons and your work. VII. Those who were present at the meeting held in Rome by the Council of the Society of Advocates from all nations. * Dear Lawyers, Gentlemen, Remembering that you are welcome in the Council of the International Union, you are gathered in Rome to approve the new Statutes of your Union, before your September Congress, and you have expressed the desire to come in person to present your greetings to Us. We welcome you all the more willingly because the noble profession that you represent here is one that the Church regards with the greatest esteem and respect. * May 14th, in the year of Our Lord 1965.

[*Latin ed. p. 521*]

He first sees in the lawyer the man who has devoted his existence to assisting those who are not able to defend themselves. Just as the master assists the student and opens the way to knowledge, just as the physician assists the sick and cures them of their bodily infirmities, so the lawyer assists the client who needs to be guided, advised, and defended, in the labyrinth of human relations. And already this single purpose, well understood and well practiced, would be sufficient to constitute a singular merit to be recorded in the credit of your profession: for it is thereby elevated to the dignity of a service, of a true and very authentic ministry of charity.

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And if this is true in principle, everyone can observe that it is also verified in practice, at least in most cases. The lawyer assists, advises, and defends. But to do this, he must know. And here is revealed another aspect of his personality: he is a man who seeks the truth. The truth of facts, to support his defense on solid ground; the truth of the laws, which his professional conscience obliges him to possess perfectly; and above all, the truth of souls, of which he often gathers the most intimate secrets. Perhaps no one, except the priest, knows better than he does human life in its most varied, dramatic, painful, and sometimes flawed aspects, but often also the best. Therefore, it is not surprising that, from antiquity, the lawyer has been the ideal candidate for political functions or public offices, as being the most capable of exercising them: this was the spontaneous tribute paid to his human worth, his abilities, and his experience. If the lawyer seeks to know the truth, it is not to be its avaricious possessor: it is to disclose it and make it known. He is, par excellence, a man of words. Is not the abuse of language, in its own way, a tribute to his sublime function? What power does the word have to persuade, to move, to elicit assent! But what responsibility also for the one who would allow himself to be led to put this wonderful instrument at the service of human passions! And here, we undoubtedly touch the summit of the lawyer's vocation: all his art, all his science, are, in the final analysis, at the service of justice. He is the man who defends, and—as much as he can—makes justice triumph. And not only the justice inscribed by men in the...

[*Latin ed. p. 522*]

The Acts of the Apostolic See – Official Commentary, 522 texts of laws. This serves as a starting point for him; but it is to allow him to ascend to the justice inscribed by God in the heart of man. And when he has explored its depths, he returns to the justice of the codes, in order to temper and vivify their rigidity with a great breath of human compassion. The definitive judgment of consciences does not belong to him, nor does the evaluation of ultimate responsibilities: this is the portion that God reserves for Himself. *Nolite iudicare!* But the role of the lawyer, which unfolds between the two poles of justice and mercy, borders on a mysterious and sacred domain, at the threshold of which one can only pause with respect. Here, gentlemen, is briefly outlined what We would like to call the "apology of the lawyer." And by this very fact, the reasons for the esteem and consideration with which your noble profession is regarded in the eyes of the Church are enumerated. Your profession is a function of the highest social order, and its practice constantly tends to perfect the one who exercises it, making him each day more the herald of the word, the servant of truth, the man of justice and goodness. The more this ideal is realized in practice, the more, we can hope, the sense of right, the respect for others, the understanding and concord among men and peoples will progress. And in this regard, We

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have noted with interest in the projects for the new Statutes of your Union your concern to "contribute to the establishment of an international legal order founded on the principle of justice between nations through law and for peace." Excellent words, truly, for the realization of which the Church, for its part, works as much as it can. May God crown these efforts, your efforts, Our efforts, the efforts of all men of good will! We sincerely desire it, invoking upon your persons and your works the divine assistance, of which Our Apostolic Blessing shall be the pledge.

[*Latin ed. p. 523*]

Acts of Pope Paul VI, 523, Year VIII. To the members of the Order of the Most Holy Trinity for the Redemption of Captives, the Order of the Hospital of Saint John of God, and the Order of Clerics Regular Ministers to the Sick, who attended the general council of their respective religious communities; to whom certain members of the Institute of the Brothers of Christian Schools had also joined.

"Beloved sons! Your presence brings us true consolation, and we thank you from the heart. Indeed, great is the pleasure we feel in receiving the crowds of pilgrims who come to this center of Catholicism, as an eloquent testimony to the vitality and the admirable variety of the Church. This pleasure becomes all the more special when we have the satisfaction of welcoming Religious, of every origin and denomination, an elect portion of the People of God, and an extension of the prayerful and charitable activity of Christ among men, specially united to the Church – as is aptly expressed in the Conciliar Constitution *de Ecclesia* 1 – through the evangelical counsels and charity. These sentiments arise in our heart today as we see here, united in a single pulse of faith, the esteemed members of historic and meritorious Religious Families. And in you, as through a sparkling prism, we see reflected all your confreres, who in every part of the world, with generous dedication, in humble silence of life, perhaps in trials and misunderstandings, joyfully expend their energies for the Kingdom of Christ. We greet you, beloved Capitulars of the ancient Order of the Most Holy Trinity, who for almost eight centuries have brought to men the fragrance of a profound, virile, and delicate devotion to God the Father, the Son, and the Holy Spirit, to the "primal Mystery" of every mystery, from which proceeds, as from the source of being, every life, every knowledge, and every love. Your presence in the world is still the living echo of an era full of faith, which, in the name of the blessed Trinity, knew how to give its best, imprinting a profound Christian character on all forms of cultural, artistic, civic, and social life: an era that saw the rise of the great cat-" On May 18, 1965. No. 44. 1.

[*Latin ed. p. 524*]

Acts of the Apostolic See - Official Commentary 524 pillars of Christian-

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ity, the Sums of theological and scientific knowledge, the free communes, the great Religious Orders. From that faith, you still draw the reasons for your life, for your apostolate, especially in mission lands: know that you must be ardent and tireless witnesses of it, even in a time as outwardly cold and extremely critical as ours, be worthy continuers of a bright tradition, to which it is an honor to belong. We greet you, most worthy Chapter members of the Order of St. John of God, whom the beloved and ancient popular custom loves to call "Do good, brothers." In this word is contained your entire vocation, your title of honor, your effective program: to do good for the brothers who suffer, imitating Christ, who went about doing good, *pertransiit benefaciendo et sanando omnes* (Acts 10:38). And with you, we greet the Chapter Fathers of the Ministers of the Sick, whose appellation also resonates with a most gentle evangelical reminiscence, emulating their apostolate on the divine model of the Savior: *sicut Filius hominis non venit ministrari, sed ministrare, et suam dare animam redemptionem pro multis* (Matthew 20:28). Your two Religious Families are essentially defined by the exercise of one of the most urgent and universal corporal works of mercy: and the assistance provided to the physical and spiritual needs and pains of the sick is meant to be a continuation of the inexhaustible mercy, patience, and goodness of Jesus Christ, who bent down to all the miseries of humanity wounded by sin, and through the care of suffering bodies, gave peace and salvation to souls. Therefore, may your presence in hospitals, in nursing homes, at the bedside of the poor and the needy, be a constant irradiation of the charity of Christ, a living apologetic of the gentleness, selflessness, and heroism, if necessary, of those who have made the example of Jesus Christ the only reason for their entire life, the measure of a generosity without measure, the secret spring of a zeal destined to break only with death. We are certain that the General Chapters, celebrated in these days by the Orders we have mentioned, have been a new impetus on the path marked by their respective Founders; and we wish the General Superiors, elected or reconfirmed, together with their closest collaborators, to lead their confreres in the zealous application of their work.

[*Latin ed. p. 525*]

The Acts of Pope Paul VI, page 525, speak of a specific vocation, for the attainment of perfection: because only in this way can they reach that completeness of life to which the Lord calls them for the good of the Church and of humanity. Finally, we greet you, beloved Brothers of the Christian Schools, who participate in this Audience on the occasion of the 30th anniversary of the founding of your pedagogical journals. The liturgical feast of the Holy Founder, celebrated a few days ago, gives this meeting a particular imprint of joy and gratitude: we take this opportunity to express our esteem and our benevolence for the work that you carry out in the intellectual, religious, and moral formation of youth in your schools and

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colleges, which are rightly renowned for the quality and level of education provided. Your work is, and must be, a continuation and irradiation of the comforting presence of Christ among young people: a very serious and uplifting responsibility, if one considers that the ranks of adolescents, from all social classes, who come to you, are preparing for life, in the school of your teachings, and especially of your examples. This should be the sole aim of your daily efforts, and thus the excellent pedagogical tools that you support with such competence and authority: be encouraged in your journey, constantly dedicating yourselves to the good of the youth, the hope of a better tomorrow. Beloved children, the particular character of your individual religious families has given this Audience a charming variety, which has offered us the opportunity to explore – even if briefly – different fields of high and generous apostolate. But while the task entrusted by Providence is different for each of you, the flame that warms you from within and impels you to the service of Christ is unique: your testimony within the Church is unique, as stated in the aforementioned Conciliar Constitution: both "to more closely conform the Christian to the virginal and poor way of life that the Lord Jesus chose for Himself, and which the Virgin Mother His embraced," and because "the building of the earthly city must always be founded in the Lord and directed to Him." Our prayer accompanies you on this path of perfect conformity to Christ, in the service of your brothers; and we invoke abundant heavenly graces for you.

[*Latin ed. p. 526*]

Acts of the Apostolic See - Official Commentary 526: concerning the growth of your Religious Families, the perseverance of the elect, and the increase of vocations. And of these desires, let Our Apostolic Blessing be a pledge, filled with singular benevolence, which We impart wholeheartedly to you who are present, and to all your brethren, who are so dear to Us.

To the Sodalities of the Society of Saint Francis of Sales, convened in Rome, with the Presidents of its general religious community.

*Beloved and venerable sons of the Salesian Society of Saint John Bosco! Welcome to this gathering at a great and decisive hour for your Religious Family, an hour that is also great and decisive for the largest family of the Catholic Church. Your General Chapter, held in Rome for the first time, strengthens the original and vital connection of the Salesian Society to the tree of the holy Church, celebrates and embraces its constitutive spirit of unity and universality, and presents with filial devotion the work accomplished, which numbers more than a hundred years, describes its history, beginning with that of the holy Founder, to indicate its coherent and wondrous development in the work of its sons, outlines its plans, wonderfully developed throughout the world, and, most importantly, coming here to seek comfort in words and in blessing, renews its conscious purpose to faithfully and generously continue the arduous, provident, and evangelical

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labor undertaken. Your Society marks a milestone, takes stock (as navigators say), concludes a period, and begins another. Let us pay attention to this precious moment, to which the threads of the past are tied, and from which those of the future unfold, so that the celebration of this Chapter may acquire all its importance in the annals of the Society itself, and all its beneficial fruitfulness for those to come. We therefore greet with affectionate reverence the beloved Major Rector, Father Renato Ziggiotti, with whom We ourselves had happy relationships of friendly understanding and effective collaboration, and whose intelligent, tireless, and so positive work We followed with admiration and approval. We believe that Don Bosco can be pleased with him.

*May 21, in the year 1965.

[*Latin ed. p. 527*]

The Acts of Pope Pius VI, page 527, speak of how the confreres and those assisted by the Salesian Congregation have been, and may the Lord bless them! And we likewise greet with veneration and with hopeful welcome the new Superior General, Father Luigi Ricceri, who has been trained in the administrative work of this great association for many years through wise experience and loving dedication. We offer our prayers that he, following in the footsteps of his most worthy predecessors, may guide the Salesian Society along the traditional path, which is now its own, always striving for further development and for a keen adherence to the needs of the times, as is fitting for the youthful vitality of the Sons of Saint John Bosco. And naturally, these prayers extend to his collaborators, and to all those within the vast network of the Salesian community who hold directing functions and responsibilities. Then, we greet all those who participated in the General Chapter, and through them, the entire Congregation, which, by its number, its ethnic composition, and its geographical extent, can rightly be given the title of ecumenical. And returning to your places, venerable and beloved sons, bring to your confreres and to all those to whom your ministry is directed, our greeting and our blessing. But now, you await a consoling and guiding word from us. We will honor your intelligence and your experience by limiting ourselves to a few brief expressions, even though your persons and your activities deserve endless discussion. *Intellig'entibus pauca.* First, we will express our recognition and our gratitude. Recognition for what you are, for what you do. Your, O – in the name of the Church, of which you are chosen children, and of which we are now the voice – Salesian Society is a great thing in the world of Catholic life. More than to the statistics, which are described in most comforting ascending diagrams, we look to the goodness and solidity of your Congregation; we look to the spirit, the fervor, the selflessness, the faith, the piety, which give it form and vigor; we look to the mission to which it has dedicated itself, the education of youth, with a preference for the children of the people;

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we look to the simplicity, the wisdom, the effectiveness of your Salesian pedagogy; we look to the trust that you are able to obtain, not only within the ecclesiastical sphere, but also within that of loving families who are concerned about the education of their children, and within that of civil society, which must recognize in you intelligent pioneers, valuable and selfless collaborators, and incomparable educators; we look to the fruits of your multifaceted work, which...

[*Latin ed. p. 528*]

The Acts of the Apostolic See – Official Commentary, 528, seem abundant not only in quantity, but also in quality, if their quality is to be judged by the perseverance of the instruction imparted and by the affection that your students, even after becoming adults and immersed in the sea of life, retain for their teachers; finally, we look to the testimony that your work gives to the vitality of the Gospel and to the heart of the Church for the needs of the world, especially those of the young and the working class; and we look to the honor and love that rises from you to Christ, our Lord. The Salesians represent one of the most remarkable, beneficial, exemplary, and promising aspects of Catholicism in the last century and in this one; and may God so grant it in those to come. It is a due recognition that we shall express in gratitude to the Lord Himself, the first and eternal operator of the efficacy of the Kingdom of God; and that we express in praise of you, good workers of His vineyard, not in order to flatter an inner ambition, which should rather yield to the awareness of human insufficiency, nor to repay you for your labors and sacrifices, for even Our praise would be too inadequate a reward; but to encourage you, to assure you that the path you have taken has been righteous and beneficial, and that it must be continued with confident and joyful steps. We will add to this recognition a heartfelt note, that of gratitude, and that is the affectionate response that the Church owes to you, the benevolence that you have earned from it, the divine sensitivity, we dare to say, that, as you know, vibrates with pleasure and love for every service, for every act of piety and charity, bestowed upon the poor and the needy of this earth: "You did it to Me." We are delighted that Our apostolic ministry allows Us to anticipate these august words to you, which will determine the true reward, that of eternal happiness. It easily follows from this Our second word: courage, dearest children, courage; continue and persevere. We know well that you do not lack courage; but you will certainly not be displeased that We also support it with Our exhortation. Persevere with courage. We do not tell you of the subtle temptations and the grave dangers that can threaten your good will; every human endeavor is exposed; sometimes because of the difficulties inherent in the very proportions that it is assuming; "Magnitudo laborat sua," wrote the ancient historian about the Roman Empire. But today we would rather think of the

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immense process of transformation.

[*Latin ed. p. 529*]

Acta Pauli PP. VI 529: The inaction, which is present in modern society, is not without, perhaps, some disquiet of mysterious spiritual origin, whether good or evil. Here, if one sees that it exists, let him not fall. Rather, we will say that your courage must spring from a threefold trust: trust in God; it is never superfluous to remind people like yourselves of this, who recognize in religious life not only the primacy of objective dignity, but also of operative virtue, both for their own sanctification and for the education of others; and we say this trust is all the more deeply founded the more outwardly your work is undertaken. We seem to discern in this a particular characteristic of your spirit: simple, joyful, serene; trusting in that divine assistance which gives boldness and constancy to good works in their progress. We will not linger: you know very well this psychology; you live it. Then, trust in the aims to which your Society is dedicated: could they be more noble, more modern, more urgent, more in conformity with the apostolic program of the Church, today? You have chosen well. The Church confirms to you the certainty and merit of this. And finally, trust also in the forms that give your activity its particular character. Here, the discussion becomes more attentive, due to that very invitation to "renewal" that the Church is preaching and applying. It will be necessary to distinguish between essential forms and contingent forms; between the internal forms, which animate your pedagogical system and your art of educators, and the external forms, which are, in themselves, susceptible to improvement and different experimentation; between forms that are always valid and those that the changing conditions of the times may render weary or ineffective. The developments of modern schooling, of professional qualification, of culture and its teaching methods, as well as the changes in social life, undoubtedly demand these distinctions and these new choices, which are already, in fact, taking place in the field of your practical pedagogy, which, however, always finds in its original core of knowledge and love of youth its most vital root. All these things you know very well, and which authorize us to renew our pledge of trust and encouragement to you. Therefore, we can conclude these modest observations with a final recommendation, one that is also worthy of you: and that is: to progress. It is the recommendation that every schoolteacher makes to his students, and that every teacher of the spirit makes to the disciples of Christian perfection. We will repeat it with reference to the great effort that the Church is making through the Council, *1 Corinthians 10:12*.

[*Latin ed. p. 530*]

Acta Apostolicae Sedis - Commentarium Officiale 530 menico; it is an effort towards ever greater fidelity to the teachings of the Divine Master,

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it is an effort towards the renewal of its spirit and its forms, it is an effort towards the authenticity and holiness of Christian life, it is an effort towards a deeper understanding of the history of salvation and a more fraternal and apostolic capacity to approach modern man, his problems, his weaknesses, his resources, his aspirations. Whoever interprets the Council as a relaxation of the Church's internal commitments towards its faith, its tradition, its asceticism, its charity, its spirit of sacrifice, and its adherence to the Word and the Cross of Christ, and as an indulgent acquiescence to the fragile and fickle relativistic mentality of a world without principles and without transcendent ends, would be mistaken! The Council tends, yes, towards a wiser discipline and a more modern manner for the Church to come into contact with the human soul and with modern society, but not at the expense, but rather to the comfort of its intimate fidelity to Christ and its generous witness! For this reason, we said that this hour is great and decisive also for the Church, and that this meeting acquires a particular significance also for you. And we are pleased to know that your General Chapter has understood this, and that it has proposed to draw from the teachings of the Council, especially from the two Constitutions on the Liturgy and the Church, vital precepts for the spiritual and practical progress of the Salesian Society of Saint John Bosco. Very well. Meditate on this, and put it into practice; and be assured that with us, the Blessing of God is with you. NUNTII RADIOPHONICI I To the Christ-faithful of the Philippine Islands, gathered in Caebua from throughout the Nation, celebrating the four hundredth anniversary of the preaching of the Gospel in those regions. * Venerable Brothers, beloved sons and daughters. In spirit, We are present among you now, as you celebrate the four hundredth anniversary of the evangelization of the Philippines. Those first valiant missionaries undertook a long and perilous voyage to bring * Die 2 mensis maii a. 1965.

[*Latin ed. p. 532*]

To the representatives of the Republic, who have graced these ceremonies with their presence; to the Members of the Government; to the Most Reverend Hierarchy, and first of all to Our distinguished Cardinal Legate, and to Cardinal Santos, Archbishop of Manila; to the great Catholic Universities, their professors and students; to all the priests, religious, and beloved people of the Philippines, We impart Our special Apostolic Blessing. And now, We shall express Ourselves in the language with which the Spanish Missionaries first announced the Gospel in your Islands. The geographical position and the historical destiny of your Country in the Far East, the splendor of religious life in your homes, these and so many other reasons that We could enumerate, constitute so many calls and invitations to give your sincere Catholic profession a growing missionary expansion. We know of the project for a Seminary for Foreign Missions, with whose realization the zealous Filipino Episcopate brings to a close this centennial

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year, and We joyfully bless it. Beloved Sons: We have sent, to represent Us in the ceremonies that are drawing to a close, a most worthy and beloved Cardinal as Our Legate. But how greatly We would have wished to visit your beautiful Country on this occasion, to be personally present among you, to encourage your good intentions of fidelity to Christ and to His Gospel, to give with Our presence a new testimony of the affection that the Vicar of Christ feels for that great people full of merits and of promises. Have you all the certainty of the great love with which We invoke upon each of you the richest graces of Heaven, and We grant you a wide and abundant Apostolic Blessing.

To the faithful of Lusitania, who were present at the solemn celebrations in Our Fatima shrine, through His Eminence, Our Cardinal Legate, a golden rose was presented to that sacred edifice.

Beloved Sons of Portugal: At this hour, when all of Portugal kneels at the feet of the Lady of Fatima, in prayer and penance, let us also, beloved sons, raise Our prayers, together with you, to the Mother of God and our...

* On the 13th day of the month of May, in the year 1965.

[*Latin ed. p. 533*]

Acts of Pope Paul VI, 533. May, and we implore that she cast her maternal gaze upon the world, still so distant from her Divine Son, and obtain a sincere and lasting reconciliation of men with God. It is a great consolation for us to know that hundreds of thousands of pilgrims, having come to the Shrine of Iria on foot, enduring the harshness of the weather from all corners of Portugal, have come to lay at the altar of Fatima, on this 13th of May, their precious spiritual offerings: of sacrifices, of sufferings, of prayers, and they are gathered there today, paying homage to the Most Holy Virgin. We also wished to join in this homage, sending to that illustrious sanctuary a Golden Rose through our legate, Cardinal Fernando Cento. This is a testament to the love that we dedicate to Catholic, missionary, and Marian Portugal. May this our remembrance be an encouragement to you, beloved children, to strengthen and increase your love and devotion to her who has always accompanied Portugal, throughout its entire and so beautiful history, from the cradle of Guimarães. Raise your prayers, together with us, to our Mother of Heaven, asking her to bless the world and to obtain from God justice and peace; that all Christian souls may be a living image of her Divine Son, who shed all his blood for the redemption of humanity; that all the faithful may live the Gospel and give witness to Christ in their private lives, in the family, in society, in study, in work in the fields and in the workshops, in the factories and in the offices, so that there may be on earth greater fraternal coexistence, greater understanding, more harmony, and a more intense and lived love of neighbor. As a pledge of these our wishes, we grant to you, pilgrims of Fatima, to your Prelates, clergy, civil authorities, and to all the beloved children of the Portuguese nation, our

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Apostolic Blessing.

NOTICE WRITTEN:

To His Eminence, Pope Paul VI, to His Eminence, Cardinal Anthony S.R.E., Archbishop of Buenos Aires, at the beginning of the century since the Diocese of Buenos Aires was elevated to the rank of Archdiocese by our venerable predecessor, Pope Pius IX. This year marks the first centenary of the date on which the Diocese of Buenos Aires was elevated to the rank of Archdiocese by our venerable predecessor, Pope Pius IX. On this occasion, we wish to extend a greeting filled with paternal affection to that beloved flock, united with its pastors, and with the participation...

[*Latin ed. p. 534*]

The Acts of the Apostolic See – Official Commentary 534, concerning its Authorities, celebrates this event, while We also rejoice in the blessed fruits with which Divine Providence has enriched this significant period in its history. The extraordinary growth of this jurisdiction, favored by immigration from within and outside the Nation, has created situations and problems of various kinds that have impacted the maintenance and cultivation of its religious life: the erection of numerous parishes, the organization of charity and assistance, are clear evidence of this. The very social and political transformations, although of a national character, which within its boundaries have had their primary stage, have tested, and caused not a slight impact upon, its moral and religious traditions. But amidst these vicissitudes, the numerous Catholic works, religious institutes and monasteries, the multiple centers of teaching and education, the manifestations of culture and art, which have flourished in that hospitable land as in their own home, now invite us to raise our eyes to heaven in order to give thanks to the Giver of all good, and, moreover, to ask Him to continue to bestow His assistance upon all those who hold in their thoughts and in their hearts the concerns of the care and ministry of souls. The zealous Pastors who have succeeded one another in the governance of so glorious a See – among whom We wish to mention Our beloved Son and Chancellor of the Church of Rome, bearer of this Our message and of Our Blessing – have spared no sacrifices or efforts of any kind to maintain and increase the rich religious heritage inherited from their predecessors. The zeal and prudence, the generosity of self-sacrifice, and the spirit of piety with which you, most beloved Son, dedicate your life to the good of the Church, are edifying and deserve the praise and applause that, as Pastor of the Universal Church, We are now pleased to bestow upon you. The preparation of chosen priests and laypersons is a guarantee that the renewal, fostered by the Second Vatican Ecumenical Council, will find in that beloved Archdiocese a wise, docile, and prudent application. May this centennial commemoration above all

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constitute a starting point for revitalizing the Christian life and virtues of the people, for strengthening the apostolic spirit in institutions and organizations; may it also contribute to the increase of spiritual values with which to enrich social, cultural, and civic manifestations; may it especially promote the primacy of fraternity and concord in the relationships of all its citizens.

[*Latin ed. p. 535*]

From the Acts of Pope Paul VI:

For this purpose, We beseech Christ, "our peace," 535, 1, that "He may grant the fullness and abundance of mutual charity among all," 2, so that, through Him, the "cornerstone" upon which "every building grows harmoniously," the children of the Archdiocese of Buenos Aires may be "blessed with every spiritual blessing." 3. While We raise this prayer to the Most High, with singular affection, We send to you, beloved Son, to the Clergy, to the Religious, and to all the faithful people with their Authorities, Our special Apostolic Blessing.

The Vatican, March 5, 1965.

PAULUS PP. VI

To His Eminence, Most Reverend Father Emmanuel S.R.E. Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, convened from the entire Lusitanian Nation for the Assembly of the Apostleship of Prayer.

In Lisbon, where scarcely more than a century ago, the "Apostleship of Prayer" was officially established in Portugal, the IV National Congress will take place in the coming days, from April 28th to May 2nd. From its small history, it is observed how rapidly the "Apostleship of Prayer" spread among the beloved children of the Lusitanian land. Born contemporaneously with the monument of the Immaculate Conception, which the Portuguese erected on Mount Sameiro, this work has grown under the patronage of the Mother of God, Who so desires that the Heart of Her Son reign in all souls, in all families, and in all societies. We, seeing in this pious union one of the great hopes of the Church, are very pleased to be present at this Congress, with a word of praise for the work and of encouragement for all the participants.

From this ancient capital, so many illustrious ships once set sail in search of new worlds, and with them went so many missionaries to win souls for Christ; it could not but be the most suitable place for the holding of the IV National Congress of the "Apostleship of Prayer," which is still within the program of its centennial celebrations, which occurred last year.

1 Ephesians 2:14.

2 1 Thessalonians 3:12.

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3 Ephesians 1:3.

[*Latin ed. p. 536*]

The Acts of the Apostolic See - Official Commentary 536. We know that the Portuguese Episcopate published a beautiful collective pastoral letter, entirely concerning the greatness and depth of prayer. Not wishing to repeat here what has already been explained so clearly, we simply wish, Beloved Son, to focus on the aspect of prayer as a means of apostolate. This prayer, which asks for the establishment of the Kingdom of Christ among men: "Thy kingdom come, be thy will done, on earth as it is in heaven," came from the very lips of the Divine Master, who taught it to the Apostles when they asked Him: "Lord, teach us to pray." The Church, through the divine mission it had received, transmitted it to the faithful and gave it a place of honor in the most excellent act of worship: the Holy Sacrifice of the Mass. As Saint Thomas says, it contains a meaning full of love and desire for every good Christian, so that all men whom Christ has redeemed may enter into His Kingdom: "Adveniat regnum tuum, non ita dictum est quasi Deus nunc non regnat; sed, sicut Augustinus dicit ad Probam, desiderium nostrum ad illud regnum excitamus ut illud nobis veniat, atque in eo regnemus." The entire life of the Lord was a continuous prayer: "Ecce venio ut faciam, Deus, voluntatem tuam." His Passion, the sacrifice of His life for the redemption of humanity, unfolded as a liturgy that began with the beautiful prayer of the Last Supper, continued with that of Gethsemane, and was completed with the prayer of His last breath: "Pater, in manus tuas commendo spiritum meum." The true disciple of Christ must be "a furnace of prayer." Through it, Heaven is opened, establishing a dialogue of love between men and God. How much better the world would be if all men knew how to pray well! Saint John Chrysostom, expressing the sentiments of the Church, affirmed: "Nothing is more powerful than prayer. Nothing is comparable to it." The members of the "Apostleship of Prayer," as can be read in their statutes, "seek not only their own salvation but also, through prayer and apostolic sacrifice, work for the building up of the Mystical Body of Jesus Christ, that is, for the spread of His Kingdom on earth."

1. Luke 11:1.
2. II-II, q. 83 a. 9.
3. Hebrews 10:7.
4. Luke 23:46.
5. Contra Anomoeos, PO 48, Col. 766.
6. Article 1.

[*Latin ed. p. 537*]

From the Acts of Pope Paul VI, page 537: The prayer for the coming of the Kingdom of God creates, sustains, and fructifies the missionary spirit

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which is so characteristic of the Portuguese people. It aids and enriches all other works of the apostolate. It was this missionary spirit that We wished to emphasize, at a time when the Church so greatly needs it for the evangelization of the peoples. We hope that the "Apostleship of Prayer" in Portugal will restore and increase in its members that enthusiasm of other eras for the conquest of souls for Christ the Lord. We make a vow that this Congress may contribute to the intensification and expansion of prayer as a means of apostolate within the Portuguese community, and that from this may result an increase in missionary vocations, strengthened in charity by incessant prayer to the Lord of the Harvest. As a pledge of these things, We grant to you, beloved son, to you, the pastors, the clergy, the religious, men and women, to the organizers, the participants of this Congress, to all the members of the "Apostleship of Prayer," and to all the beloved sons of Portugal, Our paternal Apostolic Blessing. Vatican, March 31, 1965. PAUL PP. VI.

[*Latin ed. p. 538*]

Acts of the Apostolic See >- Official Commentary 538 ACTS OF THE HOLY CONGREGATIONS SACRED CONSISTORIAL CONGREGATION concerning the dioceses of LAUSANNE, GENEVA, and FRIBOURG - BELLENZONA. DECREE Concerning the alteration of boundaries. In order that the governance of the Christian faithful may be more suitably administered, the Most Reverend Fathers Francis Charrière, Bishop of Lausanne, Geneva, and Fribourg, and Renatus Fourrey, Bishop of Bellenzona, recently petitioned the Apostolic See that the boundaries of their respective dioceses be somewhat altered, so that they might correspond with the civil boundaries. The Sacred Consistorial Congregation, having considered the favorable opinions of the Most Reverend Alfred Pacini, titular Archbishop of Germia and Apostolic Nuncio in Switzerland, and of the Most Reverend Paul Bertoli, titular Archbishop of Nicomedia and Apostolic Nuncio in France, and having judged that such alterations would be beneficial to the souls involved, and with the power specially granted to it by the Most Holy Pope Paul VI, by Divine Providence, it decided to approve, after due consideration, as if these alterations were established by Apostolic Letters sealed with the papal seal: a) a portion of the territory of the municipality commonly known as "Grand Saconnex" is separated from the diocese of Geneva and permanently attached to the diocese of Bellenzona; b) in turn, a portion of the territory of the municipality commonly called "Ferney-Voltaire" is withdrawn from the diocese of Bellenzona and permanently assigned to the diocese of Geneva.

[*Latin ed. p. 539*]

The Sacred Congregation Consistorialis, having considered the aforementioned changes, hereby establishes that the aforementioned dioceses

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shall henceforth be defined by the boundaries which, according to civil law, are currently defined in the Convention between France and Switzerland of April 25, 1956. To carry out these matters, the Sacred Congregation Consistorialis appoints the Most Reverend Father Alfred Pacini, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to achieve the aforementioned purpose, and obligating him to transmit to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the completed act. All contrary decrees are hereby set aside, without prejudice. Given at Rome, from the offices of the Sacred Congregation Consistorialis, on January 26, 1965.

CAROLUS Cardinal CONPALONIERI, Prefect of the Secretariate of State.

© Franciscus Carpino, Archbishop titular of Serdica, Assistant Secretary.

ROMAN, PORTUENSE, AND S. RUFINA DECREE

Concerning the alteration of diocesan boundaries.

For the better service of the good of souls, the Most Eminent and Reverend Father, Eugenius, Cardinal Tisserant, of the Holy Roman Church, Bishop of Ostia, Portuense, and S. Rufina, Dean of the College of Cardinals, and the Most Eminent and Reverend Father, Clemens, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, and General Vicar for the Roman diocese in place of His Holiness the Pope, proposed to the Apostolic See a new and more suitable alteration of the boundaries between the two dioceses. Therefore, Our Most Holy Lord Pope Paul, having considered the matter opportunely through Divine Providence, having heard the Sacred Congregation Consistorialis, and having deemed it fitting to approve the aforementioned proposal concerning the definition of the territories of the aforementioned dioceses, We hereby decree, with the consent of those who are concerned or are presumed to be concerned, that this Consistorial Decree, which shall be valid as if it were issued by Apostolic Letters with the seal, shall establish the following boundaries between the dioceses:

[*Latin ed. p. 540*]

The Acts of the Apostolic See – Official Commentary 540. The Roman diocese and the neighboring dioceses of Porto and St. Rufina are hereby established as follows: 1. Maintaining the currently existing boundary between the two dioceses along the Via Giustiniana at kilometer 6.900, this boundary shall be connected from the aforementioned point with the Grande Raccordo Anulare (Large Ring Road) via the road named Via del Quarto Annunziata; 2. From this point of intersection between the Via del Quarto Annunziata and the Grande Raccordo Anulare, the Grande Raccordo shall be followed for its entire course until the bridge over the Tiber, known

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as the Ponte di Spinaceto, which is located approximately at kilometer 12 of the Via Ostiense; 3. Therefore, all territory lying outside the Grande Raccordo Anulare, between the two aforementioned points of intersection, shall belong to the suburban diocese of Porto and Santa Rufina; all territory lying within the same shall belong to the diocese of Rome. To carry out these matters, the Sacred Congregation of Cardinals has appointed the Most Reverend Father Eugene, Cardinal Tisserant, granting him the necessary and appropriate powers, including the authority to delegate any person holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation of promptly sending to this Sacred Congregation of Cardinals an authentic copy of the completed execution. Given in Rome, from the offices of the Sacred Congregation of Cardinals, on the 8th of February, 1965.

CAROLUS Card. CONFALONIER*, Secretary, and Franciscus Carpino, Archbishop titular of Serdica, Assistant.

[*Latin ed. p. 541*]

The Sacred Congregation for the Propagation of the Faith.

PROVISION FOR CHURCHES.

Most Holy Father Paul, by the Divine Providence, Pope, has, through successive decrees of the Sacred Congregation for the Propagation of the Faith, appointed new pastors for the following churches:

On September 29, 1964:

— To the Cathedral Church of Bunia, the Reverend Gabriel Ukec.

— To the Cathedral Church of Cantho, the Reverend James Nguyen Ngoc Quang.

— To the Cathedral Church of Galle, the Most Reverend Anthony de Saram, formerly the titular Bishop of Tacapitanum.

— To the Cathedral Church of Daejeon, the Reverend Peter Hoang Min Seng.

— To the Cathedral Church of Chikwawa, recently established, the Reverend Eugene Joseph Francis Vroemen, a member of the Society of Mary of Montfort.

— To the Cathedral Church of Copenhagen, the Reverend John Martensen, a member of the Society of Jesus.

— To the Cathedral Church of Mangalore, the Reverend Salvatore D'Souza.

— To the titular episcopal Church of Capra, the Reverend Alan Gaver, a member of the Parisian Society for Foreign Missions, who was appointed Apostolic Vicar of the newly established Apostolic Vicariate of Nakorn Rajasima.

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— To the titular Church of Foronto, elevated to an archiepiscopal see for this occasion, the Reverend Louis Poggi, who was appointed Apostolic Delegate in Central Africa.

— To the titular Church of Novica, elevated to an archiepiscopal see for this occasion, the Reverend Angel Pedroni, who was appointed Apostolic Delegate in Thailand, Laos, and the Malacca Peninsula.

[*Latin ed. p. 542*]

Acts of the Apostolic See – Official Commentary 642. THE HOLY CONGREGATION FOR RITES APPROVES AND PUBLISHES THE PROPER MASS OF SAINT BENEDICT, ABBOT, PATRON OF EUROPE. The Most Holy Pope PAUL VI has established and declared Saint Benedict, Abbot, who presided over the affairs of Europe and increasingly promoted its growth through his intercession, as the principal Patron of all of Europe before God, through Apostolic Letters entitled "Pacis nuntius," dated October 24th (cf. A. A. 1964, pp. 965-967). In order that this patronage may be celebrated with greater liturgical solemnity, the Holy Congregation for Rites, by virtue of the faculties granted to it by the same Most Holy Pope PAUL VI, has composed a Proper Mass of Saint Benedict, Abbot, Patron of Europe, and has approved it, as is shown in the attached example. Furthermore, the same Holy Congregation for Rites, maintaining the feast of Saint Benedict, Abbot, of the first class, on March 21st, and observing the rubrics, decrees that, each year on July 11th, the Mass of the aforementioned patronage of Saint Benedict may be celebrated in all and each church and oratory in Europe as a votive Mass of the second class. If July 11th falls on a Sunday, only two Masses of the same patronage are permitted, as a votive Mass of the second class, according to n. 360 of the rubrics of the Code. Contrary provisions notwithstanding. May 26, 1965. ARCADIUS M. Card. LARRAONA, Prefect. L. F. Ferdinandus Antonelli, O. F. M., Secretary.

[*Latin ed. p. 543*]

The Sacred Congregation of Rites, number 543, dated July 11th, the feast day of Saint Benedict, the principal patron of Europe. *On that day, throughout Europe, the following Mass may be said as a votive Mass of the second class. If, however, it should fall on a Sunday, only two votive Masses may be said. The antiphon for the Introit is from Genesis 12:2: "I will make you a great nation, and I will bless you; and I will magnify your name, and you shall be blessed." Psalm 111:1: "Blessed is the man who fears the Lord: he delights greatly in his commandments." *Gloria Patri*. The prayer of Saint Benedict: "May we be helped, O Lord, by the prayers and teachings of Blessed Benedict, that, as through him you have united many peoples to yourself, you may grant us unity in your service and peace." Through our Lord Jesus Christ. The reading from the Book of Wisdom, Ecclesiasticus 50:1, 4, 5, 6-11, 13: "Behold, a man great and

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just, who in his life built a house, and in his days he prepared a temple. Who delivered his people, and delivered them from destruction. Who prevailed to aggrandize the city, who obtained glory in the conversation of the nation. Like the morning star in the midst of the cloud, and like the full moon in the days of its completion, and like the sun shining, so he shone in the house of God. Like a bright bow among the clouds of glory, and like a rose in the days of spring, and like lilies that are in the valley of the water, and like a cedar in Mount Lebanon. And around him a crown of brethren, like a planting of cedars in Mount Lebanon. The Gradual from Ecclesiasticus 21:8-11: "In the midst of his people he shall be exalted, and in the fullness of holiness he shall be admired. In the multitude of the elect he shall have praise, and among the blessed he shall be blessed." Alleluia, alleluia. "The man of God, Benedict, was filled with the spirit of all the just; let him intercede for all families of peoples." After the Seventy-seventh Psalm, omitting the Alleluia and the following verse, the following is said: Psalm 111:1-8: "Blessed is the man who fears the Lord: he delights greatly in his commandments. His seed shall be mighty in the land: the generation of the just shall be blessed."

[*Latin ed. p. 544*]

Acts of the Apostolic See - Official Commentary.

"Gloria and riches are in his house: and his justice remains for the world of the world." During the Paschal season, the gradual is omitted, and in its place, the following is said: "Alleluia, alleluia. Ps. 91: The just shall flourish like the palm tree: as the cedars of Lebanon are multiplied. Alleluia. Osee 1k, 6: The just shall spring forth like a lily: and shall flourish eternally before the Lord. Alleluia.

Sequence of the Holy Gospel according to Matthew Mt. 19, 27-29: "At that time, Peter said to Jesus: Behold, we have left all and followed you. What then shall we have? Jesus said to them: Amen, I say to you, that you who have followed me in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one who shall leave his house, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for my name's sake, shall receive a hundredfold, and shall possess eternal life."

Antiphon for the Offertory: Ps. 1: "As a tree that is planted beside the waters, it shall give its fruit in due season; and its leaf shall not fall, and all that it does shall prosper."

Prayer over the offerings: "Receive, O Lord, these holy offerings, which blessed Benedict, your abbot, presents to you; whose life you willed to shine with outstanding virtues, and whose teachings abound with singular fruitfulness. Through the Lord."

Antiphon for Communion: Ecclesiasticus 44, 25, 26, 27: "The Lord gave

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him the blessing of all nations, and confirmed his covenant upon his head; he acknowledged him in his blessings, and preserved his mercy for him."

Prayer after Communion: "Having partaken of the one bread, we beseech you, O Lord, that you, who made blessed Benedict the most benign father of many nations; may grant that, with his intercession, you may cherish and enrich your Church. Through the Lord."

[*Latin ed. p. 545*]

The Sacred Congregation for Seminaries and Universities DECREE. The Pontifical Institute of Religious Sciences, founded by Saint Pius X in the city of Salamanca, is included in the Faculty of Sacred Theology of the Pontifical Ecclesiastical University of Salamanca, and thereby the academic degrees of Bachelor and Licentiate in Religious Sciences, with a specialization in Catechetics, are conferred. The principal task of Sacred Catechesis, which Christ the Lord Himself proclaimed ("Go, and teach all nations" [Matthew 28:19]), has always been diligently pursued by the Church, which has never ceased to transmit and illuminate the sacred precepts to men. For the treasure of truth revealed by God has always been particularly concerned with communicating it unceasingly to men, so that all may attain spiritual goods, so that the wisdom and charity of God may increasingly be known to all individuals and nations, and that the faith of all in Christ the Redeemer may be strengthened, with all errors cast down, and that morals may be tempered by divine commandments. This task, indeed, requires the full suitability of Christian teachers, and therefore, the Supreme Pontiffs, especially in recent centuries, have particularly recommended and established schools for children and adolescents to be instructed in sacred doctrine, and have taken care to entrust this most important office to approved and confirmed religious societies, which undertake this most important office as their primary duty. Among these, Religious Institutes of lay people have distinguished themselves, whose members have diligently and faithfully offered themselves to the sacred pastors, to thoroughly educate the youth in religious truths and norms. For this reason, the Sacred Congregation for Seminaries and Universities has kindly promoted the Higher School for Catechetics, which the Brothers of the Christian Schools, as the first, established in Salamanca under the name and patronage of Saint Pius X in the year 1955, and which the Sacred Congregation for Religious Affairs approved in the year 1960 and adorned with the title of Pontifical. Considering the particular methods and approaches used in it, either to obtain the scientific formation of the students or to promote religious sciences, Sa35 - A . A . s.

[*Latin ed. p. 546*]

The Acts of the Apostolic See – Official Commentary, 546. The same Congregation, to which the seminaries and universities are entrusted, consid-

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ered it fitting to accept the request presented to it by the academic authorities of the Pontifical University of Salamanca and by the aforementioned Sacred Congregation for Religious Orders, namely, that the praised school be elevated to academic dignity by its inclusion in the Theological Faculty of the University of Salamanca. Therefore, the same Sacred Dicastery for Seminaries, Studies, and Universities, so that the abundant fruits thus far perceived may be multiplied in the years to come, and that due praise may be given to the distinguished Association of Brothers of Christian Schools, which, after many years of labor, offers its common school to the benefit of others, with the authority granted to it by His Holiness Pope Paul VI, for the glory of God, the honor of the Church, and the salvation of souls, hereby includes and declares included within the Theological Faculty of the Pontifical University of Salamanca, the "Pontifical Institute of Religious Sciences founded by Saint Pius X," consisting of a four-year course of studies, and grants to those students, who, in accordance with the general statutes of the Pontifical University and the special statutes of the Institute approved by the aforementioned Sacred Congregation, have duly fulfilled all the requirements of their studies, the academic degree of Licentiate in Religious Sciences (with a Bachelor's degree and specialization in Catechetics), observing, of course, all the prescriptions of the Apostolic Constitution "Deus scientiarum Dominus" and the "Ordinations," and all other matters that must be observed by law. Contrary provisions notwithstanding. Given at Rome, from the offices of the Sacred Congregation, on the eighteenth day of the month of April, in the Resurrection of Our Lord Jesus Christ, in the year of the restored salut, 1965. SB I. Cardinal PIZZARDO, Bishop of Alba, Prefect. L. Ei S83. Dino Staffa, Archbishop titular of Caesarea in Palestine, from the Secretariat.

[*Latin ed. p. 547*]

The Sacred Apostolic Penitentiary 547.

ACTS OF THE TRIBUNALS.

SACRED APOSTOLIC PENITENTIARY (SECTION ON INDULGENCES).

DECLARATION.

The Sacred Apostolic Penitentiary declares that all priests, who, by virtue of the faculty granted to them by the Instruction for the proper implementation of the Constitution on the Sacred Liturgy, bless the objects of piety, concerning which reference is made in the Roman Ritual, Title IX, chapter X, paragraph 4, and chapter XI, paragraph 2 and subsequent paragraphs, using the prescribed formula, shall, until otherwise determined, bestow the Indulgences currently in force upon

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these same objects. Furthermore, after a report was made to His Most Holy Name, Pope Paul VI, during an audience held by the undersigned Cardinal Penitentiary Major on February 2nd of the current year, His Holiness approved, confirmed, and permitted the publication of this declaration, and also graciously decreed that it shall have effect from March 7th, 1965.

Given in Rome, from the Sacred Apostolic Penitentiary, on March 6th, 1965.

F. Card. CENTO, Major Penitentiary.

I. Sessolo, Regent.

[*Latin ed. p. 548*]

Acts of the Apostolic See - Official Commentary 548

TRIBUNAL OF THE VICARIATE OF THE CITY OF ROMA

Summons

Regarding the Nullity of Marriage (Traversi - Mallet Mote)

Since the actual place of residence of Mr. Kenneth Mallet Mote is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Vicariate of the City, at half-past nine o'clock in the morning on July 15, 1965, to resolve the doubt, or to subscribe to the following doubt:

Does the nullity of the marriage exist in this case?

Those Ordinaries of places, parish priests, and others who have knowledge of the aforementioned residence of Mr. Kenneth Mallet Mote, are to take care that he is duly informed of this summons.

* D. Semproni, Examining Judge

From the Offices of the Tribunal of the Vicariate of the City, May 21, 1965.

"I. Nastasi, Chancellor

*

Since the current place of residence of Mr. Kenneth Mallet Mote, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Callisto, 16 - Roma) on July 15, 1965, at 9:30 AM, to resolve or subscribe to the following doubt:

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the curés, the priests, and the faithful who have knowledge of the place of residence of said Mr. Kenneth Mallet Mote, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 549*]

Diarium Romanae Curiae 549 DIARIUM ROMANAE CURIAE Thurs-

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day, May 6, 1965, the Holy Father, Paul VI, received in an official visit Their Royal Highnesses, the Grand Duke JEAN and the Grand Duchess JOSÉPHINE-CHARLOTTE of Luxembourg. On Tuesday, May 11, 1965, the Holy Father, Paul VI, received in an official visit His Excellency, Mr. CHARLES HÉLOU, President of the Republic of Lebanon.

SACRED CONGREGATION OF RITES

On Tuesday, April 13, 1965, in the Palace of Congregations, in the presence of the Most Reverend Cardinal Arcadio Larraona, Prefect of the Sacred Congregation of Rites and Promoter of the cause of beatification of the Servant of God, Peter Urraca of the Most Holy Trinity, a professed priest of the Order of Our Lady of Mercy, the Sacred Congregation of Rites, in its preparatory session, was assembled, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

On Tuesday, May 11, 1965, in the Palace of Congregations, the Sacred Congregation of Rites, in its ordinary session, was assembled, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates examined the reports of the theological censors regarding the writings of the Servants of God: Ovidio Charlebois, titular Bishop of Berenice, Apostolic Vicar of Keewatin; Giuseppe Ambrosini, a secular priest; Faustino Minguez, a professed priest of the Order of the Regular Clerics of the Pious Schools; Damiano Giuseppe De Veuster, a professed priest of the Congregation of the Sacred Hearts of Jesus and Mary "Picpus"; Ferdinando Huidobro, a priest of the Society of Jesus; Brother Alfano, of the Institute of the Little Brothers of Mary of the Schools; Giovanni Antonio Pellissier, a hermit; Maria Chiara of St. Francis, a nun of the second Franciscan Order; Narcissa of Jesus Martillo Moran, a secular virgin; Maria Anastasia Conducile, foundress of the Congregation of the Sisters of the Most Holy Rosary of Monteils; Maria Potter, foundress of the Little Society of Mary; Emilia of Villeneuve, foundress of the Sisters of the Immaculate Conception "de Castres"; Maria of St. Cecily of Rome, a nun of the Congregation of Jesus and Mary.

On Tuesday, May 18, 1965, in the Apostolic Palace of the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites, in its general session, was assembled, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, and

[*Latin ed. p. 550*]

Acts of the Apostolic See - Official Commentary 550. Theological consultants have given their opinion regarding the heroic virtues of the Servants of God: Joseph Benedict Dusmet, Cardinal of the Holy Roman Church, Archbishop of Catania, of the Order of Saint Benedict; and Mary of the

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Apostles (Teresa von Wuellenweber, foundress of the Sisters of the Divine Savior. On Tuesday, May 25, 1965, in the Vatican Apostolic Palace, the Holy Congregation for Rites, preparatory in nature, was convened, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, officials, and theological consultants discussed the heroic virtues of the Venerable Servant of God, John Mary Robert de la Mennais, priest, founder of the Institute of the Brothers of Christian Education of Ploermel, and of the Congregation of the Daughters of Providence. They also discussed the resumption of the cause of canonization of the Blessed John Ogilvie, Martyr, of the Society of Jesus.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father Paul VI, reigning happily, deigned to appoint:

February 2, 1965.

The Most Reverend and Venerable Monsignor Crovini Mario, Prelate Referendary of the Supreme Tribunal of the Apostolic Signatura.

The Most Reverend and Venerable Monsignor Metta Niccolò, Prelate Referendary of the Supreme Tribunal of the Apostolic Signatura.

March 27.

April 3.

His Excellency, the Most Reverend Monsignor Gordon Giovanni, titular Archbishop of Nicopoli in Nesto, Apostolic Delegate in North Africa.

The Most Reverend and Venerable Monsignor Magliocchetti Marcello, Canonist of the Sacred Apostolic Penitentiary.

His Excellency, the Most Reverend Monsignor Poggi Luigi, titular Archbishop of Forontoniana, Apostolic Delegate in Central Africa or Yaounde.

By Apostolic Briefs, the Holy Father Paul VI, reigning happily, deigned to appoint:

Assistants to the Papal Throne:

January 11, 1965.

His Excellency, the Most Reverend Monsignor Metzger Dionisio M., Bishop of El Paso.

January 12.

His Excellency, the Most Reverend Monsignor Mugica y Urrestarazu Matteo, titular Bishop of Cinna.

March 20.

His Excellency, the Most Reverend Monsignor Parker Leo, Bishop of

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Northampton.

[*Latin ed. p. 551*]

Diarium Romanae Curiae, March 22; April 10; April 26, 1965.

His Most Reverend Lordships:

Most Reverend Monsignor Apear Giovanni Battista, Bishop of Ispahan of the Armenians.

Most Reverend Monsignor Senyshyn Ambrogio, Archbishop-Metropolitan of Philadelphia of the Ukrainians.

Most Reverend Monsignor Brizgys Vincenzo, titular Bishop of Bosana.

Apostolic Protonotaries, participating *in perpetuum*:

December 13, 1964: Monsignor Giovanni Bennett O. (Liverpool).

January 18, 1965: Monsignor Giovanni E. Mojica Oliveros (Tunja).

Monsignor Giuseppe G. Salcedo (Tunja).

March 27: Monsignor Rodrigo B. Dwyer (Wilmington).

March 10: Monsignor Riccardo O. Brimley (Lancaster).

March 12: Monsignor Giacomo Rossi (Tortona).

March 26: Monsignor Stanislao Robylecki (Lublin).

March 27: Monsignor Antonio Corvi (Veroli-Frosinone).

By letters from the Secretariat of State, the Most Holy Father Paul V, reigning happily, deigned to appoint:

March 8; April 11; April 13; April 19; June 9, 1965.

The Most Reverend and Reverend Monsignor Paganuzzi Quirino, Consultor of the Sacred Congregation of the Council.

The Most Reverend and Reverend Monsignor Giovanni Benelli, Permanent Observer of the Holy See presso VU.N.E. S.C.O.

The Reverend Father Eman Ghebre Mariam, of the Eparchy of Asmara, Consultor of the Sacred Congregation for the Eastern Church.

His Eminence and Reverend Cardinal Giuseppe Beran, Member of the Sacred Congregation of Rites.

Their Excellencies, the Most Reverend Monsignors: Pietro Martino Ngodinh-Thuc, Archbishop of Hué, and Felice Scalais, titular Archbishop of Acque di Numidia, Consultors of the Sacred Congregation of Propaganda Fide.

The Reverend Father Pietro Tocanel, of the Order of Friars Minor Conventual, Consultor of the Sacred Congregation Consistorial.

By letters from the Secretariat of State, the Most Holy Father Paul V, reigning happily, deigned to appoint Consultors of the Pontifical Commission for Social Communications:

The Most Reverend and Reverend Monsignors: Giuseppe Gioacchino

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Salcedo; Francesco Dalla Zuanna; Fausto Vallarne.

[*Latin ed. p. 552*]

Acts of the Apostolic See - Official Commentary 552 II Reverend Monsignor Carlo Augusto Siegel. The Reverend Father Ramón Cunill Puig. / Reverend Fathers: Raimondo Pichard, of the Order of Preachers; Agnellus Andrew, of the Order of Friars Minor; Roberto Tucci, of the Society of Jesus; Alberto Ancizar, of the Society of Jesus; Stanislao Liú, of the Society of Jesus; Emilio Gabel, of the Augustinians of the Assumption; Edmondo Becker, of the Society for Foreign Missions of Paris; Giovanni Maria Poitevin, of the Society for Foreign Missions of the Province of Québec; Giorgio Federico Heinzmann, of the Society for Foreign Missions of the United States of America. The Illustrious Gentlemen: Marco Delforge; Karlheinz Schmidthues; Andrea Ruszkowski; Udo A vetta; Giovanni Pietro Dubois-Dumee; Oto de Brito Guerra; Donald H. McGannon; Carlo Katende; Luca di Schiena. By letters from the Secretariat of State, the Holy Father Paul V, happily reigning, deigned to appoint: Honorary Secret Chamberlains to His Holiness: 7, March; 11, March; 16, March; 1, April; 1964. Monsignor Fox Roberto (New York). Monsignor Moore Roberto (New York). Monsignor O'Keefe Giuseppe (New York). Monsignor Wolniak Giovanni (Poznan). Monsignor Brizuela Giuseppe Arturo (Mendoza). Monsignor Bertaina Carlo (Mendoza). Monsignor Fernández Giuseppe (Mendoza). Monsignor Mattedi Giuseppe (Mendoza). Monsignor Anglim Pietro Antonio (Westminster). Monsignor Kent David B. (Westminster). Monsignor Pasquali Luigi (Valva e Sulmona). Monsignor Caruso Giuseppe (Bova). Monsignor Niccheri Alfredo (Bova). Monsignor Sgrò Antonino (Bova). Monsignor Velona Domenico (Bova).

[*Latin ed. p. 553*]

Diarium Romanae Curiae, April 6th. 9, 18. 22. 24, 28. 14, 18, 10. May. 13. June, 16. 25. 1964.

Most Reverend Guy Coppo (Casale Monferrato).

Most Reverend Guy Eaiteri (Casale Monferrato).

Most Reverend Charles Saglio (Casale Monferrato).

Most Reverend Giuseppe Barazzuoli (Siena).

Most Reverend Rosario Napolitano (Ariano).

Most Reverend Francesco Marchisio (Asti).

Most Reverend Ermenegildo De Michele (Aversa).

Most Reverend Antimo Di Biase (Aversa).

Most Reverend Giuseppe Longo (Iglesias).

Most Reverend Robert Mancini (Isernia and Venafro).

Most Reverend Giuseppe Lo Schiavo (Messines).

Most Reverend Rodolfo Roberi (Mondovì).

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Most Reverend Ugo Orso (Padova).
Most Reverend Raffaele Virgolin (Udine).
Most Reverend Giuseppe Colombo (Vercelli).
Most Reverend Noè Croso (Vercelli).
Most Reverend Giovanni Sereno (Vercelli).
Most Reverend Pasquale Coveri (Bertinoro).
Most Reverend Anthony Drudi (Bertinoro).
Most Reverend Giovanni Pagliarani (Bertinoro).
Most Reverend Basilio Zapartan (Cluj).
Most Reverend Vincenzo Iannaccone (Nusco).
Most Reverend Adorabile Carta (Ampurias and Tempio).
Most Reverend Bernard Ganter (Galveston-Houston).
Most Reverend Girolamo Tydlacka (Galveston-Houston).
Most Reverend Angelo Carena (Lodi).
Most Reverend Ennio Di Nino (Valva and Sulmona).
Most Reverend Walter San Vito (Vigevano).
Most Reverend Maurizio Laforest (Amos).
Most Reverend Onorato Nunes Monteiro (Lisbon).
Most Reverend Giovanni Kovacs (Des Moines).
Most Reverend Ignazio Sciberras Psaila (Malta).
Most Reverend Charles Philip Barth (Camden).
Most Reverend Edward Anthony Buckley (Camden).
Most Reverend Thomas St. John Cannon (Camden).
Most Reverend Joseph William Devlin (Camden).
Most Reverend Paul Gallagher (Camden).
Most Reverend Geoffrey Keis (Camden).
Most Reverend John Robert O'Neil (Camden).
Most Reverend William Francis Poyatt (Camden).
Most Reverend James Louis Schad (Camden).
Most Reverend John Joseph Singer (Camden).
Most Reverend Michele Azzopardi (Malta).
Most Reverend Emmanuel Bartoli (Malta).
Most Reverend Franco Calleja Gera (Malta).
Most Reverend Salvatore Laspina (Malta).
Most Reverend Ottorino Alberti (Nuoro).
Most Reverend Charles Adreani (Rome).
Most Reverend Anthony Eusebietti (Rome).

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[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - Official Commentary, June 25, 1964. Monsignor Vittorio Menti (Rome).

27. Monsignor Augusto Larrain Undurraga (Santiago de Chile).
Monsignor Gabriele Larrain Valdivieso (Santiago de Chile).
Monsignor Alfonso Puelma Claro (Santiago de Chile).
July 7. Monsignor Pietro C. Somerville (Toronto).
11. Monsignor Guglielmo Doty (New York).
Monsignor Eugenio Fowler (New York).
15. Monsignor Guglielmo Croghan (Charleston).
22. Monsignor Luigi Wehner (Fulda).
24. Monsignor Francesco Ziegler (Hildesheim).
August 10. Monsignor Nicola Ronza (Aversa).
Monsignor Giovanni Gamsaragan (Zülz of the Armenians).
Monsignor Vittorio Giustiniani (Nola).
Monsignor Franco Di Ciancia (Tricarico).
19. Monsignor Stefano Boccieri (Nola).
21. Monsignor Ottone Nagel (Osnabrück).
Monsignor Federico Niesman (Osnabrück).
September 21. Monsignor Leonardo Molfetta (Castellaneta).
Monsignor Luigi Ostendarp (Osnabrück).
24. Monsignor Franco Giuliano Martin (Corbridge-Caceres).
Monsignor Ignazio Betgeri (Poona).
Monsignor Sabino D'Souza (Poona).
Monsignor Emanuele Saverio Collaço (Poona).
25. Monsignor Agostino Tacci (Tolentino).
October 1. Monsignor Giuseppe Amantino Dos Santos (Diamantina).
Monsignor Giuseppe Da Costa Coelho (Diamantina).
Monsignor Giuseppe Battista Dos Santos (Diamantina).
Monsignor Giuseppe Pereira Do Amarai (Diamantina).
Monsignor Giovanni Tavares De Souza (Diamantina).
Monsignor Otto Albrecht (Innsbruck-Feldkirch).
Monsignor Luigi Budamaier (Innsbruck-Feldkirch).
Monsignor Giuseppe Danler (Innsbruck-Feldkirch).
Monsignor Giovanni Kätzler (Innsbruck-Feldkirch).
Monsignor Carlo Knapp (Innsbruck-Feldkirch).
Monsignor Carlo Kock (Innsbruck-Feldkirch).

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Monsignor Giorgio Schelling (Innsbruck-Feldkirch).
Monsignor Giovanni Schöch (Innsbruck-Feldkirch).
Monsignor Vincenzo Giannangeli (L'Aquila).
2. Monsignor Giuseppe De Sousa Monteiro (Braga).
Monsignor Giuseppe Ferreira da Silva (Braga).
Monsignor Tommaso Kevin Conway (Galloway).
Monsignor Pietro Colombo (Noto).
Monsignor Luigi Sartori (Padova).
7. Monsignor Daniele Renzo (Alife).
Monsignor Luigi Gaetano De Souza (Bombay).
Monsignor Francesco Dharmai S. A. (Bombay).
Monsignor Simone Pimenta (Bombay).

[*Latin ed. p. 555*]

Diarium Romanae Curiae
HONORS
The Order of Saint Sylvester, conferred with a Medal:
July 28, 1963. To Mr. Masini Carlo (Milan).
January 6, 1964. To Mr. Beretta Luigi (Italy).
To Mr. Orsini Gino (Italy).
To Mr. Castelnuovo Gino (Italy).
To Mr. Bernardi Marcello (Italy).
To Colonel Allavena Giovanni (Italy).
To Commander Zuccarini Giammario (Italy).
To Mr. Oocito Paolo (Italy).
June 18. To Mr. Wagner Giovanni (Eisenstadt).
July 22. To Mr. Meloni Luigi (Milan).
August 1. To Mr. Penz Otmaro (Vienna).
To Mr. Glatzel Volfango (Cologne).
October 8. To Mr. Alivizatos Amilcare (Greece).
To Mr. Cambiotis Giovanni (Greece).
To Mr. Constantopoulos Costantino (Greece).
To Mr. Moutsios Milziade (Greece).
To Mr. Petrunacos Giorgio (Greece).
To Mr. Siotis Marco (Greece).
To Mr. Sideris Anastasio (Greece).
To Mr. Skouzes Giorgio (Greece).
October 15. To A. S. E. Suharto (Indonesia).
To A S. E. Jusuf Muda Dalam (Indonesia).

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To A S. E. Achmadi (Indonesia).
To A S. E. Haj Saifuddin Zuhri (Indonesia).
To A S. E. Judibjo (Indonesia).
October 16. To Mr. Ferrer Forns Giuseppe (Segorbe, La Plaine).
January 16, 1965. To the Marquess Sallier de la Tour Carlo (Rome).
The Medal of the Order of Saint Sylvester:
1964. To Mr. Giubilato Francesco (Mazara del Vallo).
To Mr. La Rosa Antonio (Palermo).
November 7. To Mr. Accardo Salvatore (Rome).
To Mr. Tual Shehadeh (Jordan).
December 13.
October 22.
The Order of Saint Sylvester, conferred as a Knight:
June 28, 1963. To Mr. Amorosi Guido (Milan).
To Mr. Ginelli Casólo Antonio (Milan).
To Mr. Minazzi Angelo (Milan).
To Mr. Pareti Massimo (Milan).
To Mr. Pedo ja Gaudenzio (Milan).
To Mr. Rodella Domenico (Milan).
To Mr. Tommei Fausto (Milan).
To Mr. Veneziani Mario (Milan).

[*Latin ed. p. 556*]

556 Acta, Apostolicae Sedis - Commentarium Officiale, July 6, 1963. To Mr. Giuseppe Creperio (Milan). To Mr. Giovanni Battista Cugnasca (Milan). To Mr. Wilson Lins (Säo Salvador da Bahia). August 24. To Mr. Jair Santos (Sao Salvador da Bahia); To Mr. Giuseppe Newton Alves de Sousa (Orato). October 25. To Mr. Custodio Pereira Sobrinho (Belo Horizonte). November 14. To January 6, 1964. To Captain Edoardo Palumbo (Italia). To Captain Armando Massacesi (Italia). To Captain Marcello Catalbiano (Italia). To Captain Camillo Boschetti (Italia). To Lieutenant Giorgio Caroli (Italia). To Lieutenant Carlo Ornaghi (Italia). To Mr. Luigi Di Giorgio (Italia). To Mr. Alessandro Ragionieri (Italia). To Mr. Andrea Cuturi (Italia). To Mr. Alberto Minicucci (Italia). To Mr. Paolo Solari (Italia). To Mr. Silvio Battistella (Italia). To Mr. Giovanni Coccorese (Italia). To Mr. Giovanni Baccaro (Italia). To Mr. Giuseppe Sibilla (Italia). To Mr. Paolo Valenti (Italia). To Mr. Emilio Rossi (Italia). To Mr. Sergio Zavoli (Italia). To Mr. Ildebrando Giordani (Italia). To Mr. Ezio Zefferi (Italia). To Mr. Ettore Corbò (Italia). To Mr. Uberto Fedi (Italia). To Mr. Costantino Granella (Italia). To Mr. Giorgio Vecchietti (Italia). To Colonel Lorenzo Rocca (Italia). To Colonel Giuseppe Santovito (Italia). To Captain

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Modestino Fusco (Italia). To Captain Bruno Liberati (Italia). To Captain Antonio Ceraolo (Italia). To Captain Guido Petrini (Italia). To Captain Demetrio Cogliandro (Italia). To Captain Augusto Massara (Italia). To Captain Enrico Milani (Italia). To Captain Vittorio Di Stefano (Italia). To Lieutenant Antonio Catinari (Italia). To Mr. Antonio Arrobas Martins (Jaboticabal). February 5. To Mr. Alfredo Iurzykowski (São Sebastião do Rio de Janeiro). March 4. To Mr. Giuseppe Van den Eerenbeemt Bernardino G. M. ('s-Hertogenbosch). April 3. To Mr. Giuseppe Erba (Milan). To Mr. Franco Galli (Milan).

[*Latin ed. p. 557*]

Diarium Romanae Curiae, 3 Aprilis.

To the Most Reverend Mr. Giannoli, Augusto (Milan).

To the Most Reverend Mr. Grandi, Angelo (Milan).

To the Most Reverend Mr. Lamperti, Carlo (Milan).

To the Most Reverend Mr. Molteni, Aldo (Milan).

To the Most Reverend Mr. Orizio, Emilio (Milan).

To the Most Reverend Mr. Rossi, Gaetano (Rome).

To the Most Reverend Mr. Pfohl, Frederick (Graz-Seckau).

To the Most Reverend Mr. Bianchi, Fulvio (Apuania).

To the Most Reverend Mr. Lommi, Giulio (Piacenza).

To the Most Reverend Mr. Olisa, Robert (Onitsha).

To the Most Reverend Mr. Ogliari, Ernesto (Milan).

To the Most Reverend Mr. Leonardi, Giuseppe (Rome).

To the Most Reverend Mr. Pisaturo, Michele M. (Aufe).

To the Most Reverend Mr. Mattioli, Emano (Rome).

To the Most Reverend Mr. Abensperg-Traun, Ferdinand (Sankt-Pölten).

To the Most Reverend Mr. Tessari, Giovanni (Treviso).

To the Most Reverend Mr. Blake O'Grady, Francis (Buenos Aires).

To the Most Reverend Mr. Aulisio, Luke (Naples).

To the Most Reverend Mr. Wolf, Louis (Eisenstadt).

To the Most Reverend Mr. Middelhuis, Giovanni (Utrecht).

To the Most Reverend Mr. Ludovisi, Vincent (Xanten).

To the Most Reverend Mr. Bellusci, Anthony (Cassano all'Ionio).

To the Most Reverend Mr. Bonafine, Alessio (Cassano all'Ionio).

To the Most Reverend Mr. Rivelli, Anthony (Cassano all'Ionio).

To the Most Reverend Mr. Vetere, Gaetano (Cassano all'Ionio).

To the Most Reverend Mr. Ferri, Giovanni (Rome).

To the Most Reverend Mr. Gianni, Felice (Rome).

To the Most Reverend Mr. Romano, Raphael (Oria).

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To the Most Reverend Mr. Valera, Giulio (Milan).
To the Most Reverend Mr. Monosi, Giuseppe (Otranto).
To the Most Reverend Mr. Ognibene, Gino (Rome).
To the Most Reverend Mr. Bertoldo, Corrado (Avellino).
To the Most Reverend Mr. Sateriale, Umberto (Avellino).
To the Most Reverend Mr. Scarnecchia, Salvatore (Avellino).
To the Most Reverend Mr. Boekholt, Albert, Dominic (Groningen).
To the Most Reverend Mr. Jiresch, Roderick (Vienna).
To the Most Reverend Mr. Mayerhofer, Frederick (Vienna).
To the Most Reverend Mr. Warnung, Richard (Vienna).
To the Most Reverend Mr. Coccia, Albert (Castellammare di Stabia).
To the Most Reverend Mr. Dorrek, Giovanni (Vienna).
To the Most Reverend Mr. Hirsch, Frederick (Vienna).
To the Most Reverend Mr. Übelhör, Richard (Vienna).
To the Most Reverend Mr. Bonomo, Richard (Acerenza).
To the Most Reverend Mr. Marziali, Charles (Acquapendente).
To the Most Reverend Mr. Nardini, Bruno (Acquapendente).
To the Most Reverend Mr. Baiardo, Ferdinand (Montefiascone).
To the Most Reverend Mr. Fasolo, Orseolo (Rome).
To the Most Reverend Mr. Pecoraro, Nicholas (Salerno).
557.

[*Latin ed. p. 558*]

Acta Apostolicae Sedis - Official Commentary 558, 1964. To the Reverend Mr. Milella Andrea (Bari). To the Reverend Mr. Dell'Uomo D'Arme Omero (Rome). To the Reverend Mr. Ottolini Ferruccio (Turin). To the Reverend Mr. Valle Pasquale (Tortona). On September 17th, to the Reverend Father Baracchini Giovanni (Italy). To the Reverend Captain Pii. Fagiolo Francesco (Italy). To the Reverend Mr. Colafemine Giuseppe (Acquaviva delle Fonti). On October 7th, to the Reverend Mr. De Kimpe Enrico (Antwerpen). To the Reverend Mr. Bernini Savino (Siena). To the Reverend Mr. Ghini Antimo (Siena). To the Reverend Mr. Rod Francesco (Vienna). To the Reverend Mr. Pyrlas Eftymios (Greece). On the 8th, to the Reverend Mr. Esterhazy Ladislao (Vienna). On the 14th, to the Reverend Mr. A. M. Dasaad (Indonesia). To the Reverend Mr. Banbang Widjanarko (Indonesia). To the Reverend Mr. Djamin (Indonesia). To the Reverend Mr. Ganisarjono (Indonesia). To the Reverend Mr. G. P. H. Djatikusumo (Indonesia). To the Reverend Mr. H. Mohamad Sabur (Indonesia). To the Reverend Mr. Kardjono (Indonesia). To the Reverend Mr. Sudyarwo Tjondronegono (Indonesia). To the Reverend Mr. Suhardjo Hardjowardojo (Indonesia). To the Reverend Mr. Sumirat (Indonesia). To the Reverend

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Mr. Ferraro Umberto (Gerace-Locri). On the 22nd, to the Reverend Mr. Crocetto Felice Antonio (Muro Lucano). To the Reverend Mr. Da Silva Araujo Giuseppe (São Paulo). On the 26th, to the Reverend Mr. Caputi Giuseppe (Tripoli). To the Reverend Mr. Lattanzi Carlo (Tripoli). To the Reverend Mr. Lauriola Biase (Tripoli). To the Reverend Mr. Sirolli Nicola (Tripoli). To the Reverend Mr. Tassinari Arnaldo (Tripoli). To the Reverend Mr. Welczeck Giovanni (Germany). On November 4th, to the Reverend Mr. Chilao Domenico (Samland). To the Reverend Mr. Talmage D. M. (Samland). To the Reverend Mr. Sadoke D. (Samland). To the Reverend Mr. Tornita Tsugyo Pietro (Oita). On the 5th, to the Reverend Mr. Fittipaldi Nicola Mario (Rome). To the Reverend Mr. Canessa Mario (Novara). On the 9th, to the Reverend Mr. De Moráis Correia Ozia (Parnaiba). On the 12th, to the Reverend Mr. García González Trinità (Bilbao). On the 14th, to the Reverend Mr. Malizia Ezechiele (Brzesc). To the Reverend Mr. Cicali Severino (Florence). On December 1st, to the Reverend Mr. Paganelli Brillante (Padova). To the Reverend Mr. Maggi Francesco (Rome). To the Reverend Mr. Matarese Gaetano (Rome). To the Reverend Mr. Marchesi Renato (Assisi). On the 10th, to the Reverend Mr. Dani Gino (Genoa). To the Reverend Mr. Focaccia Matteo (Ravenna). To the Reverend Mr. Spina Luciano (Rome). On August 16th.

[*Latin ed. p. 559*]

Diarium Romanae Curiae, 10 December 1964. To Mr. Zaccagnini Marcello (Rome). To Mr. Santoro Vito (Siracusa). To Mr. Rosa Agostino (Turin). To Mr. Muschi Francesco (Vienna). 13. To Mr. Asfour Adib (Jordan). To Mr. El Moughraby Lutfy (Jordan). To Mr. Maraschin Giovanni (Jordan). To Mr. Nadhif Giamil (Jordan). To Mr. Safieh Antonio (Jordan). 17. To Mr. Previdi Anselm (Rome). To Mr. Cacchioni Giovanni (Subiaco). To Mr. Lilli Rodolfo (Udine). 21. To Mr. Kaminski Francesco (Rome). 22. To Mr. Galasso Beniamino (Avellino). 5 January 1965. To Mr. Durastante Francesco (Rome). To Mr. Perugini Mario (Rome). To Mr. Pezzaldi Giuseppe (Rome). To Mr. Pinna Mario (Rome). 11. To Mr. Malacarne Giovanni (Ferrara). To Mr. Scabbia Vincenzo (Ferrara). To Mr. Marsano Andrea (Genoa). 12. To Mr. Alvarez Filippo (Italy). To Lieutenant Colonel Belletti Gastone (Italy). To Mr. Del Prato Felice (Italy). To Mr. Picerni Giovanni (Italy). 14. To Mr. Palazzi Silvio (Como). To Mr. Sollazzo Sergio (Rome). 26. To Mr. Gelsi Candido (Rome). 3 February. To Mr. Garofalo Giuseppe (Milan). 14. To Mr. Bielak Francesco (Krakow). The Knighthood of the Order of Saint Sylvester the Pope: 28 September 1963. To Mr. Carlier Albert (Ghent). 5 October. To Mr. Da Silva Pires Francesco (Mogi das Cruzes). To Mr. Mehlmann Rodolfo P. G. (Mogi das Cruzes). 7 November. To Mr. Caprile Poloni Emilio (Santander). 14. To Mr. Da Silva Peixoto Giuseppe (Penedo). 6 January 1964. To Mr. Quintili Mario (Italy). To Mr. Garagozzo Claudio (Italy). To Mr. Orlando Sante (Italy). To Mr.

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Colavito Angelo (Italy). To Mr. Merlo Duilio (Italy). To Mr. Matalucci Guy (Italy). To Mr. Orfei Menenio (Italy). To Mr. Di Pietro Renato (Italy). To Mr. Esposito Ciro (Italy). To Mr. Ferri Vittorio (Italy). To Mr. Bottello Celestino (Italy). To Mr. Tallarico Mario (Italy). 559.

[*Latin ed. p. 560*]

Acta Apostolicae Sedis - Commentarium Officiale 560, 6 Ianuarii, 1964.
Ad Dominum Orlando Biagio (Italia).
Ad Dominum Fatone Nicola (Italia).
Ad Dominum Consaga Luigi (Italia).
Ad Dominum Giacchini Mario (Italia).
Ad Dominum Quinto Antonio (Italia).
Ad Dominum Mecozzi Nicola (Italia).
Ad Dominum Zuchi Bruno (Italia).
Ad Dominum Libertini Oreste (Italia).
Ad Dominum Canestraro Armando (Italia).
Ad Dominum Vasta Francesco (Italia).
Ad Dominum Petochi Anatolio (Italia).
Ad Dominum Addobati Umberto (Italia).
Ad Dominum Alpigliano Benito (Italia).
Ad Dominum Brindani Gabriele (Italia).
Ad Dominum Parisi Giovannino (Italia).
Ad Dominum Macinanti Tommaso (Italia).
Ad Dominum Paganelli Giuseppe (Italia).
Ad Dominum Mastromarino Giovanni (Italia).
Ad Dominum Gorzegno Maurizio (Italia).
Ad Dominum Proietti Raimondo (Italia).
Ad Dominum Peloso Aldo (Italia).
Ad Dominum Di Cicco Archimede (Italia).
Ad Dominum Giuffrida Pietro (Italia).
Ad Dominum Valleriani Alberto (Italia).
Ad Dominum Cinelli Guido (Italia).
Ad Dominum Cammarota Alfredo (Italia).
Ad Dominum Bernardini Aristide (Italia).
Ad Dominum Morinelli Luigi (Italia).
Ad Dominum Masciavè Giacomo (Italia).
NECROLOGIO: 23 Aprilis, 9 Maii, 21, 26, 29, 31. 1965.
Dominus Herrero Garrote Gerard F., Episcopus Ohangteh.
Dominus Mégnin Jean-Baptiste, Episcopus Angoulême.

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Dominus Barneschi Attilio Costantino M., Episcopus Manzini.
Dominus Mangino Bartolomeo, Episcopus Caserta.
Dominus U Win lohn Ioseph, Archiepiscopus Mandalay.
Dominus Durrieu Louis Marie Joseph, Episcopus Ouahigouya.

[*Latin ed. p. 561*]

Year and Volume LVII, No. 8, August 4, 1965.
ACTA APOSOLICAE SEDIS, Official Commentary.
Direction: Apostolic Palace, Vatican City.
Administration: Libreria Editrice Vaticana.

ACTA OF POPE PAUL VI.

APOSTOLIC CONSTITUTIONS.

I. CANELOSENSIS.

The Apostolic Prefecture of Canelos is raised to the rank of Apostolic Vicariate.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

The Apostolic Prefecture of Canelos, established in the year nineteen hundred and thirty, has, in these times, experienced growth, and it has seemed fitting to elevate it to the dignity of an Apostolic Vicariate. This will certainly be a testimony to the will and benevolence of Ourself towards those members of the Order of the Friars Preachers, and it will, we hope, add encouragement to new endeavors for the propagation of the Christian name.

Therefore, after the opinion of the Sacred Congregation for the Propagation of the Faith has been heard, and after consultation with the venerable Father Alfred Brunier, Archbishop with the title of Claudiopolitan, in Honoré and Apostolic Nuncio in the Republic of Ecuador, We, with Our supreme authority, decree the following:

We raise the Apostolic Prefecture of Canelos to the rank of Apostolic Vicariate, with the same name and the same boundaries.

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[*Latin ed. p. 562*]

The Acts of the Apostolic See – Official Commentary 562, preserving

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it, and we entrust it to the Brothers of the Order of Preachers. Regarding the governance and administration of the apostolic vicariate, and other matters, the norms of canon law shall be observed, as well as the special laws issued by the Sacred Congregation for the Propagation of the Faith. These Letters will be brought to completion by the venerable Brother Alfred Bruniera, whom we mentioned, either by himself or through a representative, having the necessary faculties for this purpose. Once the matter is concluded, he will cause the same documents to be drawn up, and he will promptly send true copies to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person presides over the Apostolic Nunciature in the Republic of Ecuador, he shall carry out these mandates. We intend this Constitution to be effective now and in the future; in such a way that those things which are decreed by it will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Given at Rome, at St. Peter's, on the thirty-ninth day of the month of September, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our pontificate. JAMES A. Card. COPELLO, Secretary of R.E. GREGORY P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Sylvius Romani, Substitute. In the Apostolic Chancellery, volume CXVI, number 188. Apostolic Protonotary.

[*Latin ed. p. 563*]

Acta Pauli PP. VI, 563, II, MWEKAËNSIS. The Apostolic Prefecture of Mweka, in the Congo, is raised to the rank of a diocese.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY.

The venerable Mother Church, the Catholic Church, founded by Christ Jesus so that all people of every rank might be led to truth and salvation through the doctrine of the Gospel and the administration of the Sacraments, not only cherishes those whom she embraces as faithful, nurturing them as children, but also desires, with the greatest charity, to invite and receive those who are still outside her fold. For this reason, when the venerable Brother Vitus Roberti, Archbishop with the title of Tomitan and Apostolic Nuncio in the Congo, judged it useful for the spread of the Christian faith if the Apostolic Prefecture of Mweka were raised to the rank of a diocese, and requested that this be done from the Sacred Congregation

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for the Propagation of the Faith, the same Sacred Congregation decided to follow the intention of that venerable Brother.

We, for whom it is most dear that the name of our Lord Jesus Christ may be made more and more manifest among all nations (cf. 2 Thessalonians 1:12), have considered it right to confirm this today by our authority and to decree and order the following.

We confer the Apostolic Prefecture of Mweka upon the number of dioceses, retaining the same name and the same boundaries, and we entrust it to the care of the members of the Institute of the Josephites of Gerardmont, with the hope that those who have thus far administered the Apostolic Prefecture in those places with great diligence and care will also, in the future, render their services effectively.

The episcopal seat of the new diocese shall be established in the city commonly called Mweka, from which the Church takes its name; and the episcopal chair of the diocesan teaching shall be placed in the principal church of the same city, which we raise to the rank of a cathedral, with appropriate rights and privileges.

Furthermore, we decree that, as soon as a college of Canons can be established, the Bishop shall appoint diocesan consultants who will assist him with counsel and support.

Finally, we decree that the Diocese of Mweka shall be a suffragan of the Metropolitan See of Luluaburg, and that the Bishop of Mweka shall be subject to the Archbishop of Luluaburg, according to the law.

[*Latin ed. p. 564*]

Acts of the Apostolic See – Official Commentary 564, canonically promulgated. That these Letters of Ours may be brought to effect, let the venerable Brother Vitus Roberti, whom we mentioned, or a person delegated by him, take care, provided that he is constituted in ecclesiastical dignity. If, at the time of execution, another Apostolic Nuncio is present in the Congo, he shall carry out Our mandates. Whoever completes the matter shall draw up appropriate documents, and shall send them to the Sacred Congregation for the Propagation of the Faith as soon as possible, signed in the customary manner and sealed. We will and desire that this Constitution be effective now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we abolish all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, just as if the original were presented. Given in

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Rome, at St. Peter's, on the thirty-ninth day of the month of September, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Card. COPELLO, S. B. E., Chancellor. GREGORY P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith, in the absence of Rodomons Galligani. Joseph Rossi, Titular Bishop of Palmyra, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. In the Apostolic Chancellery, table, volume CXVI, number kk. Apostolic Protonotary.

[*Latin ed. p. 565*]

Acta Pauli PP. VI 565 III CHIAPENSIS ET ALIARUM (TUXTLENSIS)

Certain territories having been taken from the dioceses of Chiapas, Tapachula, and Tabasco, a new diocese is established, named "Tuxtla."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

That care for all the churches, and that solicitude, and that urgency, with which the blessed Paul was moved (cf. 2 Corinthians 11:28), namely, that they should not only maintain the integrity of the Christian religion which they had received from him, but also flourish so that they might be an example to other believers (cf. 1 Thessalonians 1:7), affects us likewise, to whom it has been given to govern the entire flock of Christians, so that we have nothing more solemn, nothing more sacred, than to consult for the good of the churches, acting as a provident father. For this reason, when the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus, and also Apostolic Delegate in the Republic of Mexico, concerned for the Christian faith, considered it to be for the best if certain territories were separated from the dioceses of Chiapas, Tapachula, and Tabasco, and a new diocese were established, we, approving of this, after having consulted the venerable Brothers, the local Ordinaries, to whom it pertains, decree the following.

From the diocese of Chiapas, we separate the following municipalities: Cintalapa, Jiquipilas, Ocozocoautla, Tecpatán, Francisco León, Chapultenango, Ishuatán, Tapilula, Rayón, Pantepec, Pueblo Nuevo Solistahuacán, Ocotepec, Tapalapa, Coapilla, Copainalá, Jitötol, Bochil, Chicoasén, Berriozabál, San Fernando, Osumacinta, Soyaló, Ixtapa, Teran, Tuxtla Gutiérrez, Chiapa de Corzo, Suchiapa, and Acala; from the diocese of Tapachula, the municipalities commonly known as Villa Flores, Villa Corzo, Angel Albino Corzo (Jaltenango), and La Concordia; and finally, from the diocese of Tabasco, the municipalities of Reforma, Sunuapan, Pichuacalco, Juárez, Ixtapangajoya, and a portion of the municipalities of Ostuacan, Solosuchiapa, and Ixtacomitán, which is within the boundaries of that same diocese.

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To all these territories, we constitute a new diocese, named Tuxtla, whose boundaries shall be: to the north, the dioceses of Tehuantepec, San Andrés Tuxtla, and Tabasco; to the east, the diocese of Chiapas; to the south, the dioceses of Chiapas and Tapachula.

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis — Official Commentary, concerning the Tapaeolensis and Tehuantepecensis dioceses; and to the west, finally, the dioceses of Tapaeolensis and Tehuantepecensis. The seat of the newly established Church will be located in the city of Tuxtla Gutiérrez, where the Bishop will reside, with the cathedral, namely, the temple of Saint Mark the Evangelist, being situated there, and appropriately honored. Furthermore, the Antequera diocese will be a suffragan of this diocese, and the Bishop of Tuxtla Gutiérrez will be subject to its sacred Prelate. He will certainly take the utmost care to establish a canonical college in his cathedral, with the authority to appoint diocesan consultants, for the time being, until he establishes canons according to the norms of other Apostolic Letters, which will soon be issued. Moreover, the Bishop of Tuxtla Gutiérrez will build a smaller seminary for boys called to the priesthood by the grace of God; and in due time, he will send those who are more diligent to Rome, to the Pontifical College of Latin America, for studies in sacred theology and philosophy. As for the clergy, we believe that priests who, through these Letters, hold a benefice or office within the territory of the new diocese, should be attached to that diocese; other clergy, priests and seminary students, should be attached to it, where they reside in a legitimate dwelling. The episcopal table, as it is called, will be supported by: the revenues of the Curia; collections from the faithful; and a portion of the goods that, according to canon 1500 of the Code of Canon Law, will accrue to the Tuxtla Gutiérrez diocese. Finally, documents and records pertaining to the newly established diocese, or, as we will soon say, to the Chiapas diocese, should be promptly sent to these Curias. Lastly, the municipalities of Chicomuselo and Frontera Comalapa, previously separated from the Tapachula diocese, and the territory of the municipalities of Catazaja, Palenque, Salto de Agua, and La Libertad, and part of the municipalities of Ocosingo, Moyos, and Sabanilla, which are located within the boundaries of that same diocese, are assigned to the Chiapas diocese. For the sake of removing any ambiguity, we hereby establish that it will henceforth be called the diocese of Saint Christopher of Las Casas, since the previous name, Chiapas, is the proper name of the entire civil province. Furthermore, the venerable Brother Aloysius Raimondi, or whoever he may delegate, will strive to implement these Letters. Moreover, he will cause the acts to be recorded, and those documents will be promptly sent to the Sacred Congregation Consistorial with faithful copies. We now and forever intend this Constitution to be

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effective; so that what has been decreed by it will be religiously observed by those to whom it pertains, and thus obtain its force. The effectiveness of this Constitution will not be hindered by any prescriptions of any kind, since we derogate from all of them through it. Furthermore, no one, except those to whom this document of Our will pertains, is permitted to divide or corrupt it; rather, copies of this Constitution, whether printed or handwritten, bearing the seal of the person in charge, will be kept in the ecclesiastical...

[*Latin ed. p. 567*]

567 The acts, established with pontifical dignity, of Paul VI, and also signed by a public notary, shall have full validity, just as if they were presented. Given in Rome, at St. Peter's, on the twenty-seventh day of the month of October, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Prefect. CHARLES Cardinal CONEPALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Secretary of the Apostolic Chancery. Francis Hannibal Ferretti, Protonotary. Federici, Protonotary. Apostolic. Loc. £8. Plumbi. In Ap. Cane, tab., vol. CXVII. n. JO IV.

The collegiate chapter of the cathedral church of St. Christopher in Venezuela is established.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

By the prayers of the venerable Brother Alexander Fernández Feo-Tinoco, Bishop of St. Christopher in Venezuela, who petitioned this Apostolic See to establish a collegiate chapter in the cathedral church of his diocese, the Sacred Congregation of the Consistory decided to proceed, hoping that it would bring considerable benefit and adornment to that diocese, and using the special faculties that We grant to it, and after hearing the venerable Brother Aloysius Dadaglio, Archbishop with the title of Lerus, and Apostolic Nuncio in the United States of Venezuela, We decreed the following:

A collegiate chapter shall be established in the cathedral church of St. Christopher in Venezuela, according to the common law, consisting of five Canons and two Prebendaries, as shall be determined. Of the Canons, one shall hold the dignity of Dean, two shall fulfill the office of Theologians and Penitentiaries, and the others shall fulfill the office commonly called "Magistral" and "Mercedario." As for the vestments and insignia...

[*Latin ed. p. 568*]

Acts of the Apostolic See - Official Commentary 568. Concerning the Dean, or other Canons, it is established that, according to the custom of

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such colleges which exist in the Venezuelan Prefecture, they shall wear a black clerical habit; furthermore, they shall wear a rochet adorned with a violet-colored network on the sleeves, and a silk or woolen mozzetta, according to the appropriate season, also violet in color. The granting of titles shall be at the discretion of the Apostolic See; however, the appointment of the other Canons shall be within the power of the Most Holy Prelate of St. Christopher in Venezuela. Nevertheless, the first Dean of this newly established college shall be Tullius Ramírez, the current Archbishop Urban, and also the General Vicar of the same diocese. The benefits and endowments for the Canons shall be established by the civil authority, according to Article XI of the Convention between the Holy See and the Republic of Venezuela, initiated on the sixth day of the month of March of this same year. The administration of the college and the distribution of the endowments shall be determined in the Constitutions drawn up by the college itself and approved by the Bishop of St. Christopher in Venezuela. Finally, with these matters thus established in writing under seal, the diocesan consultants shall cease from their duties. All of these matters have been decreed and ordered by the Sacred Congregation of the Consistory, and We, with Our apostolic authority, approve and ratify them, and We decree that the venerable Brother Aloysius Dadaglio, whom We have appointed, or a person delegated by him, shall carry them out, provided that he is duly constituted in an ecclesiastical office. If, however, at the time of execution, another Apostolic Nuncio is present there, he shall carry out all of these mandates. He who completes this task shall, as is customary, order that appropriate documents be drawn up and sent to the Sacred Congregation of the Consistory as soon as possible, duly signed and sealed. We declare this Constitution to be effective now and in the future, notwithstanding any contrary provisions, even those of particular note. Given in Rome, at St. Peter's, on the first and thirtieth day of the month of October, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Consistory. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Franciscus Tinello, Regent of the Apostolic Chancery. [Seal] In Ap. Cane, tab., vol. CXVI, n. 65. Ioannes Calieri, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary.

[*Latin ed. p. 569*]

Acta Pauli PP. VI, 569 v, CULMENSIS. In the city of Kamién-Krajenski, in the diocese of Chełmno, a collegiate chapter is restored in the church of the Holy Apostles Peter and Paul.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

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Although God, who is eternal and omnipotent, the creator of all things, both those in heaven and on earth, derives all glory from His own divine nature, nevertheless, it is certainly known and confirmed to all that He receives some honor both from the magnificence of the created things and also from the splendor of the sacred ceremonies which are performed in the temples, by which the highest Divinity is offered the worship of piety.

For this reason, when the venerable Brother Casimir Joseph Kowalski, Bishop of Chełmno, requested this from the Apostolic See, namely, that the collegiate chapter, which had once flourished, be restored in the church of the Holy Apostles Peter and Paul, which is located in the city of Kamién-Krajenski, and which is also very ancient, and when the Sacred Congregation Consistorial, having considered the matters brought before Us and having granted the necessary faculties, deemed it fitting to grant this request, We, after consulting with Our beloved Son, the Most Reverend Cardinal Stephen Wyszyński, Archbishop of Gnesen and Warsaw, to whom the Bishop of Chełmno is a suffragan, and after the Sacred Congregation has been consulted, We decree the following: The parish church, which We have mentioned above, is raised to the rank of a collegiate church, with the corresponding rights, and there We establish a college of canons, according to the following regulations.

The collegiate chapter shall consist of four canons and one dignity, that is, a Prefect, who will be the custodian of the church of the Holy Apostles Peter and Paul. The choral prayers shall be celebrated on the Feast of the Purification of the Blessed Virgin Mary, on the feast of the Holy Apostles Peter and Paul, on which days a general session is held, and on other days as defined by the Constitutions.

With regard to the insignia and habit, the canons shall wear a black rochet and mantellet, which they call a "planum," with red orbs and ocelli, and the usual canonical distinguishing mark; the Prefect, however, shall wear a violet mantellet.

The canons shall be provided with stipends, which shall be distributed among them according to the regulations of the chapter statutes. The granting of the dignity is reserved to the Apostolic See.

[*Latin ed. p. 570*]

•From the Acts of the Apostolic See – Official Commentary 570 Canons shall be added to the laws of common law. However, even those priests who already enjoy another benefit may be included in the Canons, provided that it is connected with the care of souls. Furthermore, all that we have ordered shall be carried out by our beloved Son, Stephen, Cardinal Wyszyński of the Holy Roman Church, with the necessary authorities; he may also delegate another, if he deems it fitting, provided that he is a man established in ecclesiastical power. After the matter has been carried out, the documents shall be drawn up, and true copies thereof shall be

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promptly sent to the Sacred Congregation of the Consistory. We wish this Constitution to be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we abolish all such. Moreover, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the first day of the month of November, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Card. COPELLO, Prefect. CHARLES Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory, for the Present Rodomons Galligani. Francis John Hannibal Ferretti, Calieri, Place of the gg of Plumbi. In Ap. Cane, table, vol. CXVI, n. 64. Apostolic Protonotary. Apostolic Protonotary. Dean.

[*Latin ed. p. 571*]

Acta Pauli PP. VI 571 APOSTOLIC LETTERS I. Saint Paternus, Bishop and Confessor, is chosen as the principal patron of the celestial diocese of Vannes. PAUL PP. VI For the perpetual memory of this matter. — Saint Paternus, a light of the Armorican region, is deservedly renowned, a man of the past who illuminated that land from which he was born with his sanctity. Therefore, praised for his virtues, he was, in the fifth century, made Bishop of Vannes. The successor of this great shepherd, Eugenius Joseph Maria Le Bellec, seeks his protection in his office, with the intention that those faithful entrusted to his care may, in these times when spiritual needs are greatly pressing, be strengthened in an eager, sincere profession of faith and in true Christian life. Therefore, gladly heeding the prayers of this Venerable Brother, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these Letters, in a perpetual manner, declare Saint Paternus, Bishop and Confessor, to be the principal patron before God of the entire diocese of Vannes, establishing and declaring this, with all the honors and liturgical privileges that rightly belong to the principal patrons of a place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall be fully supported by them, now and in the future; and that they shall be rightly judged and defined; and that whatever is done to the contrary, regarding these matters, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the

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Fisherman's ring, on the twenty-fourth day of the month of September, in the year 1964, in the second year of Our pontificate. ® HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 572*]

Acta Apostolicae Sedis - Official Commentary 572 II. Saint Matthew the Apostle and Evangelist, principal Patron of those commonly called "Italian Tax Collectors and Contractors," is instituted. PAUL PP. V I. For the perpetual memory of the matter. — It is a practice approved by the Church that patrons are established for nations, classes of citizens, and places, so that the faithful may imitate the examples of those who have shone forth in their lives and may enjoy the protection of their saints. This practice holds particular importance in this age, since men, captivated by the variety of worldly things, are easily turned away from those things which are most important. Therefore, moved by pastoral concern, we consider those who are engaged in the art which pertains to taxes levied for expenses. For them, Saint Matthew the Apostle shines forth as a brilliant example, since he, while earning his living in a similar manner, adhered most piously to the Savior. Gladly, therefore, we have received the prayers in which the Venerable Brother Anacletus Cazzaniga, Archbishop of Urbinatensis, acting also as "National Secretary" and of many "Provincial Secretaries" of the aforementioned Italian order of men engaged in this art, requested that we declare Saint Matthew to be their heavenly Patron. These supplications were supported by seven Cardinals, and by many Archbishops and Bishops from Italia. Therefore, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby establish and declare, in perpetuity, Saint Matthew the Apostle and Evangelist to be the principal Patron, before God, of all those who work in Italy with consumption taxes, or who are involved in them, or who are commonly called "Italian Tax Collectors and Contractors," with all the honors and liturgical privileges that properly belong to the principal Patrons of orders and groups. Notwithstanding any contrary provisions. We decree these things, establishing, ordaining, and declaring that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that they shall fully and completely apply to those to whom they apply, now and in the future.

[*Latin ed. p. 573*]

The Acts of Pope Paul VI, page 573, thus state that it is to be judged and defined in this manner; and that, from this moment, it shall be declared void and of no effect, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring,

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on the twenty-seventh day of the month of November, in the year 1964, in the second year of Our Pontificate.

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Titles and privileges of the metropolitan basilica of the archdiocese of New Orleans are conferred.

PAULUS PP. VI

For the perpetual memory of the matter.

The cathedral temple of New Orleans, dedicated to Saint Louis, King, is adorned with merit, since it is commended for its size, the magnificence of its structure, and the memory of events. This house of God, built in 1794 through the generosity of a certain Spaniard, and dedicated in the same year, holds the second place among the cathedrals of the United States of North America, and in 1850 it was elevated in name and dignity to that of a metropolitan temple. Above all, it is renowned as a seat of active piety and pastoral care; for a parish is attached to it, from which great benefits are derived for the faithful people. It is also pleasing to remember that, according to the Bishop of New Orleans, Paulina Jaricot greatly assisted in establishing the Society for the Propagation of the Faith; and that this woman, inflamed with love for God, worked to make this church more worthy and beautiful.

There, three Provincial Councils were held; ten Metropolitan Archbishops were solemnly seated in their chairs; twenty-nine Bishops were distinguished by the mitre and crozier through Consecration. It should also be noted that in 1896, Francis Cardinal Satolli, the Legate of the Supreme Pontiff, performed sacred duties in the same temple on the occasion of the founding of the Catholic Irish School, and that the Purple Father James Gibbons, Archbishop of Baltimore, on that occasion, delivered a sacred address to the people, and that in 1938, a Eucharistic Congress was held from throughout the United States, with George serving as the legate of the Holy See.

[*Latin ed. p. 574*]

Acts of the Apostolic See - Official Commentary 574 To His Eminence, William Cardinal Mundelein, Archbishop of Chicago. Those learned in the affairs of America recall that, following the victory achieved at New Orleans in the year 1815, solemn festivities were celebrated in this very church. Moved by all these things, the Venerable Brother, John Patrick Cody, Archbishop of New Orleans, requested that We bestow upon this distinguished church the title and rights of a Minor Basilica. Having readily granted these requests, and after consultation with the Congregation for Sacred Rites,

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with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate this church of the archdiocese of New Orleans to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing this title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of December, in the year 1964, in the second year of Our Pontificate.

68 HAMLETUS I. Card. CICOGNANI concerning public affairs of the Church IV On the "International Union" and other works, under the name "Pro Deo." PAULUS PP. VI For the sake of future remembrance. — "For God or against God; again and again, deliberation in which the fate of the entire world is contained; for in every matter, in political and economic affairs, in morals, disciplines, arts, in the State and in domestic and civil society, in the East and in the West, everywhere this deliberation occurs, the consequences of which have the utmost importance." (From the Encyclical Letter *Caritate Christi compulsi*; A.A.S. 8, XXIV, 1932, p. 184). These words of Our Predecessor, Pope Pius XI, of blessed memory, led to the founding of institutions that would sow fertile seeds in the cultivation of intellect, in the political, economic, and social affairs of peoples, and in fraternal endeavors.

[*Latin ed. p. 575*]

Acts of Pope Paul VI, 575, concerning those who desire to be united by bonds of faith. Among the institutions that have flourished, there is the Association, or "International Union," called "Pro Deo," and this very appellation openly manifests its purpose. From its very beginning, it has dedicated itself to the task of bringing together people from various regions, devoted to doctrine or established in life, to work towards unity among the inhabitants of the earth, even those of different social and religious orders, who acknowledge the supreme authority of God in public and *privata* life. This small seedling has grown into a flourishing tree: indeed, the family called "Pro Deo" now includes the "Union" itself, which serves as a matrix, along with priests of both orders who work to ensure that the principles by which this family is governed are observed and put into effect; then there is the European lay society and the American lay society as well; both societies provide assistance to achieve the lofty goals of the work called "Pro Deo," and both are associated with the aforementioned "Union." From

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these, a Council is formed, which is responsible for promoting the entire endeavor, and for paying particular attention to the Roman center of studies, also called "Pro Deo," which is a powerful instrument for defending and promoting this noble cause. Therefore, it is the purpose of this kind of study and of all the work that bears the name "Pro Deo" to ensure that the principles of the anthropological and social sciences are properly aligned with the principles of philosophy and theology, and that useful conclusions are drawn from them to address the spiritual questions of this age, as well as those related to civil life. Now, as this center of studies in Rome completes its twentieth year, We offer Our heartfelt congratulations to the directors, members, and supporters for the work accomplished during this time, which has been done with considerable effort but has already yielded a rich harvest of fruits. We are also pleased to recall that the entire institution, which is encompassed by the name "Pro Deo," both in terms of doctrine, organization, and economic matters, has been entrusted to the guidance of the esteemed General of the Order of the Friars Preachers, whose motto is "to contemplate and to hand on," in accordance with the law of the Sacred Congregation for Studies, Universities, and Seminaries. Indeed, this Sacred Congregation also, by Our authority, properly erected the "International Union Pro Deo" as a moral entity, according to the norms of the Code of Canon Law, through a broad Decree on January 25th of this year, 1965. Therefore, we are confident that these members, with these responsibilities entrusted to them, will feel even more impelled to strive to ensure that God truly holds primacy in public and domestic life. May the blessings of heaven be upon Our children, and may We impart the Apostolic Blessing, in the same.

[*Latin ed. p. 576*]

Acts of the Apostolic See - Official Commentary 576. To the spiritual family "Pro Deo," we impart our paternal blessings in the Lord. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the seventh day of March, the day on which Saint Thomas Aquinas, Confessor and Doctor of the Church, is commemorated, in the year 1965, the second year of Our Pontificate. PAULUS PP. V I V. The title and privileges of the Basilica Minor of the church dedicated to the Most Holy Name of Jesus in Caebu are conferred. PAULUS PP. V I. For the perpetual memory of the matter. — "That the name of our Lord Jesus Christ may be glorified" (2 Thessalonians 1:12). The temple of Caebu, distinguished by its antiquity, recommended by its art, and renowned for its religion, converts to itself the hearts of the faithful. As it appears now, it was indeed erected in the year 1741, but it follows sacred buildings previously constructed in that place. Of these, the first is certainly worthy of mention, since, four centuries ago, namely in the year 1565, the heralds of the Gospel, notably Andreas de Urdaneta, of the Order of Saint Augustine, "a man of great genius, an

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author of the lineage of the Apostles," as Our Predecessor, Pope Pius XI, said (cf. Radio broadcast of December 10, 1954; A. A. S. XLVI, 1954, p. 719), after having set foot on the land of Caebu, built a seat of Catholic worship and piety in that place, where they had found a beautiful image of the Infant Jesus, brought there in a previous expedition. This, dedicated to the Name of Jesus, became the mother and head of all the churches of the Philippine Islands. Indeed, a new age, a Christian age, arose then, which brought great benefits and advancements, as far as religion and civil life are concerned. The aforementioned temple, which now adorns Caebu, is a noble work, since it exhibits excellent architectural features, especially the style of construction that is called Baroque and is characteristic of the colonies; it is impressive in its size, and it shines with marble and other precious materials. In the year 1941, it was deservedly recognized as a public monument of the Philippine Islands, and at this time, during the solemn celebration of the completion of four centuries since the introduction of the Christian faith, this church has been elegantly restored and enhanced with new splendor. Furthermore, it is praised not only because artists and historians have what to admire.

[*Latin ed. p. 577*]

The Acts of Pope Paul VI, number 577, are to be admired, but even more so, because they are the principal seat of piety, by which the Catholic people of those islands are inflamed. Indeed, from the entire nation, faithful crowds come to it, to devoutly venerate the Infant Jesus, who is religiously displayed there, and to obtain spiritual graces and gifts from on high; for, as is fitting, they frequently come to that fountainhead, from which they once received life and from which they can continually draw, eager and persevering. To these, the following words of Saint Augustine can be applied, with which he opened his heart to God, his spirit being moved by charity: "The name of my Savior, your Son, had already been joyfully imbibed and deeply cherished by my still tender heart, and I held it dear." (Confessions, I, III, 4, 8; PL 32, 686). Finally, it should be noted that within the same temple, there are religious confraternities, who, having received their name from that Bishop of Hippo and light of the Church, are present in sufficient numbers and diligently engaged in their activities. To further enhance the dignity of this sacred space dedicated to the Infant Jesus, the Venerable Brother Julius Rosales, Archbishop of Cebu, and the esteemed Son, Lucian Rubio, Prior General of the Order of Saint Augustine, requested that We grant it the title of Basilica and the corresponding rights. Heeding these requests with a paternal and willing heart, and after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby elevate the church in Cebu, perpetually and in all respects, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing

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this name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain firm, valid, and effective forever; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of the month of April, in the year 1965, in the second year of Our pontificate. & HAMLETUS I. Card. CICOGNANI, Secretary of State.

[*Latin ed. p. 578*]

Acts of the Apostolic See - Official Commentary 578 VI. The Apostolic Delegation for Central Africa, or Yaoundé, is established by PAUL PP. V I, for the sake of posterity. — Considering with great care the affairs of Africa, and recognizing that new states are being established and that peoples are striving for progress, a characteristic of this age, we diligently strive to provide those special cares which the supreme pastoral office demands, in order to safeguard and promote the Catholic religion there. Guided by this understanding, we have decided to establish a Delegation in Central Africa, encompassing five regions within that area, so that we may better serve the faithful living there. Therefore, after consultation with the Sacred Congregation for the Propagation of the Faith, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters we establish the Apostolic Delegation for Central Africa, or Yaoundé, subject to the jurisdiction of the aforementioned Sacred Congregation, and we subject to its authority the territories of the Republics of Cameroon, Chad, the Congo-Brazzaville, Gabon, and also the Republic of Central Africa itself. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the third day of the month of April, in the year 1965, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 579*]

Acts of Pope Paul VI, 579. LETTER I. To the most distinguished Raimund Manzini, President of the Association "Union Internationale de la Presse Catholique." We are eager to express to you the great value We place on

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the upcoming International Congress of the Catholic Press, which will be held for the first time in America and has been organized by the "Catholic Press Association" of the United States and Canada. The high patronage of Our venerable brothers, the Cardinals Francis Spellman and Lawrence Joseph Shehan, and the presence of an Observer from the Holy See at this meeting, which you will so worthily preside over, already underscore the importance that the Church recognizes in your work and the keen interest with which She will follow its progress. Furthermore, Catholic journalists are well aware that the Supreme Pontiffs and the Ecumenical Council have highly affirmed the value of their function; they have not spared them encouragement to continue efforts that are often meritorious, in order to remain faithful to that which will be the very subject of your discussions: "Truth in the Pursuit of Liberty." The meeting of a large number of American journalists with their European colleagues will undoubtedly favor the breadth and fruitfulness of the dialogue that you intend to initiate on the means of always being more faithful to your vocation as journalists and as sons of the Church. The pairing of truth and liberty, as you know, is dear to all Christian hearts, being founded on the word of Christ: "the truth shall make you free." And the Church, minister of truth, is also a minister of liberty. Therefore, you may be assured of the best understanding and support from responsible pastors when you claim the just rights of truth in liberty. What appears to the Christian as a requirement of his faith is, moreover—who would not rejoice?—a value that is increasingly affirmed in the modern world by men who are concerned to work for the common good of society. In the service of truth, a free press helps its readers to better understand. Io. 8, 32. Cf. Conciliar Decree on the Means of Social Communication, art. 5: A. A. 8. LVI, 1964, p. 147. 1 2

[*Latin ed. p. 580*]

Acts of the Apostolic See - Official Commentary 580, to be born in order to better understand, and thus to act better. It contributes to enlightening and instructing men in a climate of charity, and to integrating them into the human community where natural solidarities find their roots in a lived participation in the great family of the children of God. This underscores the importance of the objectivity with which Catholic journalists inform their readers about the events that mark the life of the world. For the newspaper purchased out of necessity, interest, or desire, and judged on its quality as an instrument of information, spreads day after day a whole conception of life, an order of values, a hierarchy of ends, a vision of the world. Therefore, you must provide your readers with the attractive and high-quality press that they seek, if you want your articles to be disseminated and to exert an influence through which you can fulfill your "vocation as witnesses of the Gospel that you aspire to be." And, by respecting the laws and purposes of the instrument you use, you give it the human value that

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also allows you to transmit, in your own way, the message of salvation that every Christian, today more than ever, must have the noble ambition to make known around him. We are not unaware of the difficulties that Catholic journalists face in fulfilling, in the world and within the Church, their mission. In any case, we want to assure you that the Holy See, for its part, and especially the Pontifical Commission for Social Communications that We have established for this purpose and entrusted to Our Venerable Brother, Monsignor Martin O'Connor, will do everything possible to promote the fulfillment of your task. We are particularly pleased to learn that the International Union of Catholic Press, thanks to this meeting in New York, will see new perspectives open up for expanding its activities and improving its organization, in accordance with the recommendations of the Vatican Council. And We are sure that We can count on the generous and filial collaboration of all Catholic journalists, to whom We grant, with all our heart, as a pledge of the abundance of divine graces upon their difficult but rewarding task, Our paternal Apostolic Blessing. From the Vatican, May 7, 1965. PAUL VI PP.

[*Latin ed. p. 581*]

Acta Pauli PP. VI, 581, II, Ad E.m. P. D. Hermenegildum, tit. Reginae Apostolorum, S. R. E., Presbyter Cardinalem Florentinum, Archiepiscopum Florentinum, quem Legatum a latere constituit, ut Pisis celebritatibus praesideat decimi septimi Eucharistici Conventus ex universa Italica Natione.

PAVLUS PP. VI, Dilecte Fili Noster, salutem et Apostolicam Benedictionem. — « Deus est nobiscum »: haec verba animum moventia Eucharistico ex Italica Natione Conventui sunt proposita, qui proxime in « gloriosam civitatem Pisanam » cogitur. Quorum capti suavitate, mentem Nostram in multitudinem hominum convertimus, qui, fide in Sacramentum altaris accensi, sollemnibus illis intererunt. Quos inter etiam Nos cupimus esse, ut una cum iis praeconium concinamus, quo Iesus Christus, sub panis et vini latens speciebus, humiliter adoretur, utque ei gratias pro tam celso munere agamus eiusque misericordiam, cum tot premant necessitates et pericula impendeant, exoremus.

Haec Nos impellunt ut Te, qui principem Sedem archiepiscopalem Tusciae obtines, Legatum Nostrum a latere constituamus; quo videlicet munere fungens, personam geras Nostram ac festae praesideas celebritati. Magna etiam cum laetitia accepimus Conventum istum praestabili sollertia Venerabilis Fratris Hugonis Camozzo, Archiepiscopi Pisani, et operis sociorum esse apparatum, maxime vero cleri fideliumque animos ad tanti ponderis rem spiritualiter esse compositos.

Pisis ergo in inclita urbe vox personabit, quae, per totam Italiam pervadens, ad omnes urbes, oppida et remotos pagos volumus pertingat: vocem dicimus, quae nova quadam cum vi confirmet in medio nostri esse

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Salvatorem, Deum et hominem, sub eucharisticis velis realiter et substantialiter praesentem. The Lord of armies is with us.

Quis non meminit Incarnationem Verbi, ineffabile mysterium amoris divini, per hoc sanctissimum Sacramentum quodam modo in saecula prorogari; scilicet qui carnem assumpserit, ut nostra causa salvificam mortem obiret, eundem Iesum Christum inter nos manere, et in Eucharistia veram praesentiam suam et Sacrificium Crucis in aevum, donec veniat, perpetuare?

Merito ergo cum Ecclesia haec licet verba effari: « Neque enim est aut fuit aliquando tam grandis...»

[*Latin ed. p. 582*]

The Acts of the Apostolic See - Official Commentary 582: a nation which has gods close to it, as we have our God). But the Redeemer is not with us in this wondrous Sacrament in such a way that He merely passively receives the services of the faithful, but, He who is the author of life, lives and acts there. Therefore, we can be joined to Him with almost the same closeness that existed between the Divine Master, when He was clothed in mortality and conversed in Palestine, and His followers, although now His divinity and His human nature are beyond our senses. Therefore, we are confident that in this gathering, a new flame of Eucharistic piety will blaze forth, which will undoubtedly bring about great progress and singular blessings for men. Indeed, history confirms that the more ardently Christian society has cherished this Sacrament, the more it has flourished; conversely, ages in which its use and worship languished have been poorer in vigor and are to be considered less valuable. Moreover, if we consider the glorious times, certain lights of the Italian nation come to mind, such as St. Thomas Aquinas, who was a most wise investigator and a most prolific writer on this Sacrament; St. Clare, who, fleeing enemies who attacked her, was protected by the sight of the Divine Host; St. Catherine of Siena, the most faithful servant of the Apostolic See, who for a time was sustained only by the Eucharistic food, and who, while staying in Pisa, saw the Lord crucified, nourished by this heavenly food, offering Himself with the sacred Stigmata. Therefore, thoughts and actions should be directed with loving devotion towards the Most Holy Eucharist, so that it may be paramount in the life of each faithful person. Even the serpentine evils that easily pollute the minds of individuals and endanger human society can, in these times of ours, be effectively repelled by this august Sacrament, just as in the past. Finally, since this heavenly gift strengthens and unites the Church above all else, producing and increasing charity and unity, the faithful gathered around the sacred altar in Pisa will offer fervent prayers, as we hope and pray, to the Lord, that He may grant happy outcomes to the Second Vatican Ecumenical Council, since to a considerable extent it concerns the flourishing of the same Church, and that those who are divided may, through the

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mercy of Heaven, finally be united. Therefore, accepting these wishes, as a contribution to the important task that we have entrusted to you through these letters, so that you may obtain the greatest possible benefits from this gathering, we, your beloved Son, offer our sacred greetings.

[*Latin ed. p. 583*]

The Acts of Pope Paul VI, page 583, state that We, with paternal love and benevolence, freely impart the Apostolic Blessing to this sacred Eucharistic Gathering, to the members of which belong, in particular, the Archbishop of Pisa, whom We have mentioned, the magistrates, the clergy, the religious members, and the entire people of God. Given in Rome, at Saint Peter's, on the thirtieth day of the month of May, in the year 1965, in the second year of Our Pontificate. PAUL VI, POPE. HOMILY I, Delivered in the Vatican Basilica, on the Sunday of Pentecost, to the Most Reverend Fathers Cardinals, to the Clergy, and to the faithful, especially to the numerous students of the seminaries, with the Most Blessed Father celebrating and concelebrating, and to the Directors of the ecclesiastical seminaries and colleges of the City.

* Venerable Brothers and most beloved sons! Two events, two thoughts, occupy our brief, but intense meditation at this moment. The first event, the first thought, is the celebration that We are performing of the feast of the Holy Spirit, Pentecost: "the greatest of all feasts," as Eusebius of Caesarea defines it from the fourth century. It is the feast that stands at the source of the other feasts. Indeed, it would not be possible to celebrate any feast – if a feast means a pious remembrance of persons or events, which a perennial tradition recalls and honors – if the principle of life that generates and makes the tradition coherent and flourishing were lacking at its origin. Splendors of the first Christian community. We cannot, at this moment, allow ourselves anything other than a very brief glance at the great event of Pentecost and what follows it. Our memory recalls the words with which Christ revealed and promised the Holy Spirit; it recalls the mystery of His "mission," which begins from * Die 6 mensis iunii a. 1965. Vita Constan., IV, 64; P.G. 20, 1219. 1

[*Latin ed. p. 584*]

The Acts of the Apostolic See – Official Commentary 584, of the Most Holy Trinity, and in the newest manner, it precipitates itself upon the small band of Apostles and disciples, gathered with Mary in the cenacle; our memory contemplates the wondrous events that make the occurrence palpable, the tempestuous wind and the tongues of fire, and then the outpouring of the word; and immediately our mind sees, as in a dream, the stream of its life, of its history, gushing forth from that first, now born and fervent, Christian community; it sees it swell and spread throughout the inhabited earth, the "oikoumene"; and, always filled with that first, clear, life-giving sap, it flows through the peoples, through the centuries; and with great

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wonder, with great joy, we see it arrive even to us, to here. Nothing that history presents to us is more significant and more mysterious, nothing more human and more transcendent; nothing more agitated and more serene; nothing more bound to the past and nothing more directed towards the future. What is this light, diffused and self-moving throughout the earth? It is Christ, who continues Himself in the humanity vivified by Him with the Holy Spirit; it is His Church, which passes through time and extends throughout the world; it encounters mortal men and infuses in them a spark of glorious immortality; it encounters them agitated, unhappy, and corroded by sin, and it regenerates them in joy and holiness; it encounters them wanderers, mad and lost in the desert and in the twilight of this present life, and it gathers them, aligns them, and puts them back on a path that knows its goal and knows no weariness. "You are the temple of God, and the Spirit of God dwells in you." The picture is fascinating, and it calls for endless contemplation. We observe its last edge, that which concerns us, and we turn the ear of our soul to the words, well-known and arcane, that have brought the Holy Spirit to us, to each of us: "Go out of him, you unclean spirit, and give place to the Holy Spirit of Paraclete." Our being, with this first exorcism, accomplished upon us by the minister of the Church, became capable of hosting the Holy Spirit, of being His tabernacle. Saint Paul will remind us: "Do you not know that you are a temple of God, and the Spirit of God dwells in you?" Thus, we received Baptism, and were consecrated as sons of God, members of Christ, holy for the worship of the New Testament. The Spirit returned, with the sacrament of Confirmation, "ut perfectio fiat," – as Saint Ambrose says – "when, at the invocation of the priest, the Holy Spirit is poured forth:" a new likeness to Christ, through the Sacrament of Confirmation.

[*Latin ed. p. 585*]

The Act of Pope Paul VI, paragraph 585, was imprinted in our souls. And it will come, for as many of us as have been ordained priests for the service of the People of God, and it will come, dear clerics and laymen, for as many of you as the grace of the Lord calls, in perseverance to His invitation, to the altar of God, the highest and most transforming moment of our lives, that which is characterized by these powerful words: "...Renew them in the spirit of holiness," followed by the others, a faithful echo of the evangelical voice: "Receive the Holy Spirit..." When he had said this, he breathed on them. Always the Holy Spirit! Are we conscious of this? The priest receives and diffuses grace. The solemnity that we are celebrating must, in us, in us who are chosen for the sacred ministry, revive the memory, kindle the conscience of this most particular investiture conferred upon us by the Holy Spirit; His feast must be celebrated in the sanctuary within our souls; and if the Christian religion has the secret of bringing God closer to man, our vocation must make us understand and savor, more than any other Christian,

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the mystery of nearness, of indwelling, of friendship, of spiritual intimacy, of inner inspiration, of sweetness and strength, of peace and joy, which the Holy Spirit bestows upon souls through grace. And if grace is defined as the supernatural initiative of God, elevating and sanctifying human beings, how much more is this realized in the one chosen for the sacred ministry, so that he may be transformed into an instrument for dispensing divine gifts! The priest not only receives grace, but he diffuses it; he is not only sanctified by grace, but also made a worthy instrument of sanctification by grace. The Holy Spirit raises up ministers in the Church. The second fact, the second thought, is connected with the first; and it is that of the Holy Mass which We are concelebrating with the Rectors of the seminaries and ecclesiastical colleges of Rome, present, indeed, all the students of these institutions, whether these students have already received the priesthood, or whether they are in the trembling and ardent expectation of receiving it. If ever a feast of the priesthood gladdens the Roman Church and the universal Church, this is the most beautiful, it is the most complete. For it is truly the Holy Spirit who animates the Church, and in the Church He raises up His ministers.

[*Latin ed. p. 586*]

Acta Apostolicae Sedis - Official Commentary 586. The ministers, his apostles, who have the mission and power to invoke the Holy Spirit, so that He may vivify and sanctify the Church itself, in this place this marvel finds its richest and most moving expression. Let us not miss the fullness of this moment. Here, the fact of living in Rome, of pursuing ecclesiastical studies in Rome, of becoming aware in Rome of one's own priesthood, received or to be received, takes on immense significance; because here, the communion, indeed the unity, of our priesthood, which participates in that of Christ alone, is more vast and more profound; here, the meaning of the powers conferred by Christ upon the continuers of His work of salvation is more evident and more awe-inspiring; here, the relationship between the Spirit and the Hierarchy appears in its entire wonderful balance: ideal, because of the fidelity that it demonstrates here to the institutive thought of Christ; potential, because of the effort that is made here, more than anywhere else, to ensure that this balance, this complementarity, this fusion between the soul and the body of the Church, is historically realized. We would like this spiritual moment to have a decisive effect on each of you, beloved sons, in your ecclesiastical formation, and to have the power to instill in your souls an unquenchable fervor, free from the anxiety that pervades so many beautiful and generous souls of Priests and of ecclesiastical students in our day; a fervor, derived from the certainty that your education is authentic and wise; a fervor, capable not of attenuating the internal and external cohesion with your Bishops and with this apostolic See, but rather of strengthening such cohesion and making it a source of spiritual and

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pastoral energies; a fervor that makes you just as resistant to the profane and vicious suggestions of the world, as sensitive to its moral necessities and loving towards its salvation. We would like the vision now offered to you by this singular assembly, praying and rejoicing in the celebration of the mystery of Pentecost, to remain in your souls as a light, inspiring and guiding; and to remind you, as suitable to perpetuate the benefit of this superlative liturgical encounter, the words of St. Augustine: "We have therefore the Holy Spirit, if we love the Church with charity; we are united with it." Thus be it. In Io. tract. 32, S.P.L. 35, 1646. autem, si in eius compage et

[*Latin ed. p. 587*]

In Pisa, on the 17th day of the national Eucharistic Congress, convened from throughout Italia, the Most Holy Pope, having departed from the City by aeroplane, celebrated the Holy Sacrifice before a vast multitude of the faithful, in the area before the Cathedral.

"My Lords Cardinals, among whom is Our Cardinal Legate, the Archbishop of Florence; and you, Venerable Brothers – and among you all, the beloved and esteemed Archbishop of this ancient and illustrious Church of Pisa –; ecclesiastical, civil, academic, and military authorities – among whom is the Lord President of the Council of Ministers of Italia, and those who here represent both the Italian Government and the City of Pisa –; and you all, the faithful, both from Pisa, from Rome, and from Italia, who have come together for the celebration of this 17th National Eucharistic Congress, all of you are greeted by us, all of you are blessed by us, with gratitude for knowing that you are here assembled to join your homage to the august mystery of Christ present in the Eucharistic symbols, and with joy at being able to meet with you, to pray with you, and to foretell new spiritual blessings for this favored land, where history, art, and culture have for centuries been united with faith, and expressed in monuments of incomparable beauty and wisdom. Greetings and blessings, to which we shall now add no further words, in order to reserve those of this brief homily for the consideration of the highest religious theme that we are celebrating; but to which we reserve the fullness of our sentiment, translating both – greetings and blessings – into the piety and charity of the sacred liturgical rite.

We must offer a special greeting to all the dear Priests who are present here. The Congress reserves this day especially for them; and to share it with you, Brothers, in the election that Christ has made of us all for the totality of His love and for the dedication to His ministry, we have come here today. Beloved and venerable Priests, may we be aware of the twofold representation that has been entrusted to us, that of representing God to men, and that of representing men to God; may we rejoice and tremble to be made, if not worthy, yet suitable to carry out, bound by this twofold charge,

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in the person of Christ, acting through His virtue, in the great Eucharistic mystery. Christ is present."

* On the 10th day of the month of June, in the year 1965.

[*Latin ed. p. 588*]

Acts of the Apostolic See - Official Commentary 588, with its divine and human power, makes Christ present in His sacramental reality, through our humble and sublime ministry. We are the ministers, the servants, the distributors of the Eucharist; let us not forget this, for the holiness we owe to Christ and to God; let us not forget this, for the charity we owe to our brothers. Brothers and beloved sons! We have come to this Congress to make our own the testimony that it has made its program: God is with us! Because Christ is with us! Because the sacred signs of the Eucharist are not merely symbols and figures of Christ, or ways of indicating His affection, or His action towards those who partake at His supper, but they contain Him, Christ, living and true, and they indicate His presence as He is living in eternal glory, but here represented in the act of His sacrifice, to demonstrate that the Eucharistic Sacrament reflects in a most real way the bloody immolation of Christ on the cross, and makes those who worthily partake of the Body and Blood of Christ, clothed in those signs of bread and wine, partakers of the benefit of redemption. Thus it is. Thus it is. Oh! We know that in enunciating such a reality, we enunciate a mystery. Indeed, we recognize that in affirming the truth, as the Catholic Church professes concerning the Eucharist, we also enunciate a knot, extremely complex and extremely wonderful, of other truths essentially connected with the Eucharistic mystery, and equally mysterious, but together equally founded on reality: let us recall, first of all, the priesthood, with its prodigious powers, by divine virtue, to actualize the hidden presence of Christ in the Eucharist; and the essential relationship that it possesses with the Mystical Body of Christ, that is, with the Church, which has in the Eucharist the sign, now supremely important to us, of its unity, and the most effective principle, Christ Himself in the act of supreme charity, of its composition and its sanctification. Without mentioning that this real and hidden presence, lying in signs as empty of their real nature – bread and wine – as they are full of the specific spiritual meaning of the Eucharist – the spiritual food for the man journeying towards eternal life – carries with it such implications of theological depth – consider the analogy between the word and its identical and multiplied resonance in those who hear it – , of evangelical references – consider the discourses of Christ in Capernaum and the Last Supper – , of liturgical derivations – cf. S. Th. 3, 73, 3.

[*Latin ed. p. 589*]

The Acts of Pope Paul VI, page 589, speak of the Mass, which, through its cultic applications, leads us to contemplate the profound and wondrous

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mystery of the countless tabernacles that, adorned with lights visible only to angels, saints, and the faithful, illuminate the face of the earth; and to consider the spiritual fruits – the fullness of the liturgical assembly of the faithful gathered around the altar, and the personal conversations that individual souls, nourished by Christ or transported by faith and charity, hold with the Divine Presence through adoration and prayer. This, we say, carries with it such religious, spiritual, moral, and ritual implications that they constitute the very heart of the Church. Jesus speaks: "I am in the midst of them" (Matthew 18:20). Thus it is. We repeat: We know that we are proclaiming a mystery. But it is so. This is our testimony, which coincides with that of this Congress, and which brings you the full confirmation that our apostolic magisterium authorizes us to profess, indeed, obliges us to: it is so. Christ is truly present in the Eucharist. We say this to rejoice with you, faithful children, who make of the Eucharist your spiritual nourishment, and to encourage your piety in that authentic worship, nourished by the Gospel and theological doctrine, to which the recent conciliar Constitution on the Sacred Liturgy exhorts us and opens the way. We say this also to dispel some uncertainties that have arisen in recent years from attempts to give elusive interpretations to the traditional and authoritative doctrine of the Church on this matter of such importance. Furthermore, we say this to invite all of you, men of our time, to focus your attention on this ancient and ever-new message that the Church still repeats: Christ, living and hidden in the sacramental sign that He offers to us, is truly present. It is not a vain word, nor a superstitious suggestion, nor a mythical fantasy; it is a truth no less real, although placed on a different plane, than those truths that we all, educated by modern culture, explore, conquer, and affirm concerning the things that surround us, and which, when known, give meaning to certain, positive, and, moreover, useful truths: the scientific truths. Men, brothers, and sons of our time: We believe that we understand your perplexity, and even the opposition that exists in some of you, to the proclamation of the Eucharistic mystery that the Church continues to proclaim, and which We ourselves, taking advantage of this so opportune and solemn occasion, here confirm. How can it be, how can it be – we seem to hear some of you murmur – that such a thing is possible?

[*Latin ed. p. 590*]

Acts of the Apostolic See - Official Commentary 590, stripping away all customary knowledge of the physical world, all possibility of sensible control? The mental education of our time accustoms thought to concrete certainties, not superior to its own cognitive capacity; furthermore, the art of doubt and negative criticism, the mental ease of agnosticism and skepticism, the readiness to deny, both speculatively and practically, religious truths, and perhaps a secret laziness, which, deep within the souls of many men, one day, despite possessing sound religious instruction and some

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happy experience of who Christ is and what His word is worth, paralyzes a moment of honest and courageous reflection; all these characteristic forms of modern mentality and culture sometimes halt the uninitiated before the proclamation that we repeat here: Christ is with us; and they put on their lips the negative comments of the listeners to the great Eucharistic discourse of Christ at Capharnaum: "This saying is hard; who can hear it?"

3. And so, men of our time, and you are all, we believe, children of the Church and our brothers, because you are baptized and therefore candidates for the ineffable communion with the living Christ, we cannot now explain to you the reasons that make the great Eucharistic truth acceptable, but we prefer to limit ourselves to saying to you what we say to ourselves: it is a mystery; that is, a truth of a different order than that of common logic and knowledge derived from sensible experience; but it is a truth, guaranteed by the word of the Master, Jesus Christ, a word that tends to put into operation in our spirit a particular way of learning and of adhering to truths superior to its normal intelligence; a particular way of accepting and living a Word that justifies itself and carries with it a secret, reassuring attraction, even when supported by many plausible arguments; a particular way of engaging our being to receive a Truth that affirms itself to be equivalent to Life; that particular way which is called – you guess it – it is called faith. The Eucharist is *mysterium fidei*, a mystery of faith. Brightest light, sweetest light, most certain light for those who believe; an obscure rite for those who do not believe. Oh! How decisive is the Eucharistic theme brought to this discriminating point! Whoever receives it, chooses. He chooses with the vigorous conclusion of Peter: "Lord, to whom shall we go? You have the words of eternal life!"

3 John 6:60. John 6:68.

[*Latin ed. p. 591*]

Acts of Pope Paul VI, 591. Beloved brothers and sons! Is this not a propitious time for all to renew the choice that Christ places before us, not only concerning this salient dogma relating to the Eucharistic mystery, but for the entirety of His evangelical message, as the Church, guided by the Holy Spirit, and after a long period of meditation, proposes to us; in a word, for the Catholic faith. In this solemn hour of the Ecumenical Council, while the beginning of a new day for the life of the world matures on the dial of history, our faith plays a function of great importance. It is well known that there is a pressing need for a transcendent truth, deeply capable of illuminating the path of humanity, and this need is felt in various ways, but acutely and widely: the Catholic faith, once again, presents its impressive offering to the world. Note: it is a free offering to free men, and, upon careful reflection, a liberating offering; the Lord Himself said: "The truth shall make you free"; it is a gratuitous and disinterested offering, as that which draws its origin and its end from an infinite Love; it is an offering that

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does not humiliate the mind of man, but rather elevates it to higher visions; it is an offering that does not disturb the proper exercise of human thought, nor does it hinder in its natural and honest labor the work, nor does it halt temporal activity in its civil achievements, but rather it illuminates and comforts the man who fills the days of his present life with worthy deeds; it is an offering – who does not know it? – that does not slow down social development, nor does it alienate man from his legitimate vital aspirations, but rather it carries with it the eternal and joyful evangelical message, of comfort and hope for every human sorrow, and also of encouragement for every due justice; it is an offering to which, before God, is connected the responsibility concerning the destiny of individual life (remember: "He who believes shall be saved"), and before history, the fate of peace in the world; therefore, it is a grave and great offering. Accepted, it engages life in a program sincerely and aspirationally magnanimous, but always Christianly simple, good, and pious: faith is life, faith is salvation. If Our voice can have the power of expansion and penetration, we desire that it first reach you, citizens of Albert and Naila, and reach your hearts. This is the hour of faith; we will repeat the apostolic exhortation: "Be strong in faith"; in the faith that has woven your history and has made your glory. May this be the day in which you fully and willingly regain consciousness of it, and make it the basis for fidelity in the future.

Citations:

1. John 8:32
2. Mark 16:16
3. 1 Peter 5:8

[*Latin ed. p. 592*]

We, with paternal boldness, with a friendly heart, and with the spirit of admirers, dare to extend Our invitation for a renewed consideration of the faith of Christ to the threshold of your renowned University, which a distant predecessor of Ours, Clement VI (1343), marked in ages past as the site of its founding; and to that of your illustrious Higher Normal School; this invitation is worthy of consideration by ardent and thoughtful minds, such as those who are received in these august centers of study and knowledge. And then, to the people of Tuscany, who today welcome Our visit, We repeat the same sentiment: love, children of Tuscany, the Christian faith of this privileged and blessed land; the faith of your Saints, the faith of great men, whose immortal memory has been celebrated yesterday and today, Galileo, Michelangelo, and Dante; the faith of your fathers: may your own faith, and that of your children, be clear and vibrant even today, and tomorrow as well. And We desire that the echo of Our cry for steadfastness in the faith of Christ may also reach beyond the Tyrrhenian Sea, to the beloved Sardinia, to that industrious island with which Pisa had, for centuries, spiritual and civil relations; and then to all of Italy, which today

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finds here a magnificent expression of its spiritual unity, a wondrous sign of its Christian prosperity. This is the message that the Pope has come to deliver personally to the glorious National Eucharistic Congress of Pisa.

ALLOCUTIONS

To the skilled physicians who participated in the Fifth Congress held in Rome on the physiopathology of the thyroid.

* Gentlemen, you who have come to Rome to participate in the Fifth World Congress of Thyroid Physiopathology, you wished to pay Us a visit. Be assured that We are deeply touched by your gesture.

* May 25, 1965.

[*Latin ed. p. 593*]

The Acts of Pope Paul VI, page 593, appreciate the significance, and it is our pleasure to welcome you to this residence. It is neither our intention nor within our competence to delve into the difficult medical questions that are on the agenda of your assembly. We simply wish to take advantage of your presence here to briefly recall a few Christian truths about the human body, a body whose complexity you know so well, and to which you dedicate your time and labor in an admirable manner. Contrary to the Platonic notion, or even the Hindu theory that the body is one of the successive places of expiation for a guilty soul, Christian doctrine affirms that the body is not the prison of the soul. On the contrary, man, created by God in His image, comprises, in the unity of a single person, a body and a spiritual soul, closely united to one another. The body, which has the soul as its vital principle, also serves as its instrument. It provides the soul with sensory knowledge of the external world and allows it to express itself. This interplay of interdependence, the existence of which is well established by experience, constitutes a great problem in itself and a subject that has fascinated researchers throughout the centuries. The greatness of Christian thought on the body lies in what Saint Paul says to the faithful of Corinth, in order to draw them away from the perverted atmosphere of that cosmopolitan city: "The body is not made for fornication, but for the Lord." The body must rise again, just as the Lord did; it is a member of Christ, a temple of the Holy Spirit. Therefore, one must glorify God in one's body. Thus, the incomparable dignity of the human body lies in the fact that it is not merely a collection of flesh and bones, but the envelope of the soul and, through grace, the dwelling place of the Holy Spirit. Destined to grow, to flourish in its functional beauty, and to be for the soul an indispensable companion despite the wounds of sin, the body must pass through destruction before, after the final resurrection, it is found in the radiance of the soul's glory. It is therefore clear that Christians cannot adopt a Manichaean doctrine of a bad body and a good soul. Nor can they, conversely, have a purely biological and hygienic conception of the body. This body does not have its end in itself; it is ordered to a destiny, linked to the soul, which transcends it and

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provides it with its own. Cf. 1 Corinthians 6:13-20.

[*Latin ed. p. 594*]

Acta Apostolicae Sedis - Commentarium Officiale 594: plenitude in resurrectione, irradiation beatificante gloria animae in Domino Iesu. Sic explicatur actio Christiani erga corpus. Illa est, quidem, quaestio de salute et pleno flore; illa promovet developmentem harmonicam omnium virtutum physicorum, sed etiam est moderatio sui et ascetismus. Quanta reflectiones salutares in his perspectivis inveniri possunt! Et hoc est praecise ubi profectio medica cum sua utilitate et magnitudine collocatur. Hoc est ubi labores vestri et investigationes vestrae summam valoris inveniunt: promovendi per omnia media developmentem et conservationem corporis; retardandi senectutem et destructionem eius, ut melius sit dispositus ad servitium Dei et hominum. Quidquid sit specialitas vestra, labores vestros valde commendamus, carissimi domini, et vos hortamur ad perseverandum, cum maxima reverentia erga corpus humanum et animam quae in eo habitat, in nobilibus et pulcherrimis officiis quae vobis sunt. Ut benedictio Nostra sit vobis praesagium votorum Nostrorum ferventium et favorum caelestium super vosmet ipsos et eos qui vobis carissimi sunt.

Dominae et Domini, est honor pro nobis vobis in domum Nostram accipere, et visitationem tanti numeri medicorum et scientiarum eminentium. Urbs Aeterna Roma vobis congressum praebet, et Ecclesia Catholica laudat contributionem vestram ad progressum scientiae humanae, ad eliminationem morborum et ad plenium developmentum potentialitatum hominis. Vos hic congregamini ex multis terris, ex nationibus diversarum stirpium et linguarum, de diversis regiminibus et ideologiis. Quod vos unit, est sententia humana profunda, desiderium servire similibus vestris et omni humanitati. Programmata vestra studiorum et operum gravia sunt, sed fiduciam habemus vos omnes vires et ardores vestros ad perfectum finem dedicare. In hoc, approbationem et hortationem Nostram completam habetis. Deus est Qui creavit arcana sublimia corporis humani; Ille est Qui vobis dat facultatem ejus functiones discere et eius perturbationes sanare; et ab Ipso debetis petitionem lucis et directionis qua necessitatem habetis ad missionem vestram implere. Oramus pro successu deliberationum vestrarum, et invocamus super vos, collegas vestros, familias vestras et eos qui vobis carissimi sunt, gratias et benedictiones divinas optimas.

[*Latin ed. p. 595*]

Acts of Pope Paul VI, 595 > II. To the women delegated from the association known as "Centro Italiano Femminile," on the twentieth anniversary of its founding.

The "Centro Italiano Femminile" requested and promoted this meeting on the occasion of its twentieth anniversary; it is represented by its central

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president, its national advisor, the presidents of the provinces, various national and provincial leaders and collaborators, and approximately three thousand five hundred ladies belonging to this now renowned and meritorious federation of Italian Catholic women's organizations and various charitable, cultural, religious, and social women's associations within the Catholic sphere or of Christian profession, institutions of which the Italian nation is still flourishing. We greet this magnificent association with great respect and great pleasure: for We ourselves had the opportunity, according to the mandate of Pope Pius X, Our venerated predecessor, to be involved in its founding; and subsequently, We followed its developments, its difficulties, and the events of its first decade of life here in Rome, and of its second decade during Our pastoral ministry in Milan; We also greet it with satisfaction for the growth that the "Centro Italiano Femminile" has achieved, both in terms of organization and in terms of its activities: the manifold and meritorious activities carried out by the Women's Center, especially in the field of assistance and in the formation of women for public life, are now well known to all, and cannot fail to receive from Us a paternal and explicit support of praise and encouragement; and finally, We greet it for the aims that the Italian Women's Center sets for itself, for its programs, for its methods, all of which are directed towards that awakening of the consciousness of women's lives, that education, that practical and wise guidance in the new duties that belong to them, which must give the Italian woman, in accordance with Christian principles, her modern civil and moral stature, her broadest capacity for action, her unwavering fidelity to the mission that society, on the one hand, and the Catholic Church, on the other, rightfully recognize in her.

The limits of time allotted to this meeting prevent Us from reviewing the years that have passed in the brief but intense and multifaceted life of...

[*Latin ed. p. 596*]

Acta Apostolicae Sedis - Official Commentary 596. The Italian Women's Center, and indeed, we are not permitted to mention the many and too numerous problems with which it is engaged; but the abundant illustration of the life of the C.I.F. itself, historical, statistical, thematic, and aimed at its purposes, which the central administration, in careful analysis and organic synthesis, offers to the participants of this twentieth anniversary congress, suffices to compensate for our silence. We will say only, in this regard, that the very broad picture of such vitality that has been described would be enough to make the most beautiful defense of the Center itself, to deserve its recognition, to grant it trust, and to foretell an even better future for it; and the participants themselves will do well to examine it carefully in order to become increasingly convinced of the importance of this institution, of the seriousness that distinguishes it, and of the promise it holds, in order to confirm their positive and active support, and to extend its sphere of action

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as much as possible. True feminine humanity and Christian womanhood. Two points we would like to highlight in a special way, if only as proof of our interest. The first concerns the function that the Italian Women's Center assumes, facing, alongside, together with other organizations interested in the problems of women's lives in contemporary society: namely, to give today's woman her own consciousness. This special reflection is brought to our attention first by the transformation of the feminine mentality of our time, characterized (as many voices observe, including that of our immediate predecessor, Pope John XXIII, of venerable memory) by the entry of women into public life, with a consequent clearer and more effective awareness of their own dignity. However, the social process that must confer upon women full recognition of their rights, their aptitudes, and their responsibilities is not yet complete, nor is it always based on secure principles; therefore, on the one hand, it is necessary to formulate these principles of authentic feminism with greater breadth and energy, and to determine certain statutory criteria regarding their proper and beneficial application; and, on the other hand, it is necessary to be vigilant against the invasion—one might even say the intrusion—of a mentality that delights in presenting itself as uninhibited and subversive of female customs, not only in those aspects that are antiquated or contingent, but also in those that, under the guise of progress, threaten to undermine the very foundations of the family and of Christian morality.

[*Latin ed. p. 597*]

The Acts of Pope Paul VI, number 597, indicate that certain aspects can be subject to criticism and transformation, but also that there are values which must, in all cases, constitute the honor and the commitment of true, human, and Christian womanhood. The Italian Women's Center, in solidarity with Catholic movements and with all those who embrace the ideal and moral heritage of Christian civilization, will do well to persevere in affirming and disseminating those ideological premises, or, to put it more precisely, those doctrinal teachings upon which is founded the just conception of feminism of the Center itself, and from which originates, takes form, and derives its strength, its provident activity. This will be a first way to instill in the conscience of the modern woman that sense of clarity and security which the feminist movement does not always seem to possess: yesterday, it was the unrest of demands for its own rights that characterized it; today, unrest has penetrated minds; and the emancipation demanded is not so much directed towards the abolition already achieved of the social inequality of women with respect to the rights of men, but rather towards the disintegration of moral criteria that still give a certain traditional image to women, from which the modern woman, devoid of Christian light, wishes to free herself, as from a restrictive and valueless schema, in order to enjoy that rebellious and unconditional freedom to which the materialistic and

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hedonistic currents of our time have recklessly initiated her, and to which the internal, logical, and psychological corrosion of existential nihilism is relentlessly educating her. "Knowest thou the gift of God?" The voice of the Gospel suggests, which you can repeat to the female soul seeking the ways to achieve self-realization and the life that surrounds her. You know, you can rightly say to the woman of the new times, that the perfect equality of nature and dignity, and therefore of rights, is attributed to you from the very first page of Holy Scripture, where the justice due to your being does not consist in the banal assimilation of your life to the male model, and in the denial of the deep aspirations of your soul, but in the respect, in the elevation of your femininity, the more satisfied and happy it is, the more it is recognized in the distinction, in the originality, in the prerogatives of its psychology and its function, which, by complementing the mission of man, does not diminish it. Jesus answered and said to her.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Commentarium Officiale: Non deprezzano, non avviliscono, sed exaltant feminam propter eius aeternam missionem ad servitium valorum altissimorum vitae humanae. Agere secundum valores morales. Facile est quod, laudando genuinam femininitatem, ex cuius conscientia mulier inspirationem trahit, tandem ad labia adveniat terminus simplicissimus et naturalissimus, scilicet terminus qualificationis moralis, qui proprie adhibetur ad valores altissimos vitae humanae; et potest contingere quod inveniatis alios qui huius termini "morales" iam non vult audire, quasi esset terminus ingenuus, aptus ad alias tempora, vel quasi esset terminus antipathicus et periculosus, qui insidiosissime, in nova et libera expansione ad conquestas modernas, introduceret inhibiciones vitiosas, ingerentias externas, iuga autoritaria, quae spontaneitatem eius impedirent, amplitudinem eius restringerent, et genialitatem eius caparerent. Nos vultis hortari vos, Feminae Italicae, Feminae Christianae, ut non confundatis, ut non timeatis de valoribus moralibus, de imperativis moralibus loqui, quasi recurrendo ad concepta et ad res quae ea ponunt in actum, a colloquio moderno excluderetur. Tacent illos valores, tacent illa imperativa qui eos negant, qui eos perdiderunt, qui se arrogare possunt eorum offendendum, qui non putant quod expressiones altissimae animi, sicut veritas, iustitia, libertas, honestas, bonitas, fortitudo, heroismus, qualificantur ut morales. Tacent illos valores et illa imperativa qui praferunt facilem viam aperire ad expressiones inferiores instinctus, passionis, paradoxi, quae sunt etiam expressiones humanae, sed, reliquae ad se ipsas, ad zonas inferiores et irresponsabiles complexi hominis trahunt; vivacissimae, dramaticae et interesantes aliquando, sed nimis saepe reae attentandi ad ordinem verum vitae, completum, organicum, ad transcendens, ad ordinem moralem, qui nihil aliud est, nisi exigens superioris vitae. Vos, Feminae Italicae, vos, Feminae Christianae, non habeatis timorem vos ipsas tutores huius exigens esse:

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relinqueretis sine defensione innocentiam, decorum, dignitatem sentimus et boni sensus, cum haec defensio res tangit filios vestros, focos vestros, scholas vestras, campos vestros laboris, patriam vestram, et, dicamus plane, magnitudinem, pulchritudinem, sacralitatem capacitatis vestrae amandi? Non credite hoc ascendendum aut frenandum esse mulieris in multis et mirabilibus possibilitatibus vitae bonae, novae, avventurosae modernae; potius cogitate quod, hodie in conscientia mulieris confirmantes,

[*Latin ed. p. 599*]

The Acts of Pope Paul VI, in the year 1599, establish the principles of sound and Christian morality; you offer the foundation, the *scala*, for its ascents. And you believe that it falls to you, Italian Women and Christian Women, united by the programs of your active association, to regenerate, as we said, such a conscience, at all levels that make your life an ideal vocation; of your life as young women, as betrothed, as wives, as mothers, as unmarried women, as widows. At each stage of a woman's life, you are invited to a beauty, a dignity, an example, which constitute not only your greatness and your happiness, but also the greatness and happiness of your families, of the environments in which you find yourselves, and of the entire society, which is still capable of enjoying the grace, the goodness, the love, the life, in a word, radiating from the ideal of womanhood. The Church then elevates and almost canonizes these vocations with sanctity; and gently, strongly, she places them in the home, in the school, in the workshop, in the field, in the office, even in the forum of public life, and in her temples and her cloisters, rejoicing to know that in the community of the faithful, it is the Woman who first understands her evangelical word, who gathers her offering of supernatural gifts, pious, sensitive, constant, generous, and often heroic and holy.

Harmonious Unity. Therefore, it is easy to conclude by alluding to the second point of this Our Exhortation; namely: be united. Restore full meaning to the federal character of your Center, which intends to welcome the largest number of associated women's organizations and individuals, who, alongside you, break the circle of their own isolation and become collaborators in your social charity, in ideas and in activities. This character, while allowing individual units, both collective and individual, to preserve their autonomy, their particular aspects, and their individual purposes, gives harmony, gives efficiency, gives representative prominence to the entire group of Italian women who believe and work for the civil and spiritual regeneration of this beloved Italian Nation. Therefore, believe and act accordingly, excellent and valiant Women of the Italian Women's Center; and know that Our Apostolic Blessing is upon you.

[*Latin ed. p. 602*]

Acta Apostolicae Sedis - Official Commentary 602 Our visit to India,

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that the enormous sums spent on arms be diverted, at least in part, to the relief of hunger and poverty throughout the world. We welcome your noble Nation's determination to work also for this lofty purpose and, in general, for the vital cause of world peace. As you begin your Mission, We wish Your Excellency every success and happiness; and upon your august Sovereign and the people of Great Britain, We invoke richest graces and blessings from Almighty God. To the Most Excellent Man, Joseph Saragat, President of the Italian Republic. * Mr. President, we are sincerely grateful for the visit with which you honor us today; but we are especially grateful to you – and it pleases us greatly to mention it – for having reserved for us, the most humble but authentic Successor of that Peter, whose Chair, from Rome and Italy, radiates throughout the world its testimony of truth and love, for having reserved for us, so to speak, the attention and the privilege of the first official visit that you make outside the borders of the Italian State, in this seat of our temporal sovereignty, which, even in its small territorial extent, is a condition and instrument of that testimony. The delicacy of your thought does not leave us indifferent, but awakens in our heart a feeling of sincere benevolence, first for your person, and then for the high office that is conferred upon you at the head of national life. In fact, we are truly pleased to be able to express to you on this occasion the high esteem that we have for you. We have followed you with interest in your activities, in your sincere and respectful relationships that bound you to our lamented Predecessor John XXIII; nor have we forgotten the very kind visit that you paid to us, nor your distinguished presence, as Minister of Foreign Affairs, on the occasion of our pilgrimage to the Holy Land, when you came to meet us at the entrance to Italian territory and to greet us at the exit at the time. * June 12, 1965.

[*Latin ed. p. 603*]

Acts of Pope Paul VI, 603, concerning our return; we remember your noble and just declarations in defense of Pope Pius X, of venerable memory; and we have, in a very intimate way, shared in your family affairs, especially the trials that, even recently, have afflicted you in your most sacred affections. I say all this to you, as it spontaneously arises in our heart at this particular moment, to express our feeling of cordial gratitude and devoted appreciation. Your presence, Mr. President, the courteous intention that has brought you here, and the solemn form that it takes, also lead us to consider in you the highest office that qualifies and distinguishes you; and therefore, our thoughts embrace with a feeling of reverent affection the entire Italian Nation, which you so worthily represent, and of which you bring us the greetings and homage. We feel that the Italian people are here with you, to attest to us their gentle devotion, their frank and spontaneous generosity, and the regained equilibrium between their age-old religious faith and their fervent love of country. The tormented and glorious history

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of the noble Italian Nation, endowed by God with incomparable gifts of feeling and intelligence, of moral virtues and of Christian piety, serves to demonstrate how these two poles should not exclude each other, but integrate; how they should not oppose sterile antagonisms, but offer wise and cordial cooperation, since the most consoling fruits have been gathered when they have been united in peaceful harmony, both in the depths of personal spirituality, and in the expression of external activity, as well as in cultural synthesis and artistic expression: the names of Dante Alighieri and Michelangelo Buonarroti, whose recurring centenaries have attracted the attention of the entire world to Italy, are the most convincing testimony of this happy communion. Such mutual integration has found its historical, legal, and even spiritual manifestation in the Lateran Agreements, in which the relations between the Holy See and the Italian State have been stably and happily defined, with real satisfaction and recognized advantage for both sides; they have also demonstrated their positive stability even during the recent conflict, indeed, they were strengthened, and proved to be a valuable moral element for the subsequent work of national reconstruction. We are confident that this constructive and industrious harmony will also, in the future, produce its providential effects to the benefit of the entire population. We therefore express our most heartfelt and affectionate wishes, that Italy may progress united and in concord on the right path, which...

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Commentarium Officiale: The faith of the fathers has marked, with such prestige, both the superb expressions of art and culture, and the modest fabric of daily life; that it may find in the past the motives for renewed impetus in the defense of the family, moral, and spiritual values, which have made it noble and esteemed in the world; that it may continually progress in the pursuit of just well-being and sound prosperity for its citizens, in the light of the civil principles upheld by Christianity, those principles which, even through the most recent documents of Our Predecessors, have found in Italy and throughout the world open and widespread agreement and realization; that, finally, Italy, faithful to its Catholic name, may find in it not a cause for troublesome and harmful divisions, but a source of common sentiment, of sound equilibrium, of lasting spiritual achievements, and of an authoritative presence in the concert of international collaboration. This is the hope which we express for the entire Italian people, entrusting it to you, Mr. President, with Our paternal blessing for you, for the beloved Nation, for its Authorities, for its free institutions, for the works of its intelligence and labor.

NUNTII RADIOPHONICI: To those who attended the convention held in Coloniae Agrippinae by the association "Kolpingswerk," commemorating the first centenary of the death of Adolf Kolping.

* "Dear brothers of the Kolpingswerk, who have come from all over

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the world to Cologne to commemorate the 100th anniversary of the death of the great educator and social reformer, Adolf Kolping, Our heartfelt greeting. You wish to thereby pledge yourselves to the work of Kolping, which today possesses the same mission and purpose as in the time of its first beginnings. You have placed your convention under the theme 'Bound by love, free for the world,' thereby expressing what Kolping intended to be the content of his and your work. The Kolpingswerk is an educational community in which young craftsmen, bound by the love of Christ, spread freely in the world as an association of Catholic men. Your educational community aims to shape youth, the family, and the people. Your characteristic feature is..." The 30th of May, in the year 1965.

[*Latin ed. p. 605*]

605 The acts of Pope Paul VI concerning the Gemeinschaft. Your formation, therefore, places its emphasis on religious education, of which you know that it must be the foundation of every true and genuinely happy life. Your deep religious conviction also grants you that blessed security which should characterize Christians in this world. Thus, the first concern of your founder is to form individuals of strong faith. You call your community a "spiritual instrument of the Church," which consciously dedicates itself to its social apostolate. Such service demands personal integrity in one's profession, requires the cultivation of healthy Christian marriage and family life, and demands a serious commitment of the individual to the people and the state. Today's pluralistic society expects, more than ever, a noble attitude for the good of the common good, as your work demands of each of its members. This disposition, more than 250,000 Kolping sons seek to realize in their daily lives, in the communities of your associations, in hundreds of guilds' houses and youth centers, in youth camps, and not least through support for guest workers, or through assistance for the professional training of craftsmen in developing countries. Ultimately, all these works are based on the concern of Kolping to renew the working world in the power and love of Christ. May this spirit strengthen you anew, beloved sons, after this meeting in Cologne! To this end, We impart, from the heart, the Apostolic Blessing to you and your families, as well as to all Kolping sons throughout the world.

II To the young people who attended the "European Festival" held in Stuttgart by the "International Christian Rural and Agricultural Youth Movement."

* Dear sons and daughters of the Christian Rural and Agricultural Youth Movement, We are truly very happy to address a paternal message to you, on the occasion of the European Festival in Stuttgart. Knowing that Our voice and Our gestures reach you through modern techniques, it seems to Us that We are closer to you in order to congratulate you on this magnificent gathering.

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* Given on the 30th day of May, in the year 1965.

[*Latin ed. p. 606*]

Acta Apostolicae Sedis - Official Commentary 606.

To make this beautiful manifestation possible, you have established common funds, so that it is not the privilege of fortune that has led you to the heart of Württemberg, but the choice of your companions. Your gathering is therefore that of an elite from rural areas, chosen for their human qualities and their Christian value, an elite which We know to be fortunately very numerous. For a few days, you have left your arduous labor, so indispensable to humanity, and you have converged from ten countries of Europe towards this festival, of which We are pleased to think will be a success, due to the care with which the directing bureau and the European members of the International Movement of Christian Rural Youth have prepared it, thanks also to the benevolent support of the highest civil and religious authorities of the Federal Republic of Germany. It is pleasing to Us to convey to them your gratitude and to appreciate this fortunate opportunity that they grant you to become aware of the unity that you form. Coming from numerous villages and towns of Europe, originating from thousands of farms and estates, you are gathered together for a meeting towards which all those and all those whom you represent turn their gaze. Your very diversity allows you to better understand the common aspirations and the hopes of rural youth. This Stuttgart gathering will mark a date in the history of the International Movement of Christian Rural Youth, We have no doubt, and not only as the memory of privileged days of joy and fraternity. It will remain for you as a sign of the Europe of tomorrow, dynamic and friendly, where each people, each spiritual family will have its place and its role, as you have already realized, on the scale of your Movement, in this festival. Therefore, We wish to take advantage of your attentive presence, dear sons and daughters, to make Our praise and Our exhortations heard. And first of all, We congratulate you on the rapid development of your organization. Certainly, this is a compliment that, above all, goes to your founders, who have shown themselves to be so insightful and clear-sighted in the face of the problems of rural youth, and at the same time so full of courage before the immense task that was offered to them. To you also, dear sons and daughters, you must have clarity and courage, if you want to be true witnesses of the Lord Jesus to your companions in a rural world undergoing great change. A preliminary investigation has made you perceive the extent of this evolution.

[*Latin ed. p. 607*]

Acts of Pope Paul VI, p. 607: "And you understand well that you must contribute, for your part, to the construction of a Europe that is seeking itself. You wish to collaborate as young Catholics, eager to create condi-

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tions favorable to the evangelization of your brothers and to the flourishing of Christian life. In this, you are faithful to the orientations of Our predecessors, which We have repeatedly adopted as Our own. How could a genuine service to your brothers not include, at your level and according to your abilities, a certain collaboration in the formation of Europe? Your position as young Christian rural inhabitants of European countries makes you all the more sensitive to the economic disparities of the agricultural world. Better than others, you understand the urgent need for dialogue between regions and countries, for foresight, for organization, which are essential for a future that is also yours. You keenly feel these problems of migration within the continent and the opportunity for European intermediary bodies. And above all, it seems useful to you to promote among your contemporaries an international education, a new European way of thinking, which eliminates the barriers of chauvinism, without, however, loosening the deep ties of each to his own homeland. The agricultural Europe of tomorrow, with its difficulties and its progress, cannot leave you indifferent; the M.U.R.C. cannot turn away from a continent in profound transformation. On the contrary, it is interested in it and contributes to its progress, according to its own method, which cannot be that of a temporal or professional movement. We announced, at the beginning of this message, Our exhortations. Well, they can be summarized in one word: above all, be faithful to the essentially apostolic character of your Movement. Certainly, the activity that you carry out to animate the world of young rural inhabitants is excellent. This is a necessary work, which can be for you a privileged opportunity to become aware of the demands of your faith: it offers you the possibility of judging your environment in the light of the Gospel, and it allows you to act as Christians. But you must never lose sight of the mission entrusted to the specialized Catholic Action by the great Pope Pius XI, and which has been ratified by his Successors: you must first and foremost be witnesses of Christ among your brothers, in order to lead them to the knowledge of God and to an authentic Christian life. Rural inhabitants, you must be the apostles of rural inhabitants; this is the vocation to which the Lord and His Church call you."

[*Latin ed. p. 608*]

Acta Apostolicae Sedis - Commentarium Officiale 608. Liturgia Ascensionis, rursum nobis repetit: "Ite in mundum universum, et evangelium praedicate omni creatura. Qui crediderit et baptizatur, salvus erit" (Marc. 16, 15-16). Si missionem vestram vehementer insto, id est quod festum, ut illud quod nunc celebratis, tempus opportunum est ad cogitandum de directione vitae apostolicae. Quid enim adtenditis, per restaurationem valorum humanarum in mundo rustico, praeter curam legitima de causis terrenis, nisi ad educationem religiosam tepidorum, ad evangelizationem incredulorum, ad conversionem completiorem omnium ad Christum et ad

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Ecclesiam, cuius Pastores vobis manent, ut veritates quae a Domino instituti sunt. Haec missio a vobis, ut intime persuadetis, concordiam exigit inter fidem vestram et vitam cotidianam. Quomodo ergo non implorare Dominum gratiam fidei vivae, et non largiter uti auxiliis supernaturalibus quae nobis dedit: orationem, fervorem sacramentorum, meditationes et retractions, per quas, cum fide profunda, adquiritur iudicium Christianum de eventibus? Quae, quamvis aliae actiones praeferantur, capitales sunt. Hoc sine dubio armaturam spiritualem actionis vestrae constituunt, veram efficaciam motus vestri. Christus dixit plane: "Sine me nihil potestis" (Io. 15, 5). In confidentia quod haec verba instantes audietis, quae a nostro munere Pastoris universalis suggeruntur, congressum vobis optimum et fructuosum optamus. Volentes iterum votum quod bonus papa Ioannes olim ad M.U.A.R.C. dicebat: "Estenite testibus vivis, radicati in fide, gaudentes in spe, et abundantibus in caritate, veri filii Dei" (Radiomessage de Jean XXIII pour le premier Congrès du MIJARC, 29 mai 1960: A. A. S. LU (1960), p. 472), et invocantes super opera vestra abundantissima lumina Spiritus Sancti, vobis ipsis, fratribus vestris, personis praesentibus et omnibus qui nos auditatis, Benedictionem Apostolicam nostram paternam indulgimus.

[*Latin ed. p. 609*]

Sacred Congregational Acts. SACRED CONGREGATION CONSISTORIAL. PROVISIONS CONCERNING CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches, each now having a pastor: on March 18, 1965. — To the titular episcopal church of Luperciana, he appointed the Reverend Martin Legarra Tellechea, a member of the Order of the Discalced Fathers of Saint Augustine, Prelate "nullius" of Bocas del Toro. on April 1. — To the cathedral church of Ciudad Victoria, newly erected, he appointed the Most Reverend Joseph de Jesus Tirado Pedraza, formerly the titular Bishop of Thelepte. on April 7. — To the metropolitan church of Popayán, he appointed the Most Reverend Michael Angel Arce, formerly the Bishop of Ipiales. on April 14. — To the cathedral church of Salina, he appointed the Reverend Cyril I. Vogel, Apostolic Protonotary, acting as a participant, and General Vicar of the diocese of Greensburg. — To the titular episcopal church of Vissalsa, he appointed the Reverend Francis Henry Greteman, pastor of the church of the Holy Spirit, from the diocese of Sioux City, whom he appointed as an Auxiliary to the Most Reverend Joseph Maximilian Mueller, Bishop of Sioux City. — To the titular episcopal church of Tamascani, he appointed the Reverend Edward A. McCarthy, from the archdiocese of Cincinnati, whom he appointed as an Auxiliary to the Most Reverend Charles Joseph Alter, Archbishop of Cincinnati. on May 5. — To the titular episcopal church of Nova Sinna, he appointed the Reverend Kevin Hayes, from the Order of the Brothers of

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the Most Holy Virgin of Mount Carmel, Prelate "nullius" of Sicuani. on May 14. — To the cathedral church of Raphoe, he appointed the Reverend Anthony Columba McFeely, curate of the parish of Clonleigh and Camus, in the diocese of Derry.

[*Latin ed. p. 610*]

Acta Apostolicae Sedis - Official Commentary 610. The Most Reverend Father Henry Jenny, until now Bishop in the titular see of Lycaonia, was appointed Coadjutor Bishop with the right of succession to the Most Reverend Father Aemilius Mauritus Guerry, Archbishop of Cambray. May 17th. — The Reverend Father Alfred Michael Watson, Vicar General of the diocese of Erie, was appointed Auxiliary Bishop to the Most Reverend Father John Mark Gannon, Archbishop-Bishop of Erie. May 20th. — The Reverend Father Joseph Carata, from the diocese of Lecce, and a Prelate of Urban rank, Rector of the Pontifical Regional Seminary of Apulia, was appointed Auxiliary Bishop to the Most Reverend Father Reginald J. M. Addazi, Archbishop of Trani and Barola, and perpetual Administrator of Bisceglie. May 20th. — The Reverend Father Joseph Trinitatem Sepiilveda, from the clergy of the archdiocese of Guadalajara, was appointed to the cathedral church of Tuxtla GutiÃ©rrez, newly established. May 25th. — The Reverend Father Antulio Parrilla-Bonilla, a member of the Society of Jesus, was appointed Auxiliary Bishop to the Most Reverend Father Raphael Grovas, Bishop of Caguas, in the titular see of Ucres.

II. MONTIS REGALIS IN PEDEMONTE AND ALBINGANENSIS. Decree concerning the alteration of diocesan boundaries. In order to better serve the spiritual welfare of those entrusted to him, the Most Reverend Father Charles Maccari, Archbishop-Bishop of Mondovì, with the consent of the Most Reverend Father Gilbert Baroni, Bishop of Albenga, recently requested from the Apostolic See that the boundaries of the dioceses be altered. Therefore, the Sacred Consistorial Congregation, having approved this change, which it truly believes will contribute to the spiritual growth of the faithful, and exercising the special faculties granted to it by the Most Holy Pope Paul VI, by divine providence, has decided to grant this request. Consequently, with the necessary consents obtained, or presumed to be obtained, this Consistorial Decree is enacted, as follows:

[*Latin ed. p. 611*]

To the Sacred Consistorial Congregation! By this decree, valid as if issued under the Apostolic seal, it is decided that the territory of the parish of Saint John the Baptist, located in the municipality of "Nasino" and belonging to the diocese of Montis Regalis in Pedemonte, together with all its rights, obligations, and assets, shall be separated from said diocese of Montis Regalis in Pedemonte and attached to the diocese of Albinganensi. Consequently, the boundaries of both dioceses in this location shall per-

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fectly coincide with those of the civil municipality of "Nasino." To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Charles Maccari, Archbishop-Bishop of Montis Regalis in Pedemonte, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to effectuate the aforementioned purpose, with the obligation of promptly submitting to the same Consistorial Congregation a certified copy of the completed act. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 2nd day of February, 1965. CAROLUS Card. GONFALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop titular of Serdica, Assessor III.

MORELIENSIS - TACAMBARENSIS

DECREE

Concerning the alteration of boundaries.

For the sake of the spiritual well-being of the Christian faithful, the Most Reverend Fathers Aloysius Maria Altamirano and Bulnes, Archbishop of Morelia, and Joseph Abraham Martínez Betancourt, Bishop of Tacámbaro, unanimously requested the Apostolic See to make some changes to the boundaries that currently define the ecclesiastical jurisdictions entrusted to them, so that they might be more appropriately arranged. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Aloysius Raimondi, titular Archbishop of Tarsus, Apostolic Delegate in the Republic of Mexicana, approved the requested change for the eternal good of souls.

[*Latin ed. p. 612*]

To the health and well-being of all, with the force of special faculties granted to it by the Most Holy Pope Paul VI, by Divine Providence, the Sacred Apostolic See has decided to favorably consider the presented petitions. Therefore, with the understanding that it is necessary, and with the consent of those who have an interest in the matter, or are presumed to have such an interest, the present Consistorial Decree separates the territories of the municipalities commonly called Villa Escalante "or Santa Clara and Villa Madero" from the archdiocese of Morelia, and permanently annexes them to the diocese of Tacámbaro, thereby changing the boundaries of the aforementioned territories. Furthermore, the Sacred Consistorial Congregation orders that the documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territories be transmitted from the archive of the metropolitan Curia of Morelia to the archive of the Curia of Tacámbaro, as soon as possible. With regard to the clergy, the same Sacred Congregation decrees that, as soon as the present Consistorial Decree is put into effect, the priests of the Church shall be

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considered assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; other priests, clerics, and seminarians shall remain or be incardinated in the diocese in which they have a legitimate domicile. To carry out these matters, the aforementioned Most Reverend Father Aloysius Raimondi is appointed by the Sacred Consistorial Congregation, and is granted the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of execution completed. Regarding the matters above, the present Consistorial Decree shall be valid as if it were issued with Apostolic Letters sealed with the papal seal. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 12th day of the month of February, in the year 1965.

CAROLUS Card. CONFALONIERI, Secretary of Grace and Justice.

Franciscan Carpino, Archbishop ad titulo Serdicen., Assistant.

[*Latin ed. p. 613*]

Sacred Roman Rota

ACTS OF THE TRIBUNALS

Sacred Roman Rota

Summons by edict

BABYLONENSIS

Regarding the nullity of marriage

ROTA SYRORUM (Heatherley - Marrow)

Since the actual place of residence of Mr. Joseph Marrow is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), at the hour of ten o'clock on the 16th day of October, 1965, to resolve the doubt, or to subscribe to the following doubt:

Does the nullity of the marriage exist, in this case?

Ordinary pastors and others who have knowledge of the aforementioned Mr. Joseph Marrow's place of residence, are to ensure that he is duly informed of this edictal summons.

* Ernestus Fiore,

Chancellor of the Tribunal of the S. R. Rota,

on the 10th day of the month of June, in the year 1965.

Marius F. Pompedda,

Notary

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*

Since the current place of residence of Mr. Joseph Marrow, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 16, 1965, at 10 o'clock, to resolve or subscribe to the doubt mentioned below:

Does the nullity of the marriage exist, in this case?

The Ordinary pastors of the area, the priests, the faithful who have knowledge of the place of residence of the aforementioned Joseph Marrow, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 614*]

Acts of the Apostolic See - Official Commentary 614, DIARY OF THE ROMAN CURIA. By Breve Apostolic, dated February 27, 1965, the Holy Father, Paul VI, deigned to establish the Apostolic Delegation for North Africa, for the territories of Algeria, Libya, Morocco, and Tunisia. On Monday, May 21, 1965, the Holy Father, Paul VI, received in solemn Audience, for the presentation of Letters of Credence, His Excellency, Mr. SIMON CHICKWANDA KATILUNGU, the first Extraordinary and Plenipotentiary Ambassador of the Republic of Zambia. On Tuesday, June 1, 1965, the Holy Father, Paul VI, received in solemn Audience, for the presentation of Letters of Credence, His Excellency, Mr. MICHAEL SANIGEAR WILLIAMS, Extraordinary Envoy and Minister Plenipotentiary of Great Britain. On Saturday, June 12, 1965, the Holy Father, Paul VI, received in official Visit, His Excellency, the Honorable Mr. GIUSEPPE SARAGAT, President of the Italian Republic. SECRETARY OF STATE, APPOINTMENTS. By Letters of the Secretary of State, the Holy Father, Paul VI, happily reigning, deigned to appoint His Eminence, the Most Reverend Cardinal Conway William, Archbishop of Armagh; Their Excellencies, the Most Reverend Monsignors: Hurley Dionysius, Archbishop of Durban; Clavel Méndez Thomas, Archbishop of Panama; Dwyer George, Bishop of Leeds; Enrique y Tarancón Vincent, Bishop of Oviedo; Members of the Commission for the implementation of the Liturgical Constitution.

[*Latin ed. p. 615*]

From the Roman Curial Diary 615, concerning official documents from the Secretary of State: The Holy Father Paul V I, reigning happily, deigned to appoint:

Domestic Prelates of His Holiness:

January 27, 1964: Monsignor Wall, Daniel Patrick (Southwark).

March 28: Monsignor Ottolini, Umberto M. (Grosseto).

May 20: Monsignor Greenstock, David (Southwark).

August 1: Monsignor Faust, Claude (Austin).

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August 1: Monsignor Matocha, Edward (Austin).
September 25: Monsignor Hunt, Hugh (Southwark).
October 2: Monsignor McAuliffe, John (Davenport).
October 2: Monsignor Menke, Sebastian (Davenport).
November 7: Monsignor Gnidovec, Albino (Cheyenne).
November 7: Monsignor Kimmett, Frederick (Cheyenne).
November 7: Monsignor Krass, Philip (Cheyenne).
November 7: Monsignor Marley, John (Cheyenne).
November 7: Monsignor McBride, James (Cheyenne).
November 7: Monsignor O'Connor, John (Cheyenne).
November 7: Monsignor Schirle, George (Santa Rosa, U.S.A.).
November 7: Monsignor Serado, William (Santa Rosa, U.S.A.).
November 8: Monsignor Breen, Vincent (Oakland).
November 8: Monsignor Carroll, Andrew Joseph (Oakland).
November 8: Monsignor Hennessy, Lawrence Francis (Oakland).
November 8: Monsignor Wade, James (Oakland).
November 8: Monsignor Chiaffredo, Albino (Santa Fe).
November 8: Monsignor Ferrerò, Victor (Santa Fe).
November 8: Monsignor Macagno, Charles (Santa Fe).
November 8: Monsignor Rodríguez, Anthony (Santa Fe).
November 8: Monsignor Daley, Thomas (Worcester).
November 8: Monsignor Donohue, John (Worcester).
November 12: Monsignor Hill, Raymond George (Owensboro).
November 12: Monsignor Powers, John (Albany).
November 28: Monsignor Firis, Thomslao (Pittsburgh of the Ruthenians).
December 1: Monsignor Manfredi, Francis (San Juan de Cuyo).
December 10: Monsignor Bannon, David (Bridgeport).
December 10: Monsignor Conroy, Walter (Bridgeport).
December 10: Monsignor Toomey, John (Bridgeport).
December 10: Monsignor Walsh, John (Bridgeport).
December 21: Monsignor Denehy, John (Fall River).
December 22: Monsignor Dillersberger, Joseph (Salzburg).
December 22: Monsignor Nolan, John (Albany).
December 22: Monsignor Moreira Martins, Adrian (Oporto).
December 23: Monsignor Bourke, Malachias (New York).
December 23: Monsignor Curtin, Richard (New York).
December 23: Monsignor Darcy, Walter (New York).

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December 23: Monsignor Kaine, Raymond (New York).

December 23: Monsignor Kelly, George (New York).

December 23: Monsignor Kelly, John (New York).

[*Latin ed. p. 616*]

Acts of the Apostolic See – Official Commentary, December 23, 1964. Monsignor Thomas Keogh (New York). Monsignor Edward McCabe (New York). Monsignor Joseph McIntyre (New York). Monsignor James McKeown (New York). Monsignor Joseph Snee (New York). Monsignor Joseph Tracy (New York). January 11, 1965. Monsignor Michael Benavides Arguello (San José de Costa Rica). Monsignor Alfonso Coto Monge (San José de Costa Rica). Monsignor Francesco Dvornik (Olomouc). Monsignor Frederick Aquaro (Salerno). Monsignor Arturo Carucci (Salerno). Monsignor Oreste Noschese (Salerno). Monsignor Thomas De Luca (Ortona). February 13. Monsignor Anthony Marano (Barletta). February 15. Monsignor Paulo Durães Vilaça Gonçalves Machado (Namib). Monsignor Peter Delacroix (Rouen). February 16. Monsignor Bernard Petit (Rouen). Monsignor Joseph Pincet (Rouen). Monsignor Anthony Berloco (Alta-mura). March 1. Monsignor Michael Cecchini (Lucca). Monsignor Giovanni Cheli (Asti). Monsignor Franco Brambilla (Como). Monsignor Anthony Petti (San Severo). Monsignor Edward Boveri (Tortona). March 11. Monsignor Charles Chiesa (Tortona). Monsignor Alessandro Ghezzi (Tortona). Monsignor Mario Giudici (Tortona). Monsignor Camillo Leidi (Tortona). Monsignor Severo Bortolotti (Bergamo). March 12. Monsignor Giovanni Faggioli (Bergamo). Monsignor Anthony Einaudi (Saluzzo). Monsignor Peter Perrone (Saluzzo). Monsignor Zaccaria Vazhapilly (Trichur). March 17. Monsignor Domenico Maddalone (Santa Severina). Monsignor Giovanni Materazzi (Cortona). March 20. Monsignor Rosario Graciano Moráis (Goa and Damão). Monsignor Stephen Pietruszka-Jablonski (Wrocław). March 26. April 6. Monsignor Ignatius Sceberras Psaila (Malta). April 12. Monsignor Henry Lemaître (Malines-Bruxelles). Monsignor Emanuel Gerada (Malta). Secret Nuncios ad interim of His Holiness: March 28. July 1. August 1964. Monsignor Biagio Bailo (Grosseto). Monsignor Andrea Bum (Grosseto). Monsignor James Amnay (Mbulu). Monsignor Maurizio C. Deason (Austin).

[*Latin ed. p. 617*]

Diarium Romanae Curiae 617, 28 September 1964.

Most Reverend Angelo Gaztelu y Gorriti (San Cristóbal de La Habana).

Most Reverend Benigno González y Diaz (San Cristóbal de La Habana).

Most Reverend Giovanni G. Lobato y Farrugia (San Cristóbal de La Habana).

Most Reverend Evelio Ramos y Dios (San Cristóbal de La Habana).

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November 3:
Most Reverend Stefano Landolfo (Aversa).
Most Reverend Giovanni Giacomo Brouwer (Haarlem).
November 5:
Most Reverend William Liam Carson (Middlesbrough).
November 6:
Most Reverend Carlo Jackson (Santa Rosa, U. S. A.).
November 28:
Most Reverend Giuseppe Bodnar (Pittsburgh dei Ruteni).
Most Reverend Ernesto Dunda (Pittsburgh dei Ruteni).
Most Reverend Michele Durisin (Pittsburgh dei Ruteni).
Most Reverend Silvestro Hladky (Pittsburgh dei Ruteni).
Most Reverend Guglielmo Lesto (Pittsburgh dei Ruteni).
Most Reverend Edoardo Rosack (Pittsburgh dei Ruteni).
December 10:
Most Reverend Francesco Campagnone (Bridgeport).
December 17:
Most Reverend Guglielmo P. Delhoofen (Roermond).
December 23:
Most Reverend William Barnes (New York).
Most Reverend Michele Fleming (New York).
Most Reverend Ermanno Heide (New York).
Most Reverend Giuseppe Matthews (New York).
Most Reverend Tommaso McGovern (New York).
Most Reverend Tommaso Moriarty (New York).
Most Reverend Patrizio Raftery (New York).
January 22, 1965:
Most Reverend Cornelio P. Higgins (Sacramento).
Most Reverend Giacomo D. Poole (Sacramento).
February 8:
Most Reverend Pietro Spaeni (Lausanne, Genève et Fribourg).
Most Reverend Tommaso Fragoso (Tulancingo).
Most Reverend Martiniano Sagaon (Tulancingo).
Most Reverend Enrico Salazar (Tulancingo).
Most Reverend Francesco Velazco (Tulancingo).
February 11:
Most Reverend Giacomo Puri (Orvieto).
February 15:

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Most Reverend Italo Ciulli (Volterra).
Most Reverend Lionello Gennai (Volterra).
Most Reverend Manfredo Pazzagli (Volterra).
Most Reverend Oscar Vettori (Volterra).
Most Reverend Arturo Arias Lujan (Yucatán).
Most Reverend Giuseppe Domínguez Rivera (Yucatán).
Most Reverend Armando Rolla (Ivrea).
February 19:
Most Reverend Andrea Shashy (Horns e Hama dei Siri).
March 9:
Most Reverend Marone Eid (Saida).
March 11:
Most Reverend Angelo Colombi (Tortona).
Most Reverend Libero Meriggi (Tortona).
Most Reverend Francesco Remotti (Tortona).
Most Reverend Chueraìlah Harb (Baalbek).
March 12:
Most Reverend Ferdinando Arizzi (Bergamo).

[*Latin ed. p. 618*]

Acta Apostolicae Sedis - Commentarium Officiale 618 12 » » 17 » 20 » 22 » 26 » » 28 29 » 30 » 2 Martii » » » » » » » » » » » » » » Aprilis » » » » » 1965. Monsignor Cortesi Luigi (Bergamo). Monsignor Giuliani Antonio (Bergamo). Monsignor Vismara Agostino (Bergamo). » Monsignor Vezzani Antonio (Carpi). » Monsignor Marello Giovanni (Santa Severina). » » Monsignor Poupard Paolo (Angers). Monsignor Fiorenzi Pietro (Cortona). » » Monsignor Tacconi Renato (Cortona). Monsignor Goretti Sergio (Città di Castello). » Monsignor Camerini Livio (Faenza). Monsignor Bartolini Rino (Cesena). » Monsignor Bersani Silvio (Cesena). » » Monsignor Bertozzi Tarcisio (Cesena). » Monsignor Do Couto Oliveira Americo (Braga). Monsignor Forino Giuseppe (Montevergine). » Monsignor Oliviero Antonio (Montevergine). » » Monsignor Mio Francesco (Catania). Monsignor Farrugia Carmelo (Malta). » Monsignor Becattini Vincenzo (Modigliana). » Monsignor Mancorti Alberto (Modigliana). Monsignor Mancorti Francesco (Modigliana). » Monsignor Tagliaferri Annunzio (Modigliana). » Monsignor Valentini Mario (Modigliana). Camerieri d'onore in abito paonazzo di Sua Sanctitatis 29 Februarii 1964. Monsignor Pediconi Vincenzo (Roma). 10 Decembris » Monsignor Putz Giovanni (Eisenstadt). » Monsignor Stirling Antonio (Eisenstadt). » » Monsignor Widder Stefano (Eisenstadt). » 10 Februarii 1965. Monsignor Merlini Giuseppe (Volterra). 17 » Monsignor Sambugaro Arturo (Verona). 22 Martii » Monsignor Galosi Antonio (Ascoli Piceno). Monsignor Di Jorio

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Orlando (Marsi). » » Cum litteris a Secretariatu Status, Sanctissimus Pater Paulus VI, feliciter regnans, dignatus est confirmare: Camerierem secretum supernumerarium de Spada et Cappa di Sua Sanctitatis: 7 Ianuarii 1965. Dominus Medolago Albani Federico (Bergamo). HONORES Cum Brevibus Apostolicis, Sanctissimus Pater Paulus VI, feliciter regnans, dignatus est conferre: Ordinem Sancti Silvestri, in gradu Auri: 5 Maii 1965. Ad Suam Excellentiam Regalem, Granducem Johannem Lussemburgi.

[*Latin ed. p. 619*]

Diarium Romanae Curiae 619, 6 Iunii, 1965. Ad Suam Excellentiam, Reverendissimum Dominum Josephum Saragat, Praesidem Republicae Italiae. Collarium Ordinis Pia: 8 Maii, 1965. Ad Suam Excellentiam Dominum Carolum Hélou, Praesidem Republicae Libani. Magna Crux Ordinis Pia: 27 Aprilis, 1965. Ad Suam Excellentiam Doctorem Hyo Sang Rhee, Praesidem Assemblae Nationalis Republicae Coreae. 28 eiusdem mensis. Ad Dominum von Salmuth Curt (Speyer). 3 Maii eiusdem mensis. Ad Suam Excellentiam Dominum Loesch Alfredum (Lussemburgum). 8 eiusdem mensis. Ad Suam Excellentiam Dominum Takla Philippum, Ministrum Negotiorum Externorum Libani. Ad Suam Excellentiam Dominum Dahdah Nagib, Legatum Republicae Libani ad Sanctam Sedem. 6 Iunii eiusdem mensis. Ad Suam Excellentiam Doctorem Del Balzo di Presenzano Iulium, Legatum Italiae ad Sanctam Sedem. Magna Crux Ordinis Sancti Gregorii Magni, classis civilis: 27 Aprilis, 1965. 6 Iunii eiusdem mensis. Ad Suam Excellentiam Dominum Schiimcker Corradum, Ministrum Oeconomiae Nationalis Foederatae Republicae Germaniae. Ad Suam Excellentiam Dominum Lupis Josephum, Secretarium de Statu pro Negotiis Externis Republicae Italiae. Ad Suam Excellentiam Dominum Picella Nicolaum, Secretarium Generalem Praesidii Republicae Italiae. Ad Suam Excellentiam Legatum Corrías Angelum, Principem Cerimoniarum Diplomaticarum Republicae Italiae. Magna Crux Ordinis Sancti Sylvestri Papae: 6 Maii, 1965. Ad Suam Excellentiam Generale Rossi Aldum, Principem Statum Maiorem Generalem Defensionis (Italia). 8 eiusdem mensis. Ad Suam Excellentiam Dominum Haimari Georgium, Principem Protocolli Republicae Libani. Ad Suam Excellentiam Dominum Sarkis Elias, Directorem Generalem Praesidii Republicae Libani. Ad Suam Excellentiam Dominum Naccache Georgium (Libanum). 24 eiusdem mensis. Ad Professorem Josi Henricum (Romam). 6 Iunii eiusdem mensis. Ad Suam Excellentiam Dominum Cattani Attilium (Italiam). Ad Suam Excellentiam Dominum Malfatti Franciscum, Consiliarium Diplomaticum Praesidis Republicae Italiae. Ad Suam Excellentiam Admiraglium Spigai Virgilium, Consiliarium Militarem Praesidis Republicae Italiae.

[*Latin ed. p. 620*]

Acta Apostolicae Sedis - Official Commentary 620, from the Secretariat

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of State: The Holy Father Paul V, may He happily reign, deigned to bestow the following honors:

The Commander's Cross with Plaque of the Order of Saint Sylvester:
December 10, 1964. To Mr. Hormidas Albert (Malines-Bruxelles).
February 13, 1965. To Mr. Calabresi Gianfranco (Rome).
March 12. To Mr. Angelini Enrico (Italy).
April 24. To Mr. Bizri Fouad (Lebanon).
To Mr. Tiby Afif (Lebanon).
The Plaque of the Order of Saint Sylvester:
February 28, 1965. To Mr. Placidi Carlo (Rome).
The Commander's Cross of the Order of Saint Sylvester:
November 8, 1964. To Mr. Beltramino Gilbert (Santa Fe, Strasbourg).
To Mr. Molinas Albert (Santa Fe, Strasbourg).
December 25. To Mr. Rogier Lewis G. (s-Hertogenbosch).
To Mr. Cree William (Beirut).
To Mr. Bruna Giovanni G. E. A. (Breda).
December 1. To Mr. Breyer Stephen (Eisenstadt).
December 21. To Mr. Rippel Charles (Gurk).
To Mr. Spängier Richard (Salzburg).
To Mr. Zarl Joseph (Salzburg).
January 29, 1965. To Mr. Grossi Silvio (Rome).
To Mr. Menicucci Rudolph (Rome).
To Mr. Palombari Prospero (Rome).
To Mr. Spinelli Joseph (Rome).
February 11. To Mr. Borsella Charles (Lanciano).
To Mr. Materazzo Rocco (Lanciano).
To Mr. Borzi Italo (Rome).
To Mr. Caselli Mario (Rome).
To Mr. Rizzo Martial (Rome).
February 15. To Mr. Binetti Michael (Barletta).
To Mr. Delvecchio Thomas (Barletta).
To Mr. Giannattasio Raphael (Trani).
To Mr. Mangano Joseph (Rome).
To Mr. Polidori Dominic (Rome).
February 28. To Mr. Antiliei Eugene (Rome).
To Mr. Bianchini Gerard (Rome).
To Mr. Carlini Benedict (Rome).
To Mr. Germinario Joseph (Rome).

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To Mr. Luciani George (Rome).

To Mr. Righi Schwammer Louis (Rome).

March 9. To Mr. Struzl Paul (Graz-Seckau).

To Mr. Belardinelli Guy (Rimini).

To Mr. Elia Francis (Ruvo e Bitonto).

March 11. To Mr. Arnese Raphael (Naples).

[*Latin ed. p. 621*]

Diarium Romanae Curiae 1 2 » » » » » » » » » 1 7 » » » 2 2 Martii » » » » » » » » » » » » » » » » 1 9 6 5 . » » » » » » » » » » » » » » » Ad Dominum Boemium Robertum (Italia). Ad Dominum Cantarutti Marium (Italia). Ad Dominum De Angelis Victorium (Italia). Ad Dominum Ferrari Ferruccium (Italia). Ad Dominum Lustri Giulianum (Italia). Ad Dominum Maspes Maurizium (Italia). Ad Illustrissimum Colonnellum Tagliamonte Luigium (Italia). Ad Illustrissimum Tenentem Colonnellum Bianchi Amedaeum (Italia). Ad Magnificentissimum Minervam Joannem Baptistem (Italia). Ad Capitellum Chiavoni Lambertum (Italia). Ad Capitellum De Vita Ruggerum (Italia). Ad Capitellum Tavormina Josephum (Italia). Ad Dominum Guerini Henricum (Brescia). Ad Dominum Bonicelli Carolum (Cagliari). Ad Dominum Pili Anthonium (Roma). Ad Dominum Robatto Anthonium Luigium (Savona). Ad Dominum Spinelli Paulum (Bari).

De Ordine Sancti Silvestri Papae: mensis Ianuarius »)) » » » » 1 9 6 4 . » » » » » » » » » » » » »)) » Ad Dominum De Sanctis Vincentium (Italia). Ad Dominum Aleotti Orestem (Italia). Ad Dominum Mangione Attilium (Italia). Ad Dominum Canevá Remum (Italia). Ad Dominum Chiantor-Bovè Humbertum (Italia). Ad Dominum Zana Josephum (Italia). Ad Dominum Lorusso Vincentium (Italia). Ad Dominum Bonifacio Marinum (Italia). Ad Dominum Zacearían Paulum (Italia). Ad Dominum Azzarri Marcellum (Italia). Ad Dominum Ardolino Josephum (Italia). Ad Dominum Giandinoto Julium (Italia). Ad Dominum Puleo Ludovicum (Italia). Ad Dominum Purificato Luigium (Italia). Ad Dominum Angiolari Manlium (Italia). Ad Dominum Palazzesi Goffredum (Italia). Ad Dominum Pizzirani Giancarlum (Italia). Ad Dominum Lazzaretti Francum (Italia). Ad Dominum Corbi Albertum (Italia). Ad Dominum Arisi-Rota Paulum (Italia). Ad Dominum Chiaradia Duilium (Italia). Ad Dominum Buggeri Joachimum (Italia). Ad Dominum Motta Ugum (Italia). Ad Dominum Gentile Album (Italia). Ad Dominum Dionisi Guidum (Italia). Ad Dominum Paladini Georgium (Italia). Ad Dominum Trionferà Robertum (Italia). Ad Dominum Morandotti Joannem (Italia). Ad Dominum Viscardi Secundum (Italia). Ad Dominum Corteggiani

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Asmenium (Italia).

[*Latin ed. p. 622*]

622 Acta Apostolicae Sedis - Official Commentary, January 6, 1964. To Mr. Aurelio Frumento (Italy). To Mr. Luciano Masserdonu (Italy). To Mr. Giorgio Cestaro (Italy). To Mr. Raimondo Ligi (Italy). To Mr. Armando De Ferrari (Tacna). To Mr. Pietro Giuseppe Körting ('s-Hertogenbosch). February 26. To Mr. Paolo Enrico Borghouts (Haarlem). March 4. To Mr. Enrico Pietro Van Grieken (Rotterdam). To Mr. Enrico Martino Schaffrath ('s-Hertogenbosch). March 20. To Mr. Guglielmo Woutero Weijmans ('s-Hertogenbosch). To Mr. Giuseppe Antonio Perrella (São João da Boa Vista). April 1. To Mr. Fortunato Colombo (Milan). To Mr. Antonio Nidoli (Milan). To Mr. Mario Pestelli (Milan). To Mr. Giorgio Sala (Milan). To Mr. Angelo Tondelli (Milan). To Mr. Luigi Villa (Milan). To Mr. Cornelio Van den Eeden (Breda). April 14. To Mr. Guglielmo T. Snoek (Roermond). To Mr. Augusto Giovanni Minke (Utrecht). To Mr. Lorenzo T. J. Van Drunen ('s-Hertogenbosch). April 17. To Mr. Arnoldo Matser (Breda). April 22. To Mr. Francesco Giuseppe Crombag (Roermond). To Mr. Francesco Giovanni J. U. Kurris (Roermond). To Mr. Edgardo Van Ussel (Antwerp). April 28. To Mr. Pietro C. M. Droes (Rotterdam). May 8. To Mr. Giovanni Lindeman (Rotterdam). To Mr. Giovanni Antonio E. Stegman (Rotterdam). To Mr. Luigi Giacomo Lambooy ('s-Hertogenbosch). May 14. To Mr. Fares Antoun Herrou (Baalbeck of the Melchites). June 2. To Mr. Giuseppe Muigg (Innsbruck). To Mr. Marcello Delcourte (Mechelen-Brussels). To Mr. Alidor-Antonio Reyntens (Mechelen-Brussels). To Mr. Edoardo Rousseau (Mechelen-Brussels). To Mr. Pietro Van den Broeck (Mechelen-Brussels). To Mr. Giacomo Van den Pias (Mechelen-Brussels). To Mr. Josse Van Tendeloo (Mechelen-Brussels). To Mr. Andrea Guerreiro Prieto (Mondoñedo-Ferrol). To Mr. Giulio Murua Quiroga (Mondoñedo-Ferrol). To Mr. Nicola Smit (Rotterdam). May 16. To Mr. Walter Pulcini (Tivoli). To Mr. Guglielmo Beeken (Utrecht). To Mr. Giovanni Bunkers (Utrecht). To Mr. Giovanni Dobrovich (Eisenstadt). May 18. To Mr. Adolfo Neckel (Eisenstadt). To Mr. Arrigo Bravi (Rome). To Mr. Giorgio Aziz (Sehna). To Mr. Francesco G. Relik (Breda). May 23.

[*Latin ed. p. 623*]

Diarium Romanae Curiae 1964.

July 7:

A] Reverend Mr. Andriessen Giacomo ('s-Hertogenbosch).

A] Reverend Mr. Cianconi Marino (Rome).

A] Reverend Mr. Fontanesi Silverio (Rome).

July 7:

A] Reverend Mr. Roelants Giovanni G. A. (Groningen).

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A] Reverend Mr. Botti Alfonso (Modena).
A] Reverend Mr. De Jong Ignazio (Utrecht).
A] Reverend Mr. Ophoff Ermanno G. (Utrecht).
A] Reverend Mr. Van Rooy Gerardo O. (Utrecht).
A] Reverend Mr. Van Dijk Teodoro J. (Utrecht).
A] Reverend Mr. Wilbrink Giovanni Bernardo (Utrecht).
July 15:
A] Reverend Mr. Streignart Eugenio (Liége).
A] Reverend Mr. Borghesi Nino (Pescia).
July 24:
A] Reverend Mr. Neijzen Giovanni (Haarlem).
A] Reverend Mr. Bandiera Felice (Rome).
A] Reverend Mr. Mariani Nicola (Rome).
A] Reverend Mr. Venturoni Carlo (Rome).
A] Reverend Mr. Gerritse Leendert Alberto (Rotterdam).
A] Reverend Mr. Kouwenhoven Giacomo E. T. (Rotterdam).
A] Reverend Mr. Soullie Pietro G. (Rotterdam).
A] Reverend Mr. Corssmit Uberto P. ('s-Hertogenbosch).
A] Reverend Mr. Koelman Giovanni G. (Utrecht).
A] Reverend Mr. Leussink Luigi A. B. (Utrecht).
August 1:
A] Reverend Mr. Langer Roberto (Vienna).
A] Reverend Mr. Baldassari Marco (Perugia).
A] Reverend Mr. Tosti Alessandro (Perugia).
A] Reverend Mr. Godfroy Antonio S. (Roermond).
August 10:
A] Reverend Mr. Pucci Guglielmo (Rome).
A] Reverend Mr. Catis Felice F. (Zamboanga).
A] Reverend Mr. Rodríguez Pietro A. (Zamboanga).
August 16:
A] Reverend Mr. Aubert Auberto (Rome).
A] Reverend Mr. Morisco Mario (Rome).
August 28:
A] Reverend Mr. Mondelaers Luigi (Liége).
A] Reverend Mr. Voets Giuseppe (Liége).
August 31:
A] Reverend Mr. Thoen Cornelio Marino (Rotterdam).
A] Reverend Mr. Mainenti Ferruccio (Venice).

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September 17:

A] Reverend Mr. Willemsen Pietro Guglielmo A. (Utrecht).

September 20:

To Reverend Mr. Zanga Giovanni (Bergamo).

September 25:

A] Reverend Mr. Sluyters Costantino M. J. H. (Breda).

To Reverend Mr. Van Zijl Cornelio G. ('s-Hertogenbosch).

A] Reverend Mr. Denis Andrea (Tournai).

A] Reverend Mr. Wibail Amé (Tournai).

October 7:

A] Reverend Mr. Giulietti Audace (Genoa).

A] Reverend Mr. Bartocci Furio (Rome).

A] Reverend Mr. Ciappei Armando (Rome).

October 22:

A] Reverend Mr. Forza Defendente (Casale Monferrato).

A] Reverend Mr. Angileri Paolo (Mazzara).

A] Reverend Mr. Lentini Vito (Mazzara).

A] Reverend Mr. Salvo Francesco (Mazzara).

A] Reverend Mr. Sampaolo Luigi (Recanati-Loreto).

[*Latin ed. p. 624*]

624 Acta, Apostolicae Sedis - Official Commentary, October 1964, To Mr. Possenti Mario (Rome). November 5th, To Mr. Albano Giovanni (Laoag). To Mr. Ranada Giacomo (Laoag). To Mr. Valdez Gesù (Laoag). To Mr. Spragne Edoardo (Newark). 14th, To Mr. Festorazzi Pietro (Como). 1st of December, To Mr. Di Benedetti Lino (Lanciano). To Mr. Anzuini Domenico (Rome). To Mr. Bartolozzi Pietro (Rome). To Mr. Bianchini Eugenio (Rome). To Mr. Brezzi Amedeo (Rome). To Mr. Di Diego Amleto (Rome). To Mr. Malizia Agostino (Rome). To Mr. Moscherini Giulio (Rome). To Mr. Novelli Giuseppe (Rome). To Mr. Seganti Franco (Rome). 10th, To Mr. Cardo Franco Andrea A. (Iquitos). To Mr. Pulvirenti Alfio (Ragusa). To Mr. Mantegazza Vittorio (Rome). To Mr. Lepore Francesco (Rossano). To Mr. Maranzana Germano (Turin). 13th, To Mr. Bishtawi Ossam (Jordan). 21st, To Mr. Benegiamo Michele (Otranto). To Mr. Vardanega Domenico (Treviso). 22nd, To Mr. Paquot Guido (Liége). To Mr. Carsi Pasquale (Luluabourg). 14th of January 1965. To Mr. Bindi Giuseppe (Arezzo). To Mr. Borsotti Giuseppe (Turin). To Mr. Turco Sebastiano (Turin). 16th, To Mr. Tito Bruno (Albenga). 4th of February, To Mr. Marin Enrico (Padova). To Mr. Vignato Francesco (Padova). To Mr. Lucciola Antonio (Rome). To Mr. Alice Giovanni (Turin). 9th, Necrology: 16th of May, 6th. 4th of July, 15th. 1965. Most Reverend Uluhogian Serapione, Archbishop titular of

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Chersonesus in Zechia. Most Reverend Strakowski Henryk, Bishop titular of Girba, Auxiliary of Lublin. Most Reverend Fryns Jean, Bishop of Kindu. Most Reverend Czajka Stanislaw, Bishop titular of Centuria, Auxiliary of Czestochowa. Most Reverend Reis Thomas, Bishop of Zäkho of the Chaldeans.

[*Latin ed. p. 625*]

September 5, 1965, Vol. LV, No. 9. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF POPE PAUL VI. APOSTOLIC CONSTITUTIONS. I. OF SAINT JOHN OF PORTORICENSE-PONCENSE (CAGUENSE). Certain territories are withdrawn from the Churches of Saint John of Portoricense and Poncense, and a new diocese is established, to be called "Gaguense." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The office which we have received from God, namely, the governance of the entire Church of Christ, not only demands that we strive with all our might to extend the Kingdom of God, which is the Church, to all nations, so that it may be made manifest to all peoples for the sake of salvation, but it also requires that the status and condition of already established Churches be changed as circumstances require, in accordance with additions, necessities, and new conditions, so that, as the dangers to the Christian flock increase day by day, suitable assistance may be provided for all situations. Therefore, when the venerable Brother Emmanuel Clarizio, Archbishop with the title of Claudiopolis in Isauria, and Apostolic Delegate in the Portoricense Vicariate, having heard, as is fitting, the local Ordinary Prelates, deemed it opportune to establish a new diocese in the same nation, dividing the Churches of Saint John of Portoricense and Poncense, We, after careful consideration, and believing that this will be for the good of souls, decree the following, after consulting with our venerable Brothers.

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - Commentarium Officiale. Having consulted those entrusted with the administration of ecclesiastical affairs, We pronounce and decree the following. From the archdiocese of St. John of Puerto Rico, We separate the following parochial territories, commonly known as: Caguas, Gurabo, Juncos, Las Piedras, Humacao, Fajardo, Vieques, Yabucoa, Aguas Buenas, Comerio, Cidra, Cayey, San Lorenzo, Maranjito, Ceiba, Naguabo, Sdo. Cor. Cidra, N. S. Fatima, and San José Caguas; and from the diocese of Ponce, We separate the following rectories or parishes: Aibonito, Arroyo, Barranquitas, Guayama, Maunabo, and Patillas, establishing a new diocese among all these territories, to be called the Diocese of Caguas, whose boundaries shall be as follows: to the north, the archdiocese of St. John of Puerto Rico; to the east, the Atlantic Ocean; to the west, the

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archdiocese of St. John of Puerto Rico and the diocese of Ponce; and finally, to the south, the diocese of Ponce. The seat of the new diocese shall be in the city of Caguas; the episcopal chair shall be placed in the church which the people commonly call "Dulce Nombre de Jesús," having conferred upon that church the rights pertaining to it by order. Furthermore, the Church of Caguas shall be a suffragan of the See of St. John of Puerto Rico, and its bishop shall be subject to the sacred prelate thereof. We also deem it fitting that a college of Canons be established in the new diocese; meanwhile, however, We grant that, in place of Canons, diocesan Consultors be chosen, to assist their Ordinary, who will relinquish their office upon the establishment of said college. The means of support shall be: the revenues of the rectories, offerings from Christian faithful, and a suitable portion of the goods that shall come to the Diocese of Caguas, according to Canon 1500 of the Code of Canon Law. Finally, with regard to the seminary, We order that it be erected as soon as possible, at least a minor seminary, from which young men shall be chosen in due time to be sent to Rome, to study philosophy and theology in the Pontifical College for Latin America. Concerning priests, We decree that as soon as the new diocese is established, with these letters having effect, those priests who hold office or benefices in that Church shall be attached to it; and with regard to the others who hold no office, as well as the clerics and students of the seminary, they shall be assigned to the See, in which they have a legitimate domicile. The acts and documents pertaining to the newly established diocese shall be sent promptly to its Curia; and there they shall be carefully preserved in the religious archives. Furthermore, the Most Reverend Brother Emmanuel Clarizio shall endeavor to see that these things are done, or whoever he may designate; and the acts, documents shall be drawn up, and true copies thereof shall be sent to the Sacred Congregation of the Consistory. We will and declare this Constitution to be effective now and in the future; so that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. This Constitution.

[*Latin ed. p. 627*]

The Acts of Pope Paul VI, page 627, state that no prescriptions of any kind can be contrary to the efficacy of this decree, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fourth day of the month of November, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary. CHARLES Cardinal CONFALONIERI, Secretary of the Consistorial Congregation. Franciscus Tinello, Apostolic

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Chancellor. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. John Calieri, Apostolic Protonotary.

II. KADUNAËNSIS (MINNAENSIS). In a certain territory of the archdiocese of Kadunaënsis, a new apostolic prefecture is established, named "Minnaensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of Christ the Redeemer, remembering the words He spoke to His disciples before ascending into heaven, namely, that they should preach the Gospel to every creature (cf. Mk. 16:15), we constantly bear in mind that we should favor all those endeavors which allow the Christian faith to be more suitably spread among men. Therefore, since the Sacred Congregation for the Propagation of the Faith, after hearing all those whose interests are involved, and after considering the opinion of the venerable Brother Sergius Pignedoli, Archbishop in title of Iconiensis, and...

[*Latin ed. p. 628*]

Acts of the Apostolic See - Official Commentary 628. It having been deemed opportune and suitable for the advancement of Catholic affairs that another apostolic prefecture be established within the territory of Nigeria, in the region of Mahdia, We, exercising the supreme power vested in Us within the Catholic Church, decree and order the following: We separate a territory from the archdiocese of Kaduna, to which the common name Niger is given, and from it We establish a new prefecture, to be called Minna, which We incorporate into the ecclesiastical province of Kaduna, and We entrust it to the care of the members of the Society of Saint Patrick for foreign missions, subject to Our will and to the judgment of the Apostolic See. Those things which We have prescribed must be carried out by that person who, at the time of execution, will be the Apostolic Delegate in Mahdia, or by a person delegated by him, who holds an ecclesiastical office. Whoever completes this task shall draw up the appropriate documents and shall send them to the Sacred Congregation for the Propagation of the Faith as soon as possible, duly signed and sealed. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since We hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding an ecclesiastical office and are also subscribed by a public notary, shall have the same validity as if they were presented. Given at Rome, at Saint Peter's, on the ninth day of the month of November, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our pontificate.

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IACOBUS A. Card. COPELLO, Secretary of R.E.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary.

Caesar Federici, at the ÉB Plumbi In Ap. Cane, table, vol. CXVI, n. 90.

Apostolic Protonotary.

[*Latin ed. p. 629*]

Acta Pauli Pp. VI 629 III. The Episcopal Church of the Melchites of Ptolemais is raised to the rank of an archdiocese.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

The Episcopal Synod of the Melchites, which was held on the twenty-second day of August of this year, in the patriarchal buildings near the town commonly called Ain-Traz, decreed that the Episcopal See of the Melchites of Ptolemais, for just reasons, should be elevated to the order of an archbishopric.

Furthermore, having received the prayers of the Most Reverend Brother Maximus IV Saigh, Patriarch of Antioch, Alexandria, and Jerusalem of the Melchites, who, through the words of the Most Reverend Brother Angelus Dell'Acqua, Archbishop with the title of Chalcedon, and Secretary of the Secretariat of the Substitute, requested that we confirm with our apostolic authority the aforementioned synodal decree, we, with a willing heart, elevate the See of the Melchites of Ptolemais, hitherto an episcopal see, to the rank and dignity of an archbishopric, with all the rights and privileges that belong to churches of that order.

That these present letters, sealed with lead, may be brought to effect, let the Most Reverend Brother Maximus IV Saigh, whom we have mentioned, or someone whom he may delegate, take care, provided that he is a man constituted in ecclesiastical dignity. And let him who completes this matter strive to prepare appropriate documents, and let them be duly signed and sealed, and sent to the Sacred Congregation for the Eastern Church as soon as possible.

We will and declare that this Constitution is now and forever effective; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to hinder the effectiveness of this Constitution, since by it we abolish all such things.

Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of this Constitution, whether printed or written by hand, which have been signed by a man constituted in ecclesias-

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tical dignity and also attested by a public notary, shall be valid.

[*Latin ed. p. 631*]

Acts of Pope Paul VI, 631. To the Church, as well as to the Church in your own country, making it ever more evidently the Church of Truth and Charity for the edification of all. Invoking God's richest graces upon the new Institution that it may fulfill the highest hopes of its founders, We lovingly impart, as a pledge thereof, to you, Beloved Son, to Our Apostolic Delegate, and the Most Reverend Members of the Hierarchy, the Professors and Students, and all those present at the Solemn Inauguration, Our paternal Apostolic Blessing. From the Vatican, June 15, 1965. PAULUS PP. VI. GRATULATORY MESSAGE TO His Eminence, Most Reverend Cardinal Anselm Albareda, celebrating ten years of priesthood. PAULUS PP. VI. Beloved Son, greetings and Apostolic Blessing. — The day which is always gratefully received by you, Beloved Son, will soon bring a more abundant religious joy to your heart: for it is the tenth anniversary since you were raised to the priesthood. For the kindness with which We regard you, We offer heartfelt congratulations on this anniversary of your priestly ordination, We make promises, and We confirm these with sacred prayers, by which We pray and ask from God, the Author and Giver of all good things, that He may make the day of the blessed anniversary of heavenly munificence more joyful. And We do not fail to acknowledge with praise what you have accomplished during so long a period, for the gifts conferred upon you. In particular, We must commend the diligence and efforts which, as Prefect of the Vatican Apostolic Library, you have devoted to the organization, development, and improvement of that institution. Your merits having been duly recognized, Our blessed predecessor, John XXIII, wished to include you among the Sacred College of Cardinals. Now, diligently performing various and diverse offices in the Roman Curia, with constant diligence, prudent counsel, and abundant learning in the performance of the apostolic ministry, you provide us with a most valuable assistance, which you should know is highly appreciated by Us. We greatly desire that this festive day may be bright with light for your mind and heart, and that—

[*Latin ed. p. 632*]

Acts of the Apostolic See - Official Commentary 632, with vigorous goodwill, striving for higher and purer things on the noble path of virtues, may it return and find what we wish for you, and may it preserve it. Indeed, from the heart, we impart to you, our beloved Son, our Apostolic Blessing, and we wish to extend it freely to all who participate in your sacred anniversary. Given in Rome, at Saint Peter's, on the twenty-first day of the month of June, in the year 1965, the third of Our Pontificate. PAULUS PP. VI To His Eminence, Most Reverend Caesar Zerba, Cardinal of the Holy Roman Church, completing ten years since his priestly ordination. PAULUS PP.

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VI, Our beloved Son, greetings and our Apostolic Blessing. — The day that always brings you, our beloved Son, a more abundant religious joy, is approaching: for ten years are now completed since you were raised to the sacred order of the priesthood. For the benevolence with which we follow you, we offer you the most heartfelt wishes, commemorating the beginning of your priesthood, confirming these with sacred prayers, that God may preserve you, help you, and enrich you even more with the generous gifts of His grace. Nor do we allow the passage of time to prevent us from offering you Our congratulations. For throughout this period, you have sustained the ecclesiastical ministry so that it has been worthy of praise and fruitful in piety. Especially to you is due honor, for having long served as Prefect of the Discipline of the Sacraments in the Secretariate of the Sacred Council, having earned great merit for the Apostolic See and for the common good through your accurate knowledge, faithful diligence, and devoted study. Having demonstrated such labors, we wished to include you among the ranks of the College of Cardinals: and now, in fulfilling the duties of the apostolic office, we enjoy your experience and your service to a considerable and useful extent, which indeed moves us to offer you many thanks. All good things, indeed, from the heart, we impart to you, our beloved Son, our Apostolic Blessing, a pledge of heavenly help, and we wish to extend this freely to all who will participate in your anniversary. From the Vatican, on the first day of the month of July, in the year 1965, the third of Our Pontificate. PAULUS PP. VI

[*Latin ed. p. 633*]

Acts of Pope Paul VI, p. 633, ADDRESSES I, To those who have attended courses given by the "Institute for Industrial Reconstruction," commonly called "Advanced Training Courses for Technical Personnel from Developing Countries."

* Dear Gentlemen, We are truly very pleased to welcome you to Our residence. You have just completed several months of extremely enriching courses for technical personnel from developing countries, organized for your benefit by the Institute for Industrial Reconstruction. And you have not wished to return to your respective countries without coming to greet the Pope and hear His word. It is with great pleasure, believe Me, that We respond to your desire. As you know, We, in Our own person, have no temporal interests whatsoever: entrusted with the message of salvation brought by Christ to the earth, We harbor no ambition other than to work for the defense of spiritual values and to help all men to walk together towards greater progress and to flourish peacefully within the natural communities in which they live, in accordance with truth, justice, charity, and freedom. Therefore, We receive you with great respect and high esteem. Respect and esteem are due to your persons, to your activities as workers, to your thirst for knowledge and to your desire to perfect your theoretical

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and practical skills, so that you may better serve the common good of the nations to which you belong. Respect and esteem are also due to those noble peoples that your presence brings to Our thoughts, peoples who courageously unite the persistent efforts of all their sons to offer each individual greater well-being, an improved standard of living, and increased opportunities for personal growth. We applaud this peaceful program with all Our heart, as you know, and We wish that, with all your strength, you contribute to its realization.

* June 15, 1965.

[*Latin ed. p. 634*]

Acta Apostolicae Sedis - Commentarium Officiale 634. "It is for the purpose of preparing you to work in your own land that you have come to a country in old Europe, seeking instruction suited to you, which will then allow you to actively contribute to the development of your country. Your stay has afforded you numerous contacts, and you have thus been able to better understand Western civilization. But, as you have observed, many things, customs, ways of thinking, and ways of living are different from your own. And this is perfectly legitimate; you will not have forgotten this when judging the attitudes of those around you. Furthermore, you have seen Christians living, you have seen the Church living. Without being disconcerted, once again, by attitudes and customs that are due to ancestral traditions and behaviors that are explained by time and history, you have known how to go to the essence, and to discover those moral and religious values of which the Church is the guardian: they are valid for all times and under all heavens, because they are true, and therefore are universal. Therefore, dear gentlemen, if We have an exhortation to make to you, it is that you take with you from your stay, not only the technical improvement that you have come to seek, but also the knowledge of a world different from your own, and which also has its own values, and a better understanding of what Christianity is, which, while embracing the best that the various peoples of the earth have to offer and expressing itself through their culture, is substantially the same everywhere. For it is the message of salvation given to the world and offered to all, without distinction of race, origin, or social status: it is the love of God that is given to us and that calls us to respond to it. Therefore, dear gentlemen, be rightly proud of your freedom and independence, of which the Church rejoices with you. Know how to give to these new nations, of which you are the elite and the hope, solid moral foundations. Build your society with respect for spiritual and religious values, with the concern to always give them the place that is due to them: the first place. It is by making this vow for yourselves, for your families, and for your nations, that We earnestly invoke upon them and

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upon you the abundance of divine graces and celestial blessings."

[*Latin ed. p. 635*]

Acts of Pope Paul VI, 635, II, Regarding those who attended the Ninth Congress held in Berytus, concerning the economic and monetary administration of the state.

To the Illustrious Lords! We render honor to your distinguished persons, to your studies, and to your high and responsible activities; and, moreover, we praise the happy idea that has brought you here, almost to give a fitting and, in a certain sense, logical conclusion to your Ninth Congress of Studies in Economic and Financial Policy. But why, from the Pope? What relation can the Pope possibly have with the science that defines your Center and engages your research and your actions? We are among the first to recognize that it may seem paradoxical and almost incongruous to bring your assembly before Us, before one who not only cannot boast of any scientific competence in the field of financial studies, but who is, by deliberate choice, distanced from you, due to the evangelical commitment that obliges Us to be wary of the values with which you are concerned, and to devote Our heart and Our care to the pursuit of other values, other than those economic and financial. But other reasons demonstrate the wisdom of your idea, and fill Our heart with pleasure and gratitude for this meeting. The first reason, which, in itself, is external to the nature of your activity, but which well justifies your presence in this place, is the goodness of your persons, the deference that they show towards Your Humble Servant of the servants of God, and the feeling of faith, of which We like to think illuminates your minds; a feeling that here finds its intentional, albeit perhaps singular, opportunity to express itself and to be renewed. This is an excellent reason, always valid, and always capable of producing in Us a lively satisfaction: that of welcoming men of culture, men of integrity and valor, men of very important and serious activities, men dedicated to the service and progress of society; men wise, upright, industrious, and very sensitive to the duties and needs of the modern world. And this consideration alone would be enough for Us to give you Our "welcome!" and to accompany it with Our blessing. But We believe that almost instinctively, your steps, which have come from Lebanon, where you held your meetings, have intelligently... *June 21, 1965.*

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis - With sentiments directed towards the Holy Places, you have returned towards the home of the Pope, the Bishop of Rome, heir and vicar of that Christ, whose traces, memories, and mysterious echo of his imperishable message you sought there. You have perceived the relationship, not merely historical, but mysteriously vital, which connects Christ to Peter, and to him who in this mission succeeds him, and you

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have obeyed the spiritual attraction of concluding your journey here. From a scientific and secular, from a touristic and observational perspective, it has become a pilgrimage and a spiritual undertaking; and from Palestine, behold: logically! it concludes in Rome. Indeed, after the celebration of your recent Conference of Studies on Economic and Financial Policy, held in Beirut at the beginning of April, you were travelers in the Holy Land, seeking on the footsteps of the Divine Savior the signs still alive, and speaking, and intensely moving of his presence among the sons of men, of his humble and sacrificial life, of his redemptive Passion. And now, as a culmination of having gone to the genuine sources of Christianity, you have desired to spiritually conclude your itinerary as scholars and believers around Peter. We are grateful to you, beloved sons and illustrious gentlemen, for the delicacy of your reference to our pilgrimage to those blessed places; and we are also grateful for the kind coincidence of this Audience, which falls at such a significant time for us, bringing back the emotions and memories of two years ago, on the day of our election to this sublime and daunting Chair; but above all, and we do not fear to repeat ourselves, for the significance of this gesture of homage and faith. We wish to draw an auspicious conclusion from this, all the more joyful and promising the more open and sincere your determination has been to come here; we say, for that art of good governance, to which you not only dedicate your rigorous studies, promoting its continuous scientific deepening, but also consecrate your lives and the talents that the Lord has given you. We do not say something strange by emphasizing to you, who are its most excellent devotees and valiant specialists, how it requires profound and constantly renewed knowledge of its own laws; but you also know that this is not enough, because, as with every science and human practice, that art does not exhaust itself in purely technical data, in abstract speculations, in documents that are complete and necessary, in purely economic calculations: but it presupposes and demands other moral and social laws, which take into account the whole man, especially this man, in the order of the Fall and Redemption, in the order of the spirit and the

[*Latin ed. p. 637*]

Acts of Pope Paul VI, p. 637: grace, that is, of the redeemed and pilgrim man, who, in the use of earthly realities – political, economic, social, financial, organizational – must find the means, or, at the very least, must not encounter obstacles to the attainment of his supreme end: to know, love, and serve God in this life, so that he may enjoy Him later in Heaven, as the Catechism admonishes with august, biblical simplicity. To these moral and social laws, lived before they are theorized and taught, you – we are certain – direct the uprightness of your lives and the authority of your scholarship. We praise and encourage you with all our heart. It is certainly not hidden from sensitive and discerning consciences the grave danger, the paralyzing

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deficiency, the fatal division, to which Our Predecessor John XXIII alluded in the Encyclical *Pacem in terris* as a dark condition of many modern institutions of the temporal order: that is, that they, "while often revealing a high degree of scientific and technical perfection and efficiency in relation to their specific purposes, are not infrequently characterized by a poverty of Christian principles and influences. It is certain, however, that many who considered themselves and are considered Christians have contributed to and continue to contribute to the creation of these institutions; and it is not doubtful that, at least in part, they were and are Christians. How is this explained? We believe that the explanation lies in a fracture in their souls between religious belief and temporal activity. Therefore, that Pope concluded, it is necessary that in them the inner unity be recomposed; and that in their temporal activities, the Faith should be present as a guiding light, and Charity as a vitalizing force."

Your Conference, continued in the Holy Land and now concluded in this holy Rome, tells Us that you have been able to perceive and desire the hoped-for synthesis, and that you wish to better direct your studies and activities towards it. Therefore, continue in this direction, in which you will always find a continuous source of spiritual enrichment, of intellectual light, and of beneficial influence for the progress of society in which you operate. To this, Our words exhort you, Our prayer supports you, Our Blessing comforts you, which it is dear to Us to extend also to your families and your collaborators.

1. Italian edition; Vatican Polyglot Printing Press, 1963, p. 45.

[*Latin ed. p. 638*]

Acta Apostolicae Sedis - Official Commentary 638 III To the Most Reverend Cardinals, greetings and good wishes on the day celebrating the Supreme Pontiff.

* My Lords Cardinals! We sincerely thank you for your greetings, which you, with such kindness, offer us in person, and which your Cardinal Dean, also on behalf of the entire Sacred College, has so nobly interpreted and expressed. We thank you from the heart. Our spirit derives great comfort from this. We would almost not confess, being as we are, by natural disposition and by deliberate purpose, averse to others being interested in our person; but the need to know that we are fraternally understood and spiritually supported by you becomes more pressing as we evaluate and appreciate your generous service, and as the experience, now spanning two years, of the duties of our apostolic office becomes more complex and more weighty. Yes, this is the reality, which is measured not only by the inadequacy of our strength, but also by the quantity and quality of the problems that arise in every field, both of the life of the Church and of the contemporary world. We look with serenity at the problems that arise and cause concern, with the perspective of one who observes with a vigilant

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and responsible eye the scene of present history, because we know that they are inherent in the human experience in the flow of time, and that the transformations, induced by modern progress in every sector of life, give rise to new questions of all kinds, which are made more acute for us, who cannot but remain steadfast and faithful to a conception of the world and to a body of doctrines and precepts that are not only immutable, but perpetually relevant, and therefore fruitful in always new and consistent expressions. On the one hand, the Church deepens its effort to better understand the divine plan in which we participate and are engaged: our Christian vocation, our apostolic mission, our ultimate destiny; on the other hand, our concern is accelerated to keep pace with the surrounding and elusive world, to which we owe our understanding, our interest, our care, our comfort, in a word, our service, made all the more necessary because, certainly in some respects, it is not desired, and because, on the other hand, it proves consoling and providential.

* June 24, 1965.

[*Latin ed. p. 639*]

Acta Pauli Pp. VI 639 Concerning the Preparation of the Statutes of Episcopal Conferences. The Barque of Peter navigates in a troubled sea; all is in motion, all is a matter of concern; you know this very well; and therefore, your collaboration is all the more precious and meritorious, accompanied as it is by spiritual communion, which you now profess, in love for Jesus Christ, Our Master and Lord, in prayer for the present necessities, and in dedication to the common service. And among the many ordinary matters, which extraordinary ones most occupy Our attention, you also know; and there are too many to list; but among these, We commend the most important to your careful consideration and your spiritual remembrance. We are studying the Statutes of the Episcopal Conferences, from whose proper functioning We hope to derive one of the forms of that better collaboration of Our Brothers in the Episcopate, which must always more strongly strengthen the interior unity of the Church, honor the collegiality of the Bishops in communion with this Apostolic See, and render more uniform and more efficient, in common circumstances, the pastoral action of the Church, strengthened by the consciousness of the one faith, by the emulation of the many forms in which it has historically and locally been expressed, and by the more active solidarity of Christian charity. This is a delicate and complex matter, which is connected with the more general matter of the revision of the Code of Canon Law, which has already begun in the formation of the bodies that will carry it out, and in the collection of the material to be subjected to a most careful examination; and it is also connected with those improvements and modifications to be made to the delicate and traditional organism, expert in the central government of the Church, which is called the Roman Curia. The best is always possible and

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necessary; and this is what We are striving to do with gradual restoration, even if this is not always apparent as new and arbitrary. Under Study: Other Delicate Matters. Two other very important matters, as you know, engage Our vigilant concern: the canonical discipline of mixed marriages (a delicate matter that requires further reflection), and the teaching of the Church concerning the norms relating to procreation; this last topic, of which We spoke, on this very occasion, last year, promising to speak of it more fully and authoritatively, after the...

[*Latin ed. p. 640*]

Acts of the Apostolic See - Official Commentary. 640 studies to which we have subjected this matter, availing ourselves of the varied and composite expertise of a numerous and excellent Commission; the Commission has worked admirably, but has not yet completed its investigations, which We do not wish to curtail, but rather to encourage with all due diligence; so that we hope that soon we may be able to offer some of Our words, supported by the light of human knowledge, as we ask the Lord that they be illuminated by the light of His wisdom, on a matter of such vital importance. We shall say nothing here of the other not a few and not insignificant extraordinary administrative matters, which are also being diligently attended to by the competent offices, such as the radical and indispensable restoration of the Lateran Palace and the planned construction of the new hall for general audiences; and which, although they make Us feel the blessed anguish of Our limited financial resources, do not distract Us from Our purpose of multiplying as much as possible Our aid to the hungry in the world and to the missionary, pastoral, and charitable needs that are reported to Us from so many places. In this regard, the words of the Lord admonish Us: "Be not anxious," and we are consoled by the signs of piety and generosity of so many of Our children, eager not to deprive the Church of the temporal means that document its heart and make its hand beneficial. Towards the conclusion of the Second Vatican Ecumenical Council, We shall rather allude to the two major issues that weigh upon Our spirit, and that now characterize, in the eyes of all, Our pontificate; We mean the conclusion of the Second Vatican Ecumenical Council, and peace in the world. Among the events of which the goodness of the Lord has willed us to be witnesses and participants in this past year, a prominent place was taken by the holding of the third session of the Second Vatican Ecumenical Council, at the end of which, after the thorough and complete examination made by the venerable Assembly of Fathers, We had the good fortune and joy to approve and promulgate three important documents: the Dogmatic Constitution on the Church and the Decrees on Ecumenism and on the Eastern Catholic Churches. We do not deem it necessary to dwell on the significance of these texts and the vast influence that they will always exert

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in the life.

[*Latin ed. p. 641*]

The acts of Pope Paul VI, number 641, of the Church; this is already attested to by the numerous commentaries, analyses, studies, and applications that have been made, and by those that will even more widely and concretely be made in the future. Thus, the luminous conciliar doctrine will be the cause and foundation for renewed individual and collective awareness of the divine and mysterious nature of the Church, of the vocation, dignity, and order of its members, as well as of the universal mission of salvation entrusted to it by the Lord, and which it faithfully fulfills throughout the course of centuries and generations. We have reason to be greatly pleased with this general awakening of interest in ecclesiastical doctrine, hoping that it will lead to an ever fuller and deeper understanding of the Conciliar Decrees and to the exact fulfillment of the norms contained therein. Furthermore, during the course of this year, the reform of the Sacred Liturgy, prepared by the respective Decree of the preceding Conciliar Session, has come into effect, with the intention of facilitating for the faithful – as is already happening – access to the sources of a more authentic spirituality and a deeper and more fruitful understanding of the content and meaning of the sacred rites. Therefore, we cannot but rejoice at the many initiatives of liturgical apostolate, desiring that they correspond faithfully to the spirit and the letter of the Conciliar Constitution and the related Instruction, and not only to the norms promulgated by the competent ecclesiastical authority, so that the fruits that result from them may be sure, orderly, and abundant for the faithful people. Always in relation to the activities and orientations of the Ecumenical Council, we believe that we must also mention, as particularly significant, the establishment of a Secretariat for the non-believers, as a sign of the interest with which the Church addresses the problems of all men, even those most distant from her, in the desire to gain a more accurate and profound understanding of them, so that she may then better offer her help in the loyal search for true solutions. Now we are in anticipation and in fervent preparation for the fourth and concluding Session of the Council, in which several drafts of Decrees, which had not yet been discussed, must be discussed, while others must have their examination repeated or completed. Each of you knows, Cardinals, how much We care about successfully completing this provident and solemn Council. Its regular celebration, the importance of the deliberations already taken, the atmosphere of fervor aroused in every stratum of the ecclesiastical body – all of this gives us reason for hope.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sectis - Official Commentary: The respectful and promising conversations initiated with the separated brethren, and the at-

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tention aroused in the world towards the Catholic Church, have already yielded results of immense value, which allow Us to glimpse and savor the assistance of the Holy Spirit to this Apostolic See and to the entire body of the Catholic Church. We trust that these beneficial fruits will be greatly increased by the works and final Decrees of the upcoming fourth Session. Just as the Council began with joy and confidence in its first Session, so too we desire that it may conclude in the most serene and fraternal concord, in mutual promises of friendship and solidarity, in the harmonious unity of the organic structures that compose this holy Church of God, in the confirmed trust in its traditions, its laws, its spiritual and pastoral character, in the profound and almost ecstatic awareness of the most blessed mystery that it carries with it, in the increased vigor for the fulfillment of its humble and divine mission of service, of apostolate, and of salvation among mankind. It is necessary that the Council conclude well, in a swift and constructive manner, in a peace filled with the spirit of Christ. Concerning the intense and practical work of the conciliar Commissions: For this reason, We have encouraged the work of the various Commissions, to whom We must already express Our gratitude for the constant effort they have sustained; for this reason, We have striven to ensure that the drafts of the conciliar matters still pending are as accurate as possible and supported by free and diligent preparatory discussions; and for this reason, We ask you, Cardinals, to continue to grant us your most attentive and devoted collaboration; and this Our invitation naturally extends to all Our brothers in the Episcopate, to all the members of the great Synod; and to all those, in various ways, who can contribute to its serene progress and its happy conclusion: consultors, experts, journalists, faithful. May the concordant and positive action of all these children follow Us; may their prayers follow Us, for truly the historical hour that we are about to traverse may have its light and its blessing. We also rely not only on the presence, which is desirable and honorable for Us, of the "Observers" of the separated brethren, who will participate in the conciliar meetings, but also on their courteous kindness and on the common hope that one day, in due manner, every barrier that still prevents us from celebrating together the perfect unity to which Christ calls us, may be removed. ... We hope that the Council may pronounce itself, definitively, concerning...

[*Latin ed. p. 643*]

Acts of Pope Paul VI, p. 643, concerning the themes proposed in his program; these do not exhaust all the questions pertaining to the life of the Church; rather, the Council itself opens many new and great ones, which, after the Council's conclusion, We will gather with all reverence and seek to address and resolve, not without the cooperation and counsel of the Episcopate, nor without the collaboration of Religious and the faithful themselves, who have the right to do so, in the best possible ways. Life continues!

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To save, to spread, to consolidate peace among the nations. Then there is another, greater matter, which, although indirectly, concerns and engages Our apostolic ministry; We said: peace in the world. On several occasions, in recent months, We have raised Our voice in sorrow before painful conflicts that, while they are and have been the cause of mourning and bloodshed for innocent populations, threatened to extend and to disturb peace even more deeply. By the infinite benevolence of the Most High, nothing irreparable has occurred, but the threat is far from averted; indeed, it has worsened, and new centers of discord have arisen in other parts of the globe. Therefore, let it not be burdensome to anyone if We are again advocating for the cause of peace: it is still in danger. We must stop, We would say to those responsible, while there is still time. The spark, not extinguished, can provoke a fire, the proportions of which are frightening even to the imagination. Humanity, which still has vivid memories of calamities and still bears in its flesh the wounds of a general conflict, watches events with trepidation and desires that it be spared new and most grievous trials. We cannot conceal Our concern. Our soul, the soul of all men worthy of the name, recoils in horror from the prospect of a war in which those terrible instruments of destruction that science and technology have devised would be employed. It would be a dramatic, irreversible, fatal event: it would be the end, not of difficulties, but of civilization. Let those who prolong or contribute to prolonging a conflict that cannot have sufficient justification bear in mind the lessons of history: events can escape the control of men who believe they are dominating them. War – as even the experience of that last one demonstrates – does not...

[*Latin ed. p. 644*]

The *Acta Apostolicae Sedis* – Official Commentary 644 resolves problems, but creates new and more complex ones. Salvation lies in frank, honest, and loyal negotiation. Therefore, We wish to express Our approval to those statesmen who demonstrate intentions of loyal and honorable peace, and who also take positive initiatives, some truly unusual and bold, to bring the contending parties closer together and to encourage them to negotiations, as a substitute for armed conflicts, and to achieve new forms of equilibrium, mutual respect, observance of treaties, and fraternal collaboration among free peoples. May Our encouragement support these noble efforts, and may Our prayer render Our wish valid and beneficial to all. Thus, let the expression of Our gratitude be extended to those who have echoed the proposal, which We enunciated during Our journey to Bombay last December, to devote at least a portion of the savings that individual states can achieve by adopting effective disarmament programs to the aid of needy and starving populations throughout the world and to developing nations; Our suggestion to establish an international fund with such means and for this purpose has been received with a generally favorable response

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by authoritative and competent bodies, to the extent that it generates the hope that this initiative may, in the not distant future, find practical and most beneficial and exemplary implementation. The heart opens to comforting visions of a better future for the peaceful and fraternal coexistence of peoples. However, at this moment, it does not cease to suffer bitterly from the bloody and devastating conflict raging in Vietnam, which causes so much pain to those populations, to whom We have repeatedly sent, through the diligent and generous Catholic Hierarchy operating there, Our words of consolation and Our wishes for peace. Similarly, in the Congo, which is afflicted by fierce internal conflicts, We have not failed to offer Our invitation to concord and peace; nor have We done so in Santo Domingo, to which We still wish to see the paths restored to its free and renewed prosperity through civil and Christian concord. Another young nation, Algeria, is currently causing our spirits concern; We do not want this people to be deprived of the wish for fruitful, civil concord. Gentlemen Cardinals! We have tested your patience with this lengthy discourse. But your kindness encourages Us to pour out Our anxieties and Our hopes into your hearts. May your indulgence support Us, and may your fidelity strengthen Us.

[*Latin ed. p. 645*]

Acts of Pope Paul VI, page 645, for the sake of Christ and the Church, and for the sake of concord and the prosperity of all peoples; and I say to each of you, as to the entire Sacred College, My devotion, My gratitude, and My Apostolic Blessing.

IV. To the Sacred Prelates: On the ninth day, having received many from the Sodalitas v. d. who were present, the "Federation of Associations of the Italian Clergy."

* We are particularly pleased to offer Our benevolent greetings to the numerous priests who are participating in the Convention of the National Federation of the Italian Clergy. We are pleased to have here with Us priests who dedicate themselves with constant fidelity to their apostolic vocation, for the glory of the Kingdom of God and the salvation of souls; and we are pleased to welcome priests who dedicate themselves to the pressing problems of solidarity among the clergy, and of fraternal assistance for the various spiritual, social, economic, and intellectual needs of their brethren.

We recognize the merits of the Federation, which it has acquired over the long years of its activity, since, in 1917, Our Predecessor, Benedict XV, gave his consent to the establishment of this work. It corresponded to a deeply felt spiritual need, before a social one, to a duty of gratitude before a duty of justice, towards the priests who are in charge of souls, in order to ensure for them a sustenance at least sufficient for the exercise of their high mission, support in solitude and sometimes in misunderstanding, and a serene end, free from the clouds of hunger and desolation.

The name of Monsignor Nazareno Orlandi must be mentioned here, as

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that of the enterprising and zealous priest who, for the first time in Siena, and from Siena in other dioceses of Italy, initiated the Federation of associations of the Clergy, in November of 1916, and then established various other institutions, such as the Cooperativa del Clero, which originated in Rome in 1920, the Case del Clero, the Sanatorio per il Clero, etc. Thus, a solution took shape, although, in truth, not yet entirely concrete, to one of the permanent issues of ecclesiastical life, that of providing for the economic needs, in a legal, organized, uniform, and secure manner, of the...

* June 30, 1965.

[*Latin ed. p. 646*]

Acts of the Apostolic See - Official Commentary 646 ("ministers of the cult," especially those to whom the ecclesiastical patrimony, surviving so many vicissitudes, is not sufficient to ensure a sufficient livelihood. Fulfillment of a noble mission. It is therefore a true mission that the FACI has fulfilled during these almost fifty years of its existence: a mission worthy of open and grateful encouragement. How can one fail to recognize as necessary and urgent, and at the same time just and due, the promotion of equitable and effective assistance to priests? One cannot ignore, nor can one remain indifferent to the hardships that, not infrequently, burden our most beloved priests after a life of self-sacrifice, and entirely dedicated to the good of others. It suffices to mention the serious problems of an efficient system of assistance in case of illness, which responds to the particular and delicate needs of priestly life, and which it is hoped will be brought to satisfactory realization as soon as possible; it suffices to think of those concerning daily sustenance, which for many elderly priests, isolated and without resources, become increasingly burdensome. So too, it is necessary to speak of the very institution of ecclesiastical benefices, which seems today to require a radical reorganization. Your Federation, in pointing out to individual dioceses, and to the competent bodies of the State, these and other needs, studies their remedies, proposes their solutions, and seeks their appropriate implementation. This is not the place to go into precise details, especially since we know how all your care and the efforts of your specialists are devoted to them: know that the Pope paternally encourages you in this so provident and necessary work, promising you his support, his help, and his solidarity. The divine light of meritorious renunciations. We would like to be able to repeat to our priests the question that Jesus put to his disciples during the Last Supper: "When I depart from the world, I shall send to you the Holy Spirit, who will teach you all things, and bring to your mind whatever I have said to you. And you shall have peace in me; my peace I give to you: my peace I give to you, not as the world gives, so that your joy may be complete." (John 14:26-27) For we fully understand how the priestly vocation is, fortunately, expressed today with complete disregard for the economic advantages, and even social advantages, that

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in past times were associated with clerical ordination. The Church calls generous souls to her service, and nothing is lacking. (Luke 22:35).

[*Latin ed. p. 647*]

Acta Pauli Pp. VI 647 may promise, in the realm of temporal goods, that it may not only withstand comparison with the most modest secular profession, but often suffice for the simplest life, indeed, an individual one, for among the great renunciations to which the strong heart of the priest must consent, is that of a family of one's own: poverty and celibacy truly strip the clergy of all temporal things, of all earthly bonds, to make them free and slaves for the one, supreme, and overflowing love of Christ. We would like our priests to appreciate this paradoxical and heroic position to which the Church calls them and to which its law obliges them. You understand everything: the present history of the Church 2 returns us to this original stripping – *reliquimus omnia* – imposed upon the followers, future apostles, of the divine Master. The mystery of Poverty, which clothed Him in His humble mantle, returns imperiously before those who now accept to follow His voice, and becomes again a precept, a custom, a style, a poetry of ecclesiastical life. Beloved sons and brothers, let us not frustrate the designs of Providence, which lead us to detachment, sobriety, and simplicity, the true disciples of Christ; let us courageously and confidently accept the blessedness of the poor in spirit, to whom is promised the kingdom of the heavens, and to whom – as to us! – is given the sublime mandate to be prophets proclaiming the Gospel. Let us not seek substitutes that would restore to us that wealth to which we have renounced; let us not seek to regain, for our own convenience or for our newly awakened ambition, that lavish and ostentatious well-being of which neither the dignity nor the authority of our ministry any longer stand in need, and from which, rather, they are discredited not only among our faithful, but also among those who cultivate worldly wealth; and even the indispensable search for means for our works (and who does not know how much we need them! and how much their deficiency mortifies our charity and our apostolate!), even this humble and wise search is not the end of our pastoral program; we do not measure the value of our priestly work by the value of the economic means found and employed; and we never think that it is prudent wisdom for us to practice miserly thrift, or to retire in old age on some personal reserve fund. We would like the spirit of poverty to defend us from the easy temptations of economic prosperity or business activity, and to keep pure, free, and energetic our ability to proclaim to 2 Matth. 19, 27.

[*Latin ed. p. 648*]

Acta Apostolicae Sedis - Commentarium Officiale 648: In a world idolatrous of money and pleasure, the liberating and sanctifying message of the Gospel. Assistance according to the Gospel. But is this not imprudence? Is

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it not a violation of economic laws, which also have great and indispensable importance within the ordered framework of present life? Does not the Lord recognize that we also need all these temporal and economic things? 3 Or must one live by asking Providence for miracles that are not part of its ordinary plan? Here is the answer: The assistance promoted by your Federation – assistance that perfectly corresponds to the modern concept of social security, and which must be integrated into the systems of public economy, which guarantee to the diligent and honest citizen all that is necessary for him to live soberly and serenely in every adverse circumstance – meets these needs, provides honorable and sufficient bread, frees from the laborious cares of temporal affairs, purifies the heart from rising greed for superfluous savings and dangerous wealth, and instills in the worker of the spirit tranquility in his disinterested work; and makes its own the satisfying evangelical statement: "We have never lacked anything!" This, if it comes to pass, as we hope, is the best praise that can be given to your FACI.

Cooperating Priests, sons and friends of the Bishop. But in addition to assistance to the Clergy, the Federation dedicates its most diligent efforts to a work that we consider fundamental and specific, because it is the innermost and deepest core of all other external activities, of a social and assistance nature: and that is to promote among the priests of Italia a union that is ever closer, more comprehensive, and truly priestly. It is a recognized fact, unfortunately, that one of the most serious dangers to which the Clergy in general, and especially those engaged in the care of souls, are exposed, can be isolation, loneliness, the loss of contact with their brethren, and sometimes even with the population itself. Faced with this painful possibility, the FACI fosters in the Clergy the program, the need, we would say the conscience, of union, not of a trade union or organizational nature, but a fraternal and operative union of all priests among themselves, in order to preserve *unitatem spiritus in vinculo pacis* [unity of spirit in the bond of peace], so that 3 4 Cf. Matth. 6. 32. Eph. 4, 3.

[*Latin ed. p. 649*]

In the acts of Pope Paul VI, 649, within the entire diocese, may a genuine spirit of communion and family be established ever more deeply, centered in mutual love and affectionate respect for the Bishop, father and pastor of all souls, and especially of his priests. For it is the priests, by mandate of the Bishop, who, as the dogmatic constitution of the Council states, "exercising, according to their part of authority, the office of Christ the Pastor and Head, gather the family of God, as a community of brothers animated by a single spirit, and through Christ in the Spirit, they lead them to the Father..." Because of this participation in the priesthood and in the apostolic work, the priests should recognize the Bishop as their father and obey him with respectful love. The Bishop, moreover, should consider his priests as his

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co-workers, as sons and friends, as Christ calls his disciples, not servants, but friends. On this page, we could not find a better description of the relationships between priests and the Bishop, which your Federation so earnestly seeks to perfect: both the active relationships, through the willing collaboration brought forth in sincere humility and filial readiness to their Bishop, in the shared exercise of his apostolic mission; and also the passive relationships of disinterested respect, devoted obedience, loyal submission, and orderly discipline, through which honor is rendered to his paternal authority of service within the diocese. Beloved sons, continue with firmness and confidence, even amidst the inevitable difficulties, to carry out your work, so meritorious, for the benefit of our most beloved priests of Italy; the Pope is with you, supports you with his prayers, and exhorts you with the words of the Apostle: "Finally, brethren, rejoice; be made perfect; be comforted; be of one mind; live in peace; and the God of love and peace shall be with you." 6 Our particular Apostolic Blessing confirms these fervent wishes, and invokes for you the continued effusions of divine benevolence. 5 6 N. 28. 2 Corinthians 13, 11.

[*Latin ed. p. 650*]

Acta Apostolicae Sedis - Commentarium Officiale 650 V Ad Excellentissimum Virum Eduardum Frei Montalva, Praesidem Rei Publicae Chilensis.

Domine Praeside: Habemus satisfactionem accipiendi hic Vostram Excellentiam, Dominum Ministrum Negotiorum Externorum Vostri Regiminis, et alias illustres personas quae Vos comitantur in itinere vestro per Europam. Omnibus damus gratias cordiales. Saluto quod nobis voluistis offerre, homagium populi Chiliensis, libenter reciprocamus, exprimendo sentimenta nostra gratitudinis, quae ex amore profundo ad patriam Vostram et ex admiratione virtutum eius, et ex firma adhesione ad Cathedram Petri et ad Sanctam Ecclesiam, oritur. Vitalitas tot institutionum et initiorum quae in terra vestra nascuntur, est spes radiosa pro crastino Chilii, et causa satisfactionis et consolationis pro Nobis. Est ociosum iterum affirmare curam affectuosam cum qua populum Catholicum Chiliensem sequimur in labore cotidiano suo, in eventibus prosperis vel adversis. Sed non possumus non alludere ad cataclysmum recentem, quem terraemotus fortis in montibus Andium causavit, destruens divitias quae patienter accumulatae erant, et vitam eripiens. Votos quos tum protulimus, nunc iterum reiteramus, ut loco desolationis, prosperitas rediatur, et certitudo futuri sperandi. Voluntas populi, Domine Praeside, Vos fere unum annum ante ad supremam magistraturam Nationis adduxit, et fidem suam in intellectum Vostrum, in perseverantiam et efficaciam decisionum Vostrum, et in amorem Vostrum ad classes humiles, posuit. Promissiones quae in patria vestra continentur, eius ingentes possibilitates, eius graves quaestiones, consideratae in contextu generali, et ante cruciatum in qua multi populi fratres in America inveniuntur, omnes ad illam convertere oculos.

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Confidimus quod facultas hominum Vostrorum, aperti ad... *Die 6 mensis Iulii a. 1965.*

[*Latin ed. p. 651*]

651 The acts of Pope Paul VI demonstrate the demands of the common good and respect for the essential values of the human person, his keen sensitivity to social concerns, the judicious application of the principles of justice in promoting the well-being of the needy, the wise regulation of structural transformations that the pace of times requires or advises, all of which, combined with the constructive collaboration of all the forces of the Nation, will prepare a prosperous future for Chile. These are our wishes, which we ask you to convey to the beloved Chilean people. May Christ the Redeemer of the Andes, whose image looks down from the peaks as a sign of protection, always preserve the peace and harmony of the Nation; may He obtain the blessings that will make it increasingly prosperous and happy, a reflection of strong and just nations, a model of cultured and civilized countries. From His hands, we wish to receive the most chosen blessings upon Your Excellency, upon your collaborators in the tasks of government, and upon the entire nation.

VI To those who were present at the Sixteenth Assembly in Rome, held by the "Union Internationale des Organismes Familiaux." * We greet with particular cordiality the members of the Sixteenth International Conference on the Family. Having chosen Rome as the venue for your meetings, you have wished to reserve a place in your program for a visit to the Pope. And, in turn, the Pope welcomes you all the more readily, since you are not unknown to him. Indeed, We have long known and appreciated the Union Internationale des Organismes Familiaux. We know of all the merits it has acquired since its founding in 1947, particularly through the elaboration of the "Declaration of the Rights of the Family"; We know of the magnificent developments it has experienced on the five continents, and for all of this, We warmly congratulate you. There are few things in the world, as you know, that are as dear to the heart of the Church as the institution of the family. Therefore, all those who work for it, as you do, defenders and promoters, are assured of finding in Us the most sympathetic and eager welcome. Moreover, the presence of observers from the Holy See at * July 7, 1965.

[*Latin ed. p. 652*]

The *Acta Apostolicae Sedis* – Official Commentary, volume 652, demonstrates over several years the care with which your work is followed and appreciated here. This time, you have focused your efforts on a matter of paramount importance for the future of society: that of new families. We congratulate you on this. In a world undergoing constant transformation, it would be futile to attempt to ignore the adaptations to which even the

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most stable and traditional institutions must adapt. However great the merits of the family of the past may have been, it is the family of today and tomorrow that must capture the attention of those truly concerned with the well-being of humanity. These ”new families” are characterized by many new features, some of which may certainly inspire legitimate concerns. But – and We say this without fear – the Church views with pleasure the positive aspects of many of these innovations: for example, the cessation of certain social or familial constraints, the more free and conscious choice of a spouse, the greater concern for the flourishing of the spouses, the more keen interest in the education of children, and many other features that it is not possible to list in detail, but which are or will be studied by the specialists whom you have invited to speak during your Conference. Our hope is that from your deliberations there will emerge a more determined will to act, in each of your countries, on public opinion and on the governing authorities, in order to ensure that various legislations include provisions that are increasingly favorable to that essential and fundamental unit that is the family. Dear Gentlemen – and, if you will permit it, dear Sons – may God bless your work and your resolutions! We ask this of Him with all our heart, while We grant to you all, as a pledge of Our benevolence, the Apostolic Blessing that you have come to request from Us. VII In the Basilica at the Vatican, before those admitted to the faithful. * Beloved sons and daughters, the occasion you offer Us with your visit to the tomb of Saint Peter seems opportune to repeat a word of exhortation from the Apostle himself: ”Be holy in all your conduct.” * July 7th, in the year 1965.

[*Latin ed. p. 653*]

Acts of Pope Paul VI, p. 653, ”Be holy.” We wish to suppose that each of you – especially you priests; you religious; you who are members of Catholic associations – will find it natural for the Pope to repeat such a word; the exhortation to the holiness of life is the simplest and highest synthesis of the pastoral magisterium; it is the theoretical conclusion and the practical principle of the evangelical message applied to our lives; it is the unwavering requirement for those who truly wish to listen with fidelity and follow with consistency the invitation of the Christian religion to found their conception of life on the Gospel and to establish in the supernatural relationship with God the cornerstone of their conduct. This is why the Pope, along with all good spiritual guides, repeats: ”Be holy.” Wishing to speak about this elementary, yet supreme, recommendation, we might ask ourselves two things: what is the meaning of the word ”holiness” in the language of the Apostle, who proposes it to us; and, without delving into how much the question deserves, we can simply say that such a meaning is fruitful with not a few explanations: it can be understood as a state of integrity, derived from grace, which authorizes us to call ”holy” all the

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baptized, who are faithful to their Christian vocation; and it can also refer to a moral attitude, striving for a perfection, always in progress, always progressing towards conformity with the will of God, indeed, with the very holiness of God: "Be perfect, as your heavenly Father is perfect," says Jesus; and St. Paul adds: "Be imitators of God, as dearest children," therefore, religion and holiness become – as Master Thomas teaches – the same thing, only conceptually distinct. This seems to authorize us to think of holiness, yes, as something supremely high, but at the same time, for a Christian, always necessary and possible. Therefore, the exhortation that we address to you is not out of place, it is not hyperbolic; and it is not anachronistic with respect to the style of life that modern custom imposes on everyone; holiness is neither the concern of a few privileged individuals, nor of Christians of ancient times; it is always in fashion; we mean, it is always a current and demanding program for anyone who wishes to call themselves a follower of Christ. And here we could state our second question, which concerns the reasons that suggest the call to the apostolic exhortation: "Be holy!" And, while remaining silent about the intrinsic reasons (we have nevertheless alluded to them),

1. 1 Peter 1:15.
2. Matthew 5:48.
3. Ephesians 5:1.
4. *Summa Theologica*, II-II, 81, 8.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Commentarium Officiale (natus), ne alicuium, breviter, externa, id est, suggerita a certis condicionibus spiritualibus propriis temporis nostri, indicemus. Et sunt clari. Patefactum est omnibus quod hodie vivimus in periodo profundarum transformationum sententiarum et morum; et ideo explicabile est quomodo saepe quaeruntur certae normae traditae, quae praebebant bonam, ordinatam, sanctam conductam illorum qui eas observabant. Explicabile, sed non laudabile, non approvabile, nisi cum magna studio et cautela, et semper secundum directionem illorum qui scientiam et auctoritatem habent ad dictandum legem vitae christianae. Hodie, procul dubio, observatur relaxationem in observatione praeceptorum, quos Ecclesia usque ad nunc proposuit ad sanctificationem et ad dignitatem moralem filiorum suorum. Spiritus criticae et etiam indocilitatis et rebellionis quaerit normas sacrosanctas vitae christianae, behavioris ecclesiastici, perfectionis religiosa. Loquitur de "liberatione," hominem facit centrum omnis cultus, indulget criteriis naturalisticis, privat conscientiam lucis praeceptorum moralium, alterat notionem peccati, impugnat oboedientiam et ei nega functionem constitutionem in ordine communitatis ecclesiasticae, accipit formas et gustus actionis, sententiae, otii, quae christianum non iam faciunt fortissimum et austernum discipulum Iesu Christi, sed gregarium

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mentalitatis et modae currentis, amicum mundi, qui, proinde a eo ut vocaretur ad conceptionem christianam vitae, ad haec fascina et iugum eius exigens et volubilis sententiae flexit. Certo ita non debemus conceptionem "aggiornamento" habere, ad quem Concilium nos invitat: non ut debilitaretur robur morale catholici moderni haec "aggiornamento" intelligenda est, sed potius ut crescant energia eius et ut sint conscientiores et operantiores ad obligationes, quas vera conceptio vitae christianae et confirmata a magistrio Ecclesiae ad spiritum eius repromittit. Hoc tanto plus debemus tenere in mente si volumus ut vere christianismus, quem Ecclesia catholica interpretatur et vivit, habeat functionem lucis, unitatis, regenerationis, prosperitatis, pacis, salutis in mundo moderno. Quis nescit solum christianismus authenticus mereatur vivere, et quod, solum si vivatur pleno, virtutes salutis ad humanitatem nostram acquirat? Hoc significat Ecclesia et mundus sanctos indigent; et ideo humilis nostra exhortatio: "Estote sancti!" merebitur ut vos eam accipiatis et repensetis; et merebitur ut eam nostra Apostolica Benedictione comitemus.

[*Latin ed. p. 655*]

Acts of Pope Paul VI, 655, VIII. To the Most Excellent Man, Etsusaburo Shiina, Administrator of Foreign Affairs in Japan.

"Monsieur le Ministre," [Sir, the Minister,] We extend to you the most cordial welcome, and We thank Your Excellency for the honor she does Us by her visit, accompanied by her distinguished retinue. This meeting has a particular significance for Us, due to the very important place that the Japanese nation occupies in the modern world, and because of the respect and special affection that We hold for your people. We also note with great satisfaction the progress of moral values in your country, and the growing desire to see religious principles play a more active role in public and civic life. We are confident that the existing diplomatic relations between Japan and the Holy See will always serve better to promote mutual understanding and generous collaboration between them. It was a joy for Us, last March, to send to Japan, as Legate, Cardinal Paul Marella, who had so long represented the Holy See in your homeland, and who represented Us so admirably at the ceremonies of the centenary of the "discovery of the ancient Catholics." It is also with joy that We receive here, whenever We can, your compatriots who come to visit Us, and We are very grateful for the welcome that they kindly extend to Our words. The present occasion seems opportune to say to Your Excellency how much We appreciate all that she and the Japanese Government are currently doing – under the high direction of Her Majesty the Empress and her Prime Minister – to support the great cause of peace in the world, and especially in Southeast Asia, which causes Us so much concern.

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Die 19 mensis iulii a. 1965. [July 19, 1965.]

[*Latin ed. p. 656*]

Acta Apostolicae Sedis - Official Commentary 656, wherein We approve and bless all efforts made to restore peace where it is disturbed, and to strengthen it where it is threatened. We ask Your Excellency to kindly convey Our respectful greetings to His Majesty the Emperor and the Imperial Family; to the Prime Minister and members of the Government, and to all the beloved people of Japan. Upon all of them We invoke, with great heart, the best blessings of Heaven.

LETTERS SENT IN WRITING:

To the Most Reverend Monsignor H. Wittler, Bishop of OsnabrÃ¼ck, and to all those who came from the northern regions of Hamburg to the "Katholikentag" (Catholic Congress), celebrating the eleventh centenary of the pious Saint Ansgar's death.

We gladly respond to the request to address the Nordic Catholic Congress with a greeting. It is primarily addressed to our brothers present there in the episcopal office; it is addressed to the high representatives of state and municipal authorities; but above all, it is addressed to the beloved sons and daughters who have come from Denmark, Norway, and Sweden, from Finland, from Iceland, and from the North German dioceses, to participate in this great family gathering in Hamburg.

The occasion of your meeting is the 1100th anniversary of the death of Saint Ansgar, the first herald of the Christian faith in Northern Europe. The hospitable citizens of Hamburg have, in honor of their great fellow citizen and bishop, opened wide the gates of the venerable Hanseatic city, and on Our part, We express gratitude to every Hamburg family that offers its renowned hospitality to the visitors from the Scandinavian countries.

The theme of your meeting are the words of Holy Scripture: "Christ is also among you, whom the courageous missionary Ansgar proclaimed to your ancestors at the beginning of the 9th century, and He is also among you today." Matthew 18:20.

[*Latin ed. p. 657*]

The Acts of Pope Paul VI, page 657, surely made the young Benedictine monk from Corvey aware of this; however, he willingly gave his assent to the call of God and remained faithful to this mission throughout his life. Setbacks, indeed the destruction of what had just been built, did not discourage him. After his ordination as Bishop of Hamburg, in the year 832, he was appointed Archbishop and legate for Scandinavia and for the Slavs of the North by Pope Gregory IV in Rome. Shortly thereafter, however, he lost the monastery of Turholt, his only material support and place for

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the preparation of young Danish missionaries, due to the division of the empire. The work of evangelizing Schleswig-Holstein, to which he devoted himself in a special way after his return from Rome, and where his name is held in high esteem to this day, suffered setbacks due to the destruction of Hamburg (845). However, even as Archbishop of Bremen and Hamburg, he continued his evangelization of Denmark and Sweden in the last years of his life. The first churches, communities, and monasteries that he founded in the Swedish region of Birka, in the Jutland region of Ribe, in Bremen, and in Hamburg, took root and bear fruit to this very day. We wish to hold before your eyes, beloved priests of the Nordic lands, as an example, the entirely God-dedicated life of your spiritual father in faith. Ansgar was aware that his work did not depend on the success of human plans, for "one is the sower, and another the reaper." The Church has also entrusted you with a task, which you fulfill faithfully, inspired by the spirit of Saint Ansgar, who, according to Adam of Bremen, was "an apostle outwardly, but a monk in his heart." Sent "to bring the good news of Christ to the poor," 8 "to heal those who are of a sorrowful heart," 9 "to save that which was lost," 10 Saint Ansgar, like the Church itself, "walked between the persecutions of the world and the consolations of God on his pilgrimage." 11 He suffered with Christ, that he might be glorified with him. 12 All of you, beloved sons and daughters, who are dispersed in...

8. Io. 4, 37.

9. PL Migne 147, col. 484, Adam v. Bremen, Gesta Pont. Hamaburg, Eccl. cap. 26.

10. Lüh. 4, 18.

11. Lüh. 19,10.

12. Augustinus, Civ. Dei XVIII, 51, 2; vgl. Conc. Vat. II, Const. Dogm. De Ecclesia, Cap. II, 9. Vgl. Rom. 8,17.

[*Latin ed. p. 658*]

The Acts of the Apostolic See – Official Commentary 658: The diaspora constantly experiences that, wherever two or three are gathered in the name of Christ, He is in the midst of them; may the entire reality of this word be tasted as a powerful experience of faith during these days in Hamburg. Be certain that those who hear the word of the Gospel in faith and are numbered among the little flock, have themselves accepted the Kingdom of God; and from their own strength, the seed sprouts and grows until the time of harvest. As Christ has imparted His Spirit to you, beloved sons and daughters, so has He, in a mysterious way, united you, whom He has gathered from many nations, into one body. All people are called to be members of the one people of God, which remains one and extends throughout the world, through all times. In this, the will of God is fulfilled, who gathers His children from dispersion back into unity. This

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grace of sincere conversion and the longing for unity has been abundantly poured out upon the divided Christendom by the Lord of history, who pursues His plan of grace with wisdom and patience, especially in recent times. Indeed, many people are being moved by it today, and even among our separated brethren, a movement is growing from day to day, under the influence of the grace of the Holy Spirit, to restore the unity of all Christians. With a joyful heart, the Second Vatican Council considers this comforting fact, and it is of particular concern to it to help restore unity among the followers of Christ, and to show all Catholics the means and ways by which they can respond to this divine call and this grace. For God has sent His Son, and made Him heir of all things, that He might be a Teacher, King, and Priest of all, the head of the new, universal people of the sons of God. "In the midst of us" – Christ in the family, at work, and in the community! May this certainty that Christ lives and works in the midst of us everywhere in the world give you new strength, and may it build bridges to every place that may seem so desolate.

8 Luke 12:32.

9 Cf. Matthew 4:16-29.

Cf. 1 Corinthians 12:13.

Cf. John 11:52.

Cf. Second Vatican Council, Decree on Ecumenism, Prooem.

10

11

12 Cf. Hebrews 1:2.

13 Cf. Second Vatican Council, Dogmatic Constitution on the Church, Chapter I, 13.

14

[*Latin ed. p. 659*]

659 The Acts of Pope Paul VI, concerning the Dispersion. Yes, wherever you gather in his name, there you are with Christ before God. With this certainty, and with all the joy that unites us as Christians, We greet you, beloved brother, as do Our esteemed Bishops and Priests, and all beloved sons and daughters of the Nordic Catholic Congress, bestowing upon each one from the fullness of Our heart Our Apostolic Blessing. From the Vatican, on June 8, 1965. PAUL PP. VI. To the entire clergy and all the faithful of the Dominican Republic, sent by Apostolic Nuncio, for the fostering of concord of souls. With confident spirit, We commend this paternal message to Our Representative before you, the Nuncio, Monsignor Manuel Clarizio, who returns to your beloved country. We have gathered from his own lips your desires, your concerns, and your fears for the future, which still presents itself as uncertain and fraught with difficulties. We say to you, with sincere heart, that We have taken to Ourselves this painful state

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of uncertainties, that We are very close to you, with Our heart of Father to all; and We desire that, in Our words, you might discover reasons for renewed hope and firm confidence, so that, united, you may traverse the path that still separates you from complete internal pacification. Therefore, We address you, in the name of God, a fervent and urgent exhortation that the strife, which makes some enemies of others, may not only have a truce, but a lasting end. You are brothers, you are citizens of the same country, you are a nation, which can only find its honor, its freedom, and its prosperity in concord and peace. Let the fraternal hatred be extinguished, and let the use of weapons cease among the children of the same land; let no one dare to shed the blood of their fellow citizens. Return to your peaceful work of rebuilding the country and the proper application of those sound social reforms, desired and promised by all, and whose urgent need is unanimously recognized.

[*Latin ed. p. 660*]

Acta Apostolicae Sedis - Commentarium Officiale 660, although, until now, it may not have been possible to put into practice, because the indispensable requirements have been lacking, namely: the tranquility and continuity of public administration. Be assured that the Church earnestly desires to offer, spontaneously and without other human motives, its generous collaboration and assistance. It makes itself a champion of social justice; it desires and promotes true social progress; it yearns for all citizens, without any distinction, to be able to live with dignity, as is fitting for human beings: having sufficient food, a suitable dwelling for the family, a justly remunerated work that ensures the support of the children, education for all, according to an orderly system of free institutions for the formation of youth. The Church, which is present among you, with its Venerable Pastors, your Bishops, and with its zealous priests, desires and wishes to live and act among you to offer its help to the people, with all the means at its disposal. It loves to give, rather than to receive; rather than requesting contributions, it prefers to accept those that are offered spontaneously, because it knows that it can count on the generosity and understanding of its children, for the support and development of its works, ordered exclusively to the good of the entire people and of the entire Dominican Nation. You know well that by helping those brothers in need, you also render worship to the Lord. It is a source of great joy for us to know that the Episcopate, the Clergy, the Laity belonging to the Catholic Action and to the Cursillos de Cristiandad, are studying ways to contribute to the solution of the present crisis. And we are aware that, in recent years, you have initiated meritorious social activities, inspired by the Social Doctrine of the Church, proclaimed by Our Predecessors in the Roman Pontificate. We also heartily bless the studies that are being carried out with true effort and proven seriousness, with the same purpose, in the new Catholic University of Santiago de los Caballeros,

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of great promise, and which has arisen, as a pledge of a happy omen, under the very title of the fundamental Encyclical *Mater et Magistra*, of the Most Holy Pope John XXIII, of venerable memory. Be certain – and instill this in those who doubt – that the Church, the depositary of a divine message of salvation for all, the message that the Lord Christ entrusted to it, desires to offer its services with lively zeal. 1 Cf. James 1:27.

[*Latin ed. p. 661*]

Acta Pauli PP. VI 661: Comprehending your environmental conditions, your problems, in order to indicate to you the safe path that must be followed to find the peaceful solution in Christ: "the Way, the Truth, and the Life," distancing yourselves from deceptive illusions with which false and destructive doctrines could dazzle you, corrupting the proper conduct of human and social life. Always keep in your mind the luminous image of your leaders: in their name, and with the help and blessing of God, return to fraternal dialogue, tear down the obstacles that divide you, return to the serene work in the fields and in industry: convinced that in this way you will ensure the well-being of your beloved Fatherland. The Cardinal Legate, the other Most Eminent Cardinals, the Most Reverend Bishops, and all the Theologians, who, coming from the most diverse parts of the world, met in Santo Domingo last March, to celebrate the Mariological and Marian Congresses, have sent us comforting news about your good spirit and your sincere Christian spirit, beloved Dominican sons. We trust – indeed, we would even say we are certain – that you will demonstrate deep discipline and true patriotism, dedicating yourselves to a peaceful reorganization of the Nation. But remember that this will only be possible with the concordant and unanimous participation of all, in perfect unity of the wills of the citizens with those of the priests, and of the priests with those of their Pastors, placed by God to govern the Church. These are the fervent hopes that we deposit before the altar, in the celebration of the feast of Corpus Christi, the feast of the Eucharist, a mystery of charity in the unity of the people of God around Christ and in Christ: "The bread is one, and though we are many, we are one body, because we all partake of the one bread." May Our paternal Apostolic Blessing be upon all of you, through the intercession of Our Lady of Altagracia, a pledge and a foretaste of serenity and peace. From the Vatican, June 17, 1965, the feast of Corpus Christi. PAULUS PP. VI.

2 John 14:6. Cf. Acts 20:28. 1 Corinthians 10:17.

[*Latin ed. p. 664*]

Acts of the Apostolic See - Official Commentary 664. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. I. PROVISIONS FOR CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Consistory

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Congregation, provided for the following churches with new pastors, namely: on May 18, 1965. — He appointed the Reverend Father Alexander Piazza, Canon of the Metropolitan Chapter of Genoa, as the Prefect of the Cathedral Church of Albenga. on May 19. — He appointed the Reverend Father Eugene Polge, a priest from the diocese of Nîmes, as the titular bishop of the Church of Thiava, to serve as an Auxiliary to the Most Reverend Father Joseph Urtasun, Archbishop of Avignon. on May 28. — He appointed the Most Reverend Father Cyril Conrad Cowderoy, already the Bishop of that diocese, as the Metropolitan of the Metropolitan Church of Southwark, which was recently elevated to a metropolitan see. on June 1st. — He appointed the Most Reverend Father John Patrick Cody, formerly the Archbishop of New Orleans, as the Metropolitan of the Metropolitan Church of Chicago. on June 21st. — He appointed the Most Reverend Father David John Cashman, formerly the titular bishop of Cantanus, as the Prefect of the newly established Cathedral Church of Arundel and Brightelmeston. on June 21st. — He appointed the Reverend Father Raymond I. Gallagher, a titular bishop from the diocese of Cleveland, as the pastor of the Cathedral Church of Lafayette in Indiana. on June 21st. — He appointed the Reverend Father Loran Joseph Watters, a titular bishop from the archdiocese of Dubuque, as the titular bishop of the Church of Fidoloma, to serve as an Auxiliary to the Most Reverend Father James Joseph Byrne, Archbishop of Dubuque.

[*Latin ed. p. 665*]

The Sacred Consistorial Congregation, 665 II of VERULANA-FRUSINATE, DECREE Concerning the erection of a Concatenal Church in the Verulana-Frusinate diocese, in the city of Frusino, which is the capital of the civil province of the same name, which in this our age has experienced growth, whether in the number of the faithful, or in religious works, or in the prosperity brought about by the industry of its inhabitants. The Sacred Consistorial Congregation, by virtue of special faculties granted to it by the Most Holy Pope Paul VI, by the Divine Providence, has judged that the temple existing in that city, dedicated to God in honor of the Blessed Virgin Mary, should be raised to the dignity of a Concatenal Church, because it is truly fitting, and it appears to merit greatly that, with these additions, it will contribute to the good of souls. Wherefore, by the present Consistorial Decree, which shall have the same force as if Apostolic Letters were issued under the papal seal, the aforementioned temple existing in the city mentioned above and dedicated to God in honor of the Blessed Virgin Mary, is raised to the dignity and rank of a cathedral church, so that a bishop's cathedra may be erected in that church, and the Bishop of Verulana-Frusinate, for the time being, may, as he sees fit, perform the solemnities which he prefers to perform in a pontifical manner. For all of these matters to be carried out, the Sacred Consistorial Congregation

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appoints the Most Reverend Father Joseph Marafini, Bishop of Verulana-Frusinate, granting him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man constituted in ecclesiastical dignity, and to charge him with the task of sending, as soon as possible, to this Sacred Congregation an authentic copy of the act of execution. All contrary things, even those worthy of special mention, notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 12th of April, 1965.

CAROLUS Card. GONFALONIERI L. © S. f

Francis, Archbishop titular of Serdicen, Assessor.

[*Latin ed. p. 666*]

Acts of the Apostolic See - Official Commentary 666

SACRED CONGREGATION OF THE COUNCIL

NOTIFICATION

As is known, in the public Session of the Ecumenical Council on November 21, 1964 (A. A. S., volume LVII, page 186), the Holy Father communicated the new concession regarding Eucharistic fast. In conformity with this concession, this Sacred Congregation, in agreement with the Sacred Congregation of the Holy Office, and with the august approval of the Holy Father, has decreed that formula No. 339 of the Catechism of St. Pius X be replaced by the following:

— In what does the Eucharistic fast consist?

— The Eucharistic fast consists in abstaining from all food and drink for one hour before Holy Communion.

Rome, June 18, 1965.

P. Card. CIMACI, Prefect

P. Palazzini, Secretary

[*Latin ed. p. 667*]

The Sacred Congregation of Rites. SACRED CONGREGATION 667 OF RITES, in Spoleto, concerning the Beatification and Canonization of the Servant of God, Peter Bonilli, priest and founder of the Institute of Sisters of the Holy Family. CONCERNING A DOUBT: Whether the commission for the introduction of the cause should be signed, in the case and to the effect of what is being discussed. The merciful God, offering timely help, suitably raises up within His Church priests, filled with the spirit of Christ, who diligently dedicate themselves to the preaching of the Gospel, to other works of ministry and charity, for the glory of God and the salvation of their neighbors. Among these, the Servant of God, Peter Bonilli, deserves to be especially commended, who, as if it were addressed to him, followed the

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exhortation of Saint Paul to Titus: "In all things let yourself be an example of good works, in doctrine, in gravity" (Titus 2:7). He was born in the village commonly called 8. Lorenzo di Trevi, within the territory of the Archdiocese of Spoleto, on March 15, 1841, to Sabatino Bonilli and Maria Allegretti, a couple endowed with good fortune and Christian morals, and on the very day of his birth, he received the names of Peter, Stephen, and Joseph from the sacred font. On November 17, 1844, he was strengthened with the Sacrament of Confirmation. As a young boy, he moved to Trevi for the purpose of studies, where he progressed through adolescence and youth. He spent two years in the "Lucarini" College, and then, feeling himself called to the priesthood, he entered the Seminary of Spoleto in 1860, and finally, on December 19, 1863, he was ordained to the priesthood. Soon after, the parish of Cannaiola was entrusted to him, which he governed for thirty-five years as a faithful soldier of Christ, with diligence and zeal. Confident in one God alone, he restored the parish church from its foundations, and he was especially dedicated to ensuring that the children received religious instruction, that the people were nourished with the food of sacred prayers, and that they were informed about the knowledge of the faith and the integrity of Christian life through frequent spiritual exercises and missions; he also instituted daily visits to the Most Holy Sacrament, for the benefit of Jesus and Mary, and of the entire parish.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary. He dedicated himself to the cause, and promoted the cult of the Holy Family, publishing a periodical to which the index was entitled "Apostolato della Sacra Famiglia." But since the charity of Christ urged him above all things, on September 8, 1884, he began to receive abandoned children and orphans, and in 1887 he founded another for girls, and in 1893 he opened an asylum for the education of deaf-mute and blind girls. Even before this, the Servant of God had conceived the idea of founding a Religious Institute, which he put into effect in May 1888, when he clothed the first four Sisters in the religious habit. This Institute obtained the Decree of Praise on March 8, 1911, and on May 10, 1932, it received its final approval from the Holy See. The outstanding zeal of this Servant of God merited the esteem of Superiors, so that in 1898 they entrusted him with the office of Canon of the church of La Charite. Elevated to this new and higher office, he did not cease to progress on the path of the Lord; he contained himself in all humility, and not only provided for and cared for the works he founded, but also exercised the priestly ministry with the utmost prudence, constancy, and diligence, as administrator and rector of the Seminary, and as spiritual guide. Always a faithful son of the Church, he vigorously defended the rights of the Supreme Pontiffs during those most grievous times. The order of farmers also experienced the generosity of his most merciful spirit,

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and he undertook and founded a suitable work to assist them, whether in matters of dignity or of life. Having reached the age of eighty and afflicted with a weak constitution, the Servant of God began to decline more and more each day, until on January 5, 1935, in the ninety-fourth year of his life, fortified by the sacraments of the Church, he fell asleep in the Lord. After his death, the fame of the sanctity of the Servant of God grew, and this was seen by heavenly signs, which were confirmed by God, so that a cause was begun for the attribution to him of the honors of the Blessed in Heaven. Therefore, the ordinary tribunals were instructed to conduct a process in the court of Spoleto regarding the fame of sanctity, virtues, and miracles in the life of the Servant of God, Peter Bonilli, and these were presented to the Sacred Congregation of Rites. Meanwhile, many sacred prelates, superiors of religious families, as well as priests and outstanding laymen, sent letters to the Roman Pontiff, requesting the establishment of a cause at the Apostolic See. The Sacred Congregation of Rites, after examining the writings attributed to this Servant of God in accordance with the law, decreed on July 26, 1953, that nothing stood in the way of proceeding further.

[*Latin ed. p. 669*]

669 The Sacred Congregation of Rites, urged on by the Most Reverend Father Seraphino Gismondi, O.S.B., a most astute promoter of this cause, legitimately appointed, and by His Eminence and Reverend Lord Benedict, Cardinal Aloisi Masella, Bishop of Praenestinus, and proponent or relator of the cause, in the ordinary special meeting of the Congregation of Rites held on June 9th of this year at Vatican, proposed the following question for discussion: Whether a commission for the introduction of the cause should be signed, in this case and for the purpose in question. And His Eminence and Reverend Fathers Cardinals, entrusted with the safeguarding of the sacred rites, who were present, after the report of the proponent or relator, and after hearing the votes of the official prelates, especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is to say, that the commission should be signed, if it pleases the Holy See. Afterwards, a faithful report of all the above was made to the Most Blessed Father Paul VI by the undersigned Cardinal Prefect of the Sacred Rites. His Holiness approved and confirmed the response of the Sacred Congregation of Rites, and deigned to sign the commission for the introduction of the cause of the Servant of God Peter with his own hand. Given at Rome, on July 1st, in the year of Our Lord 1964. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. 83. Henry Dante, Archpriest *tit.* Carpasien., Secretary II.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD Didacus Oddi, a lay professed member of the Order of Friars Minor.

ON THE QUESTION: Whether a commission for the introduction of the

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cause should be signed, in this case and for the purpose in question.

The Divine Artificer, from on high, beholds both the humble and the exalted; and through the folly of the Cross, He desires all to be saved; indeed, through the course of the ages, He raises up men who, not in the loftiness of speech, but in the simplicity of heart, speak faithfully, and who, not with words, but with the example of evangelical life, teach the way of salvation.

[*Latin ed. p. 670*]

Acts of the Apostolic See - Official Commentary 670, among whom should be counted the Servant of God, Didacus Oddi, a lay brother of the Franciscan Order, who, following the humility of Christ, traveled among the agricultural people, spreading the example of a holy life, for whose cause of beatification we now duly introduce. Born in Vallefrigida, commonly called Valinfreda, a humble place within the diocese of Tivoli, on June 6, 1839, to parents Vincent and Bernardina Pasquali, he was reborn on the same day through the waters of baptism, receiving the name Joseph. Three years later, he received the sacrament of Confirmation, administered by his own Bishop, during a canonical visitation. Endowed with a gentle and amiable nature, guided by the word and example of his parents, he excelled in piety and religion. Joseph diligently attended the schools of his town, but he progressed more in the cultivation of Christian truths than in the acquisition of the rudiments of learning. At home, he spent his youth, and along with his parents, he engaged in agricultural labor; yet, he found delight in the practice of piety. Although living in the world, the young man secretly cherished the religious vocation he had already discerned, and he lived a life not dissimilar to that led by the more fervent religious within the cloister. His parents strongly opposed this vocation, proposing an honorable marriage to him. However, Joseph bravely resisted this effort of his parents, rejecting the offered bride with unwavering resolve, and he was accustomed to say: "They wanted to give me a bride, but my bride is Christ." Meanwhile, by God's will, it happened that the pious young man visited a Franciscan retreat near Civitella, now called Bellegra, for the purpose of devotion, and there he met Brother Marian from Arce Casali, whose cause of beatification is currently being pursued before the Sacred Congregation of Rites. Captivated by his outstanding virtues and holy conversation, he resolved to imitate him. Finally, with the consent of his father, he humbly requested to receive the seraphic habit in the same retreat, and on April 13, 1872, at the age of thirty-three, he made his vows and was received as a tertiary. However, after a few years had passed, he was forced to leave the retreat in Bellegra, along with the other confreres, due to the unjust laws suppressing religious families; nevertheless, he established his home with a religious family, of regular observance, and remained as faithful as possible. After the community of brethren was

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dispersed, it returned to the sacred...

[*Latin ed. p. 671*]

The Sacred Congregation of Rites was able to investigate the case of Bellegrae, and to restore monastic life there with new fervor. In the year 1885, the Servant of God, having received the name Didacus, began his novitiate; to this was added, in the following year, a simple vow, and three years later, a solemn profession of vows. From the beginning, he devoted himself first to the cultivation of gardens, and later, he was accustomed to begging for food and drink, remaining until his death at the monastery of Bellegrae, where he constantly strove to follow the rule "Ora et labora" (Pray and work). He was exceedingly dear to the people, to his brothers, and to his superiors, pouring forth his charity to all; above all, he cultivated humility, and he attributed great importance to the spiritual mission entrusted to him; although he was a man of almost uncultivated appearance, he nonetheless, through the wisdom of Christ, the simplicity of his heart, and his cheerfulness, fulfilled his duties admirably. He encouraged all to patiently and confidently endure all adversities for the love of God and of this world. He was so highly esteemed by the people that the inhabitants of the neighboring towns, when they knew that he was approaching, would go out to meet him, and would provide the necessary provisions for his brothers. He always had a cheerful countenance and a tranquil spirit, so that he never appeared angry; his manners were so simple, and his purity so angelic, that he readily won over the hearts of all. Moreover, he was endowed with a keen intellect, so that in sacred conversation he often led even the most learned men, of whom he had many friends, into admiration. He constantly abhorred idleness, so that he spent his life most diligently in prayer and work. Finally, weakened by old age and broken by labors, he patiently endured his last illness, and, having received the sacraments of the dying with great piety, he peacefully rested in the Lord on June 3, 1919, at the age of eighty. The fame of his sanctity, with which he was widely known while alive, has, after his death, spread throughout the surrounding regions. Moved by this, the Ordinary Abbot of Subiaco instituted canonical inquiries in the years 1933-37, that is, twenty-eight years after the death of the Servant of God, and all the proofs pertaining to this cause were collected. The proceedings were thus prepared and sent to the Sacred Congregation of Rites in Rome, where they were carefully examined. Finally, having observed all that must be observed by law, on August 2, 1942, a decree was issued concerning the writings of the Servant of God, and thus, the way was made clear for further proceedings. In the meantime, several petitions, which are called "litterae," have reached the Apostolic See, requesting the introduction of the cause of the Servant of God Didacus

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Oddi.

[*Latin ed. p. 672*]

Acts of the Apostolic See - Official Commentary 672. Wherefore, at the urgent request of the Most Reverend Anthony Oairoli, most astute General Promoter of the Order of the Friars Minor, the undersigned Cardinal, Prefect of the Congregation of Sacred Rites, in place and instead of the Eminent and Reverend Lord Clement Cardinal Micara, Bishop of Velletri, Cause Examiner, in the ordinary sessions of the aforementioned Sacred Congregation, held on the 9th of June of this year, proposed the following matter for discussion: Whether the commission for the introduction of the cause should be signed in the case and for the purpose under consideration. And the Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after the report of the aforementioned Cardinal, having also heard the Reverend Official Prelates, and especially the Reverend Father Ferdinand Antonelli, General Promoter of the Faith, of the Order of the Friars Minor, having considered all things diligently, judged: that the commission should be signed, if it pleases the Most Holy [Father]. All of which having been faithfully reported to the Most Holy Lord, our Pope Paul VI, by the undersigned Prefect of the Sacred Congregation, His Holiness approved and confirmed the opinion of the Fathers of the Purple, and, by the hand of Oddi, a layman who has professed his commission to the Order, signed the commission for the introduction of the cause of the Friars Minor, Servants of God Didacus. Given in Rome, on the 1st of July, 1964. ARCADIUS M. CARD. LARRAONA, Prefect. L. S. © Henry Dante, Archpriest *tit.* Carpasien., from the Secretariat III for Beatification and Canonization of the Servant of God Timothy Giaccardo, priest of the Pious Society founded by Saint Paul the Apostle. REGARDING THE QUESTION: Whether the commission for the introduction of the cause should be signed in the case and for the purpose under consideration. In the year 1914, the priest James Alberione founded the Pious Society founded by Saint Paul the Apostle, for the purpose of employing social instruments for the preaching of the divine word and the diffusion of Christian doctrine.

[*Latin ed. p. 673*]

The Sacred Congregation of Rites, in its communication 673, addressed the technical arts that had already emerged and that would continue to emerge. Indeed, this is now solemnly established in a document of the Church: "Among the marvelous inventions of our time, brought about by the progress of technology, the Church, with particular solicitude, considers those inventions which, by their very nature, are directed to the human mind, and which, in particular, transmit messages of every kind, and which, having been devised and created, have opened up new and easier ways of communication. Among these inventions, those that stand

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out are the instruments which, not only reach individual people, but also society as a whole, such as the cinema, radio, and television, and other social instruments and means of communication, which are capable of moving multitudes and, if properly used, can contribute to the spread of the Kingdom of God, and can be used against the ruin of human society. The Church knows that these inventions offer great benefits to the human race, for the development of minds, for relaxation, and for strengthening; they can transform the leisure of the Creator; indeed, the Church is also aware of the pain caused by the damage that these inventions have often inflicted on human society through their misuse." (Vatican Council I, Decree on Social Communication Instruments, n. 1: in A.A.S., v. LVI, 1964, p. 145).

Among the first religious institutes, the member of which was the Servant of God, Timothy Giaccardo. He, with a great spirit, a clear conscience, devoted to the study of self-denial, and dedicated to human and divine disciplines, devoted himself entirely to a new apostolate, exercising himself in the same Pious Society, among whose members he was the first to be ordained a priest, he was the first to serve as a teacher, the first to manage the affairs of the community, and the first to serve as a general vicar. He was born in the town commonly called Narzole, within the territory of the diocese of Alba Pompeia, on June 13, 1896, and on the same day of his birth, he was cleansed in the font of Baptism, receiving the names Joseph, Dominic, and Vincent. His parents, humble rural folk, but commended for their Christian virtue, spared no effort to instill in their son a love for piety. From a young age, he showed a love for Christian doctrine and delight in religious functions. Therefore, he was admitted to the Holy Table early, and he subsequently attended it almost daily. Often, he was present at the church door even in the early morning, to serve at the altar. He was strengthened with the sacrament of Confirmation on September 12, 1908.

[*Latin ed. p. 674*]

Acta Apostolicae Sedis - Official Commentary 674. He was enrolled in the College for Clergy, and his piety, discipline, study, and gentle manners served as an example to all. In the year 1917, with the consent of his Ordinary, he entered the Piarist Society of Saint Paul, and served as a teacher of boys. He was also the first among the Paulist members to be ordained to the priesthood, and he excelled in teaching, piety, and especially in matters pertaining to the liturgy and the cult of the Blessed Virgin, having published and disseminated many Catholic books. After receiving the order of the priesthood, he obtained a degree in sacred theology with full honors at the University of Genoa. He then took simple religious vows on October 5, 1921; and perpetual vows on March 16, 1927. In January of 1926, he came to Rome, along with a small group of young men, to found the first house of the Paulist Society in the city, which would later become the main house of the Society. In accomplishing this task, he overcame considerable diffi-

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culties with faith, piety, patience, and perseverance, leaving behind in all who knew him a happy memory and an appreciation of his virtues. When the Roman house began to flourish, the Servant of God, Albam Pompeiani, was called to take charge of the "mother house." He diligently fulfilled the task of interpreting the precepts of the Founder and the Constitutions of the Society, and of instilling these principles in the members. While the Founder was concerned with the expansion of the Paulist Family in Rome, the Servant of God devoted himself to the constant edification and growth of the members and of the various Paulist Congregations, embracing in spirit the vocation he had received. In 1946, he returned to Rome as Prefect of the Italian Province and as General Vicar of the entire Society of Saint Paul. He was pious, humble, and beloved by all, and he lived in close union with the Divine Master. He left his mark on the hearts of those with whom he had dealings, namely, the priests, the disciples of the Divine Master, the Daughters of Saint Paul, the Piarist students, the Sisters commonly known as "Pastorelle," and all those who were connected to him in a social or economic way. Thus, weakened by so many labors and afflicted by a leukemia, he peacefully received the sacraments of the dying and ascended to his heavenly homeland on January 24, 1948, in the fifty-second year of his life. The reputation for holiness that the Servant of God enjoyed during his life increased after his death, and was seen to be confirmed by heavenly signs. Therefore, a cause was begun for the attribution of the honors of the Blessed to him. The ordinary process was therefore initiated with the proper authority in the Curia of the Vicariate of Rome, and through petitionary letters in the ecclesiastical court of Alba Pom-

[*Latin ed. p. 675*]

The Sacred Congregation of Rites, having examined 675 cases; of which several had been presented to the Sacred Congregation of Rites for judgment. Meanwhile, several Cardinals, Archbishops, and Bishops, with earnest prayers, presented their requests to the Supreme Pontiff, requesting the establishment of a cause within the Apostolic See. Furthermore, the Sacred Congregation of Rites, having duly considered the writings attributed to the aforementioned Servant of God, on January 25th, 1961, decreed that nothing stood in the way of proceeding further. Therefore, at the urgent request of the Reverend Father Athanasius Lamerá, General Postulator of the Pious Society of Saint Paul the Apostle, and His Eminence and Reverend Lord Charles Cardinal Confalonieri, Promoter of the Cause, in the ordinary particular session of the Sacred Congregation of Rites, held at the Vatican on July 14th, 1964, the following question was raised for discussion: Whether a commission should be appointed for the introduction of the cause, and for what purpose. And the Most Reverend Fathers, entrusted with the safeguarding of sacred rites, who were present, after the report of the Cardinal Promoter, and after hearing the votes of the

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Official Prelates, especially Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is to say, that a commission should be appointed, if it pleases the Most Holy [Father]. Subsequently, a faithful report of all the aforementioned matters was made to the Most Blessed Father Paul, Pope VI, by the aforementioned General Promoter of the Faith. His Holiness approved and confirmed the response of the Sacred Congregation of Rites, and graciously deigned to sign the commission for the introduction of the cause of the Servant of God, Timothy Giaccardo, with his own hand. Given at Rome, on December 10th, in the year of Our Lord 1964. ARCADIUS M. Card. LARRAONA, Prefect. L. $ S. © Henry Dante, Archbishop titular of Carpasia, Secretary.

[*Latin ed. p. 676*]

Acts of the Apostolic See - Official Commentary 676

ACTS OF THE TRIBUNALS

TRIBUNAL OF THE VICARIATE OF THE CITY

Summons

EDICT REGARDING THE NULLITY OF MARRIAGE (Roccasecca - Titterton)

Since the actual place of residence of Mr. Philip Thomas Titterton is unknown, in the matter mentioned above, we summon him to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16 - Rome), either in person or through a duly appointed procurator, on November 15, 1965, at half-past nine o'clock, for the resolution of the following question:

Does the nullity of the marriage exist, in this case?

The Ordinaries of the places, the parish priests, the clergy, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Philip Thomas Titterton, are to take care that he is duly informed of this edictal summons.

* P. Godfrey Venuta, Examining Judge

From the Offices of the Tribunal of the Vicariate of the City, July 28, 1965.

V. Frazzano, Chancellor

* It is unknown where Mr. Philippe Thomas Titterton, defendant in this case, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Callisto, 16 - Rome) on November 15, 1965, at 9:30 AM, to resolve the following question:

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Does the marriage exist as null?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Philippe Thomas Titterton, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 677*]

677 Secretariat Status ACTA OFFICIORUM SECRETARIAE STATI EX AUDIENTIA SANCTISSIMI 2 Iulii 1965. Sanctissimus Pater, in Audiencia concessa mihi, Cardinali Secretario Stati, die 2 Iulii 1965, dignatus est approbare regulamentum unum concernentem mutuandum operum artis quae sunt in possessione Apostolicae Sedis. Sanctitas Eiusdem dignata est et ordinavit publicationem eius in Actis Apostolicæ Sedis.

GB AMLETO GIOVANNI

Card. CICOGNANI

REGULAMENTUM CONCERNENS MUTUANDUM OPERUM ARTIS QUIBUS EST PROPRIETAS SANCTAE SEDIS.

Sacra Sedes, quae opera artis considerat documenta pretiosa et insubstituibilia ad historiam civitatum, culturae et pietatis populorum, custodiens cum cura speciali reliquias historicas et opera artistica quae in possessione sua sunt, ad hoc finem utendo omni cautela et mediis technicorum aptissimis.

Sacra Sedes, metuens quod accipienda frequentia petitionum pro concessionibus operum artis quae sunt in possessione sua periculum ad integritatem operum petitionum posset, constituit ut accipienda talia petitiones disciplinentur normis precis, contentis in regulamento sequenti:

Art. 1. Opera artis quae sunt in possessione Sacræ Sedis distinguuntur in tres categorias:

a) collectiones artisticas et archeologicas Pontificales, existentes in Civitate Vaticana.

[*Latin ed. p. 678*]

Acts of the Apostolic See - Official Commentary 678 b) all works of art located in the properties indicated in articles 13, 14, 15, and 16 of the Lateran Treaty between the Holy See and Italy, as well as in the Pontifical Basilicas mentioned in article 27 of the Concordat; c) any work of art, or collection, of historical or artistic interest, belonging to the Holy See, originating from acts of generosity, whether inter vivos or mortis causa, and preserved in collections outside the State of Vatican City. Article 2. The works of art belonging to the first and second categories, considering their exceptional historical and artistic value, and because they are the essential elements of the traditional character of the Vatican, where they are visible to visitors (such as the Museums, Galleries, and Basilica) and to scholars (the

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Apostolic Library and Archive), shall not be removed for temporary loan, exhibitions, displays, or celebratory events. This practice is in accordance with that followed by some of the world's leading museums. Article 3. Any requests concerning the works of art belonging to the third category, for exhibitions or displays, may only be considered when the religious nature of the request is paramount, or when there is an exceptional reason for study, and not solely for cultural or aesthetic reasons, or for any other purely profane reason. Each request, which is not preliminarily rejected by higher authorities, must be examined by the Permanent Commission for the Protection of Historical and Artistic Monuments of the Holy See and must be submitted by the interested parties through diplomatic channels, or, if the request comes from an ecclesiastical entity, through the local ecclesiastical authority. Strictly excluded from loan are those monuments, objects, and works of art which, due to fragility, sensitivity to climatic variations, state of preservation, insecurity of transportation, or other reasons, would be too risky to transport, or which, due to their exceptional value, cannot be removed from the place where they are exhibited or from the environment to which they are destined.

[*Latin ed. p. 679*]

Secretariat of State, 679, Article 4: In the case that a loan of an object or of a collection of art, belonging to the third category, is granted, the task of establishing the modalities of its execution, along with all technical, insurance, and any other guarantees deemed most suitable for the protection of the work, shall be entrusted to the General Directorate of Papal Monuments, Museums, and Galleries.

Article 5: This regulation shall be published in the *Acta Apostolicae Sedis* and shall enter into force on the same day of its publication.

[*Latin ed. p. 680*]

Acts of the Apostolic See - Official Commentary 680, ROMAN CURIA DIARY, Tuesday, July 6, 1965. The Holy Father, Paul VI, received in Wechte an official visit from His Excellency, Dr. Edward Frei Montalva, President of the Republic of Chile.

SACRED CONGREGATION FOR RITES. Tuesday, June 8, 1965, in the Vatican Apostolic Palace, the preparatory Sacred Congregation for Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed the heroic virtues of the Servants of God:

1. Gaspare Bertoni, founder of the Congregation of Priests of the Holy Stigmata of Our Lord Jesus Christ.

2. Andrea Beltrami, a professed priest of the Pious Salesian Society.

Tuesday, June 15, 1965, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the general Sacred Congregation for Rites

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was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors gave their vote concerning the miracles of the Venerable Servant of God, Ignatius of Santhià, a professed priest of the Order of Friars Minor Capuchins, and concerning the heroic virtues of the Servant of God, Pius Brunone Lanteri, a priest, founder of the Congregation of the Oblates of the Blessed Virgin Mary.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Paul VI, happily reigning, deigned to appoint:

April 7, 1965. His Excellency, Reverend Monsignor Angelo Pedroni, titular Archbishop of Novica, Apostolic Delegate in Thailand, Laos, and the Malacca Peninsula.

The Reverend and Reverend Monsignor Mario Schierano, Voting Prelate of the Supreme Tribunal of the Apostolic Signature.

[*Latin ed. p. 681*]

Diarium Romanae Curiae, 29 Octobris, 16 mensis Maii, anno Domini 1965.

Illustrissimus et Reverendissimus Dom. Másala Sebastianus, Praelatus Referendarius in Supremo Tribunali Signaturae Apostolicae.

Mense Iunii:

S. E. Reverendissimus Dom. Maury Ioannes Baptista, Archiepiscopus titularis Laodicea in Phrygia, Apostolicus Nuntius in Congo (Leopoldville).

S. E. Reverendissimus Dom. Maury Ioannes Baptista, Archiepiscopus titularis Laodicea in Phrygia, Apostolicus Nuntius in Burundi.

Per Brevia Apostolica, Sanctissimus Pater Paulus V, felix regnans, dignatus est nominare:

Assistentes ad Sedem Apostolicam:

28 Februarii, anno 1965.

S. E. Reverendissimus Dom. Fletcher Albertus L., Episcopus Little Rock.

31 Maii:

S. E. Reverendissimus Dom. Lane Raimundus A., Episcopus titularis Ipepa.

Protonotarii Apostolici ad instar participantium:

24 Aprilis, 11 Maii, 24 Maii, 24 Maii, 24 Maii, 28 Maii, 25 Iunii, anno 1965.

Dom. Galvin Ioannes Patricius (Cape Town).

Dom. Kielb Bogdanus (Kielce).

Dom. De Bruyne Lucianus (Gent).

Dom. Manthey Ioannes (Chelmno).

Dom. Crowley Patricius (Sydney).

Dom. Raimondi Iosephus (Crema).

Dom. Bombas Ludovicus (Lwów).

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Per Litteras Secretarii Status, Sanctissimus Pater Paulus V, felix regnans, dignatus est nominare:

16 Iulii, anno 1965.

Eminentissimus et Reverendissimus Dominus Cardinalis Shehan Laurentius Iosephus, Archiepiscopus Baltimorensis, Membrum Sacrae Congregationis Supremae Inquisitionis.

Illustrissimus et Reverendissimus Dom. Paventi Saverius, Consultor Sacrae Congregationis de Propaganda Fide.

Per Litteras Secretarii Status, Sanctissimus Pater Paulus V, felix regnans, dignatus est nominare:

Camerarii Secreti supranumerarii Sanctitatis:

14 Octobris, anno 1964.

Dom. Campi Gaspar (Modena).

Dom. Bagnato Petrus (Oppido Mamertina).

Dom. Caminiti Angelus (Oppido Mamertina).

Dom. Fischedick Franciscus Ioannes (Oslo).

[*Latin ed. p. 682*]

Acts of the Apostolic See - Official Commentary 682 1964. Monsignor Sund Arne Olav (Oslo). » Monsignor De Magalhães Ottaviano Giuseppe (Teófilo Otoni). » Monsignor Lopes De Oliveira Giorgio (Teófilo Otoni). » Monsignor Schroeder Paolo Teodoro (Teófilo Otoni). 15 » Monsignor Yarce Eleazaro (Santa Rosa de Osos). 21 » Monsignor George Cirillo (Allahabad). » » Monsignor Hogan Terenzio Otto (Allahabad). » » Monsignor Mascarenhas Carlo (Allahabad). » » Monsignor Rodrigues Antonio (Allahabad). 22 » » Monsignor Poggi Luigi (Bobbio). Monsignor Drudi Giuseppe (Camerino). » » Monsignor Falcâo Tarcisio (Garanhuns). » » Monsignor Kovac Giovanni (Gorizia and Gradisca). » » Monsignor Pahor Oscar (Gorizia and Gradisca). » » Monsignor Argentino Maresma Olimpio Giacomo (Rosario). » » Monsignor Rosiles Ignazio (Tampico). » » Monsignor Artero Giuseppe Maria (Tucumán). » » » Monsignor Bekier Giorgio (Tucumán). » » Monsignor Diaz Gregorio de Jesús (Tucumán). » » » Monsignor Dip Davide (Tucumán). » » » Monsignor Ferreyra Secondo Idelfonso (Tucumán). » » » Monsignor Soria Secondo Onorio (Tucumán). » » » 26 Monsignor Rosato Domenico (Lucera). Monsignor Calió Giuseppe (Rossano). » » 29 Monsignor D'Alessandro Placido (Agrigento). » » » » Monsignor Vinci Gaetano Alfonso (Agrigento). » » Monsignor Killion Matteo (New York). » » Monsignor Mahoney Giacomo (New York). » » » Monsignor Murphy Giuseppe (New York). » » » Monsignor Riordan Giuseppe (New York). » Monsignor Searson Giacomo (New York). » » 3 November » Monsignor Landolfo Stefano (Aversa). Monsignor Couto Francesco (Iguatu). » » » Monsignor Paredes Giuseppe M. (Tacna). » » » Monsignor Comuzzo Elio (Udine). » » » Monsignor Tavano Adelchi

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(Udine). » » » 5 » Monsignor Fradet W. Giovanni (Burlington). Monsignor Lengerich Vincenzo L. (Gary). » » » Monsignor Carson Guglielmo (Middlesbrough). Monsignor García Cárdenas Nicànore (Puerto Montt). » » » 7 Monsignor Leblanc Marziale (Prince-Albert). 8 Monsignor Frayne Francesco (Liverpool). » » 9 Monsignor Di Martino Giuseppe (Cefalù). » » Monsignor Da Costa Guimarâes Giorgio A. (Palmas). » » » Monsignor Lopes Ribeiro Roberto (Parnaiba). Monsignor Cantuaria De Almeida Sousa Benedetto (Parnaiba). 12 » » Monsignor Franci Aldo (Pienza). Monsignor Vegni Giotto (Pienza). » » 14 October » » » » » » » » » » » »

[*Latin ed. p. 683*]

From the Roman Curial Diary, 683, November 12, 1964.
Most Reverend Palazzini Ermanno (Senigallia).
Most Reverend Eeginelli Giovanni (Senigallia).
Most Reverend Bove Samuele (Newark).
Most Reverend Carey Tommaso (Newark).
Most Reverend Egan Robert (Newark).
Most Reverend Farrell Edward (Newark).
Most Reverend Houghton Francesco (Newark).
Most Reverend Hourihan Giovanni (Newark).
Most Reverend Johnson Giacomo (Newark).
Most Reverend Koenig Giovanni (Newark).
Most Reverend Larkin Edward (Newark).
Most Reverend Me Guinness Riccardo (Newark).
Most Reverend Murray Aroldo (Newark).
Most Reverend Welsh Luigi (Newark).
Most Reverend Edward Francesco (São João del Rei).
Most Reverend Rodríguez Ferreira Nelson (São João del Rei).
Most Reverend Beauger Ruggero Maurizio (Guayaquil).
Most Reverend Bermeo Antonio (Guayaquil).
Most Reverend Scaccabarozzi Gervasio (Ivrea).
Most Reverend Kocur Adamo (Limburg).
Most Reverend Brago Antonino (Mazzara).
Most Reverend La Melia Antonio (Mazzara).
Most Reverend Mangogna Giovanni Battista (Mazzara).
Most Reverend Tritico Salvatore (Mazzara).
Most Reverend Rego Francesco (Nagpur).
Most Reverend Palmas Cesare (Iglesias).
Most Reverend Cannizzo Francesco (Caltagirone).
Most Reverend Grosso Michele (Caltagirone).

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Most Reverend La Magna Costantino (Caltagirone).
Most Reverend Lo Giudice Giuseppe (Caltagirone).
Most Reverend Nicotra Giuseppe (Caltagirone).
Most Reverend Pernice Gaetano (Caltagirone).
Most Reverend Tiralosi Michele (Caltagirone).
Most Reverend Amatulli Anastasio (Conversano).
Most Reverend De Leonardis Giuseppe (Conversano).
Most Reverend Innamorato Luca (Conversano).
Most Reverend Pedone Agostino (Conversano).
Most Reverend Ricci Ostilio (Porto e S. Rufina).
December 1.
Most Reverend Da Piedade Quadros Biagio Arturo (Goa e Damão).
December 8.
Most Reverend Gallo Giovanni (Alba).
Most Reverend Dias Ivan (Bombay).
December 10.
Most Reverend Giorgetti Corrado (Apuania).
Most Reverend Rosaia Alcide (Apuania).
Most Reverend Bianchi David (Rome).
Most Reverend Rezza Dario (Rome).
Most Reverend Salerno Francesco Saverio (Rome).
Most Reverend Bellando Francesco (Susa).
December 17.
Most Reverend Giustolisi Rosario (Caltagirone).

[*Latin ed. p. 684*]

Acta Apostolicae Sedis - Official Commentary 684, December 17, 1964. Monsignor Appodia Nazzareno (Subiaco). Monsignor Flamini-Persiani Pasquale (Subiaco). Monsignor Sibilia Gaetano (Subiaco). 21. Monsignor Catalano Vincenzo (Terlizzi). Monsignor Rutigliano Giovanni (Terlizzi). 22. Monsignor Aquino Raffaele (Avellino). Monsignor Pascale Vito Michele (Muro Lucano). Monsignor Daidone Gaetano (Nicosia). Monsignor Pappalardo Salvatore (Nicosia). Monsignor Rizzo Luigi (Mcosia). 29. Monsignor Cordeiro Antonio Francesco (Bombay). Monsignor D'Lima Eustachio Claudio (Bombay). Monsignor Martins Antonio (Bombay). January 5, 1965. Monsignor Cavanna Fiorello (Acqui). Monsignor Franceschi Filippo (Lucca). 22. Monsignor Grech Antonio (Gozo). Monsignor Agosta Giuseppe (Trapani). Monsignor Musso Francesco Paolo (Trapani). Monsignor Sanclemente Francesco (Trapani). 26. Monsignor Ferretti Angelo (Pisa). HONORS. By means of documents from the Secretariat of State, the Most Holy Father Paul V I, happily

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reigning, deigned to bestow: The Order of the Holy Sepulchre: December 10, 1964, upon Mr. Van Buyten Giulio (Antwerpen). The Knighthood of the Order of the Holy Sepulchre: April 24, 1964, upon Mr. Ravaioli Giuliano (Forlì). The Order of Saint Gregory the Great, civil class, with Plaque: November 9, 1964, upon Mr. Küster Alfonso (Paderborn). January 23, 1965, upon Mr. Scassis Enrico (Athenai). February 28, upon Mr. de Strobel Pellegrino (Roma). Upon Mr. Morelli Carlo (Roma). March 9, upon Mr. Eltohamy Mahmoud Mohamed (Republic). Upon Mr. Milone Ferdinando (Roma). Upon Mr. Cappelletti Renato (Italia). Upon Mr. De Gregorio Paolo (Italia). Upon Mr. Gianand'rea Angelo (Italia). Upon Mr. Bar. Serena di Lapigio Paolo (Italia). Upon Mr. Tessitori Giulio (Italia). Upon Mr. Di Lorenzo Italo (Roma). Upon Mr. Rettel Giovanni (Luxembourg). Upon Mr. Cheikh Mounir Takieddine (Lebanon).

[*Latin ed. p. 685*]

Diarium Romanae Curiae 685: The Order of Saint Gregory the Great, military class: March 12, 1965. To General Alla vena Giovanni (Italy). The Order of Saint Gregory the Great, civil class: February 28, 1965. To Mr. Mennini Luigi (Rome). The Order of Saint Gregory the Great, military class: April 12, 1965. To Major Frantz Germano (Luxembourg). The Order of Saint Gregory the Great, civil class: October 31, 1963. To Mr. Di Tillo Eenato (Rome). November 2nd: To Mr. Fassari Oesare (Rome). March 28, 1964: To Mr. Nepi Antonio (Grosseto). December 10th: To Mr. Brenninkmeijer Riccardo (Rotterdam). December 17th: To Mr. Kalin Leandro M. (Lincoln). January 9, 1965: To Mr. Horan Giovanni (Melbourne). February 22nd: To Mr. Ryan Ugo M. (Melbourne). February 23rd: To Mr. Alexander Giovanni (Saint Oloud). February 15th: To Mr. Dalleggio D'Alessio Eugenio (Athens). February 16th: To Mr. de Melo Castro Giuseppe Guglielmo (Lisbon). February 17th: To Mr. Casali Sperandio (Verona). February: To Mr. Terragni Alessandro (Como). February: To Mr. Sneider Enrico (Porto e S. Rufina). February 19th: To Mr. D'Angelillo Umberto (Avellino). March 9th: To Mr. Gabbi Mario (Turin). March: To Mr. Chen Min-Chung (China). March: To Mr. Menchini Carlo (Pisa). March: To Mr. Malaguti Antonio (Rimini). March: To Mr. Russo Aldo (Rome). March 12th: To Mr. Andò Carlo (Italy). March: To Mr. Cenciarelli Renato (Italy). March: To Mr. Eula Ernesto (Italy). March: To Mr. Mancinelli Giovanni (Italy). March: To Mr. Martinelli Francesco (Italy). March 17th: To Mr. Mari Fausto (Viterbo). March: To Mr. Migliori Saverio (Viterbo). March 18th: To Mr. Eijssen Pietro (Rotterdam). March 20th: To Mr. Bertani Giuseppe (Milan). March 24th: To Mr. Van Buggenhout Giacomo F. (Bruges). March: To Mr. André Giorgio (Malines-Bruxelles). March: To Mr. Kolt Heiko (Malines-Bruxelles). March: To Mr. Gagnesi Spartaco (Rome). March 26th: To Mr. Brandoli Marino (Turin). March 29th: To Mr. Verrept Francesco (Antwerpen). March 30th: To Mr.

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Rapisarda Emanuele (Catania). April 7th: To Mr. Contadini Alfonso (Jesi).

[*Latin ed. p. 686*]

Acta Apostolicae Sedis - Official Commentary 686, April 10th.
To Mr. Giuseppe Formentini (Ripatransone).
To Mr. Alfonso Salvi (Rome).
To Mr. Giuseppe Sanna (Oristano).
To Mr. Berardino Santarelli (Rome).
To Mr. Antonio Caterino (Bari).
To Mr. Alessandro Ammoun (Lebanon).
The Order of Saint Gregory the Great, military class: April 13th, 1965.
To Colonel Gastone Imbrighi (Rome).
To Mr. Chaouki Chaarani (Lebanon).
The Order of Saint Gregory the Great, civil class: 1963.
To Mr. Gilberto Bono (Rome).
To Mr. Luciano Pacelli (Rome).
February 1964.
To Mr. Ferdinando Brenard (Tournai).
May 14th.
To Mr. Edmondo Andrews (Westminster).
To Mr. Arturo Guglielmo Barr (Westminster).
To Mr. Aroldo Giuseppe Hood (Westminster).
July 7th.
To Mr. Geoffrey Goddard (Westminster).
August 28th.
To Mr. Giovanni Marshall (Westminster).
October 22nd.
To Mr. Carlo Rosato (Rome).
November 19th.
To Mr. Uberto Antonio Gribnau (Haarlem).
To Mr. Leone Rodolfo Schreinemacher (Roermond).
November 25th.
To Mr. Pietro Samperi (Rome).
November 28th.
To Mr. Filippo I. E. Van Woensel (Breda).
To Mr. Ermanno E. Schure (Roermond).
To Mr. Giovanni A. Engels (Rotterdam).
December 10th.
To Mr. Eugenio Devine (Bridgeport).

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To Mr. Arturo Lamborn (Bridgeport).
To Mr. Giovanni Leahy (Bridgeport).
To Mr. Tommaso E., Jr. Saxe (Bridgeport).
To Mr. Filippo Farinelli (Tivoli).
December 17th.
To Mr. Giorgio Holmes (Lincoln).
To Mr. Elmer Jackson (Lincoln).
To Mr. Kenneth Witt (Lincoln).
To Mr. C. Clyde C. Atkins (Miami).
To Mr. Giuseppe M. Fitzgerald (Miami).
To Mr. Filippo Lewis (Miami).
To Mr. Michele Perry (Miami).
December 21st.
To Mr. Angelo Planas Vázquez (Santiago de Cuba).
January 7th, 1965.
To Mr. Giacomo Reynaud (Versailles).
January 16th.
To Mr. Giovanni Boyle (Saint Andrews and Edinburgh).
January 22nd.
To Mr. Gerardo Guglielmo Kouw (Haarlem).
To Mr. Enrico Broker (Saint Cloud).
To Mr. Giuseppe Gaida (Saint Cloud).
To Mr. Lorenzo Michele Hall (Saint Cloud).
To Mr. Alberto Vittorio Hartl (Saint Cloud).
To Mr. Federico Hughes (Saint Cloud).
October 31st.
Gregory the Great.

[*Latin ed. p. 687*]

Diarium Romanae Curiae 687, 22 Januarii, 1965.
Ad Dominum Keller Johannem (Saint Oloud).
Ad Dominum McCarten Johannem Jacobum (Saint Oloud).
Ad Dominum Randall Robertum Antonium (Saint Oloud).
Ad Dominum Thomey Petrum (Saint Oloud).
Ad Dominum Wenner Valdemarum (Saint Oloud).
Ad Dominum Delgado Cornejo Caesarem (Trujillo).
Ad Dominum Rocca Costa Stephanum Dominicum (Trujillo).
4 Februarii:
Ad Dominum Lechesne Marcellum (Chartres).

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Ad Dominum Borniche Claudium (Paris).

11:

Ad Dominum D'Anna Johannem (Roma).

17:

Ad Dominum Mastorakis Michaelem (La Rochelle).

Ad Dominum Milliat Robertum (La Rochelle).

Ad Dominum Rivaud Raimundum (La Rochelle).

28:

Ad Dominum Glaentzer Gerardum (Roma).

Ad Dominum Scaletti Leliem (Roma).

9 Martii:

Ad Dominum Démange Andream (Metz).

Ad Dominum Diller Josephum (Metz).

17:

Ad Dominum Cristi Marium (Viterbo).

Ad Dominum D'Errico Paulum (Viterbo).

21:

Ad Dominum Orsini Achillem (Penne-Pescara).

29:

Ad Dominum Lambert Giulianum (Antwerpen).

7 Aprilis:

Ad Dominum Parisi Flavium (Roma).

10:

Ad Dominum Guzzardi Vitum (Noto).

Ad Dominum Pervanidis Iacobum (Esarc. Apost., pro catholicis ritus Byzantini in Graecia).

23:

Ad Dominum Fukushima Lunzum (Fukuoka).

21:

Ad Dominum Dib Georgium (Libanum).

12, 13 Martii:

Cavalieratus Ordinis Sancti Gregorii Magni, classe militaris: 1985.

Ad Subtenentem Cibin Camillum (Roma).

Ad Capitaneum Di Giovambattista Antonium (Roma).

Ad Tenentem Martelli Marcellum (Roma).

Ad Capitaneum Monin Ferdinandum (Città del Vaticano).

Commenda Ordinis Sancti Sylvestri Papae:

24 Martii:

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Ad Dominum Van Caubergh Philippum (Malines-Bruxelles).
26 Martii:
Ad Dominum Van de Put Dionysium (Malines-Bruxelles).
30 Martii:
Ad Dominum Maisto Guidum (Napoli).
10 Aprilis:
Ad Dominum Floris Renzum (Ales).
23 Aprilis:
Ad Dominum Spano Salvatorem (Ales).
24 Aprilis:
Ad Dominum Preste Alfredum (Roma).
29 Aprilis:
Ad Dominum Moauro Carolum (Roma).
Ad Dominum Loero Riccardum (Chiavari).
Ad Dominum Carletti Pellegrinum (Montalcino).
Ad Dominum Baldassarre Angelum (Bari).
Ad Dominum Di Bari Dominicum (Bari).
Ad Tenentem Colonalem Stadler Ludvigum (Città del Vaticano).
Ad Dominum Borghi Attilium (Roma).
Ad Dominum Franceschi Giancarlum (Roma).

[*Latin ed. p. 688*]

688 Acta Apostolicae Sedis - Official Commentary
On the Knighthood of the Order of Saint Sylvester, Pope: October 7, 1964.
To Mr. Luna Serrano, Albert (Bogota).
To Mr. Yulo, Giuseppe (Lipa). October 22.
To Mr. McDevitt, Bernard A. (Boise City). November 19.
To Mr. Watervoort, Uberto Giacomo G. (Roermond).
To Mr. Bergmans, Giovanni Giacomo G. ('s-Hertogenbosch).
To Mr. Haarselhorst, Guglielmo Cornelio A. M. ('s-Hertogenbosch).
To Mr. Melis van der Kuip, Adriano G. (Utrecht). October 28.
To Mr. Giezeman, Enrico Adriano (Rotterdam).
To Mr. Giezeman, Gerardo M. G. P. (Rotterdam).
To Mr. Liesker, Giovanni E. (Rotterdam). December 17.
To Mr. De Weert, Guglielmo G. A. (Rotterdam). December 21.
To Mr. Fritz, Antonio (Gurk).
To Mr. Gerlich, Guglielmo (Gurk).
To Mr. Kinzel, Augusto (Gurk).
To Mr. Matzer, Augusto (Gurk). January 9, 1965.

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To Mr. Boerjan, Pietro G. (Rotterdam).
To Mr. Van Bree, Walter Giovanni G. (Rotterdam).
To Mr. Van 'T Hek, Luca (Rotterdam). January 16.
To Mr. Kakinda, Bernard (Masaka).
To Mr. Kyewafyanga, Sebastiano B. (Masaka).
To Mr. Musoke, Carlo (Masaka).
To Mr. Ssemugoma, Giovanni (Masaka). October 22.
To Mr. Jacobs, Ermanno Bernard ('s-Hertogenbosch). October 29.
To Mr. Cuevas, Michele (Jolo).
To Mr. Paulate, Martino (Jolo).
To Mr. De Angelis, Baldassarre (Rome). February 3.
To Mr. Rosa, Pietro (Rome). February 6.
To Mr. Zwitter, Vincenzo (Gurk). February 8.
To Mr. Smulders, Enrico Giuseppe Luigi M. (Rotterdam).
To Mr. de Rooij, Giovanni Francesco ('s-Hertogenbosch). February 11.
To Mr. Andrisani, Mario (Rome). February 18.
To Mr. Di Piazza, Sebastiano (Rome).
To Mr. Buttitta, Piero (Rome).

[*Latin ed. p. 689*]

1965 N. 1 0 ICAE SEDIS OFFICIALE tinistratio: Libreria Editrice Vaticana tutto Mio Dio ua r^c^Tpeccaü * ^ p o izatt butsono come . V f bateZ U P. VI n 3a ne» tata sotto •LIGA Genera»»* habe Cuna Via Tose ^ o\ana, _ T e \. 77647.\ em cum Apostolica Sede ~ concilii Oecumenici Vaticani Secundi. PAULUS PP. VI VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

QUARTA SESSIO Concilii Oecumenici Vaticani Secundi, quae iam festo die Exaltationis Sanctae Crucis incipiet, Patres eiusdem universalis Synodie cunctis orbis terrarum partibus Romam, ad sepulcrum Petri Apostoli, revertentur, secum veluti ferentes ad hanc primariam sedem catholicae unitatis exspectationem, desideria, anxia studia populorum suorum, qui summam spem ponunt in hoc Oecumenico Coetu. Illi, opus suum perficientes, finem imponent magnae celebrationi huius Concilii, quod, in Spiritu Sancto congregatum, quattuor annos ad considerandas et solvendas pernecessarias et gravissimas quaestiones attendit, quibus hodierna vita Ecclesiae premitur, eo consilio ut vultus ipsius novo splendore coram hominibus refulgeat, hosque universos spirituali invitamento suo alliciat ad fidem in Christum et ad promptiorem eiusdem secutionem. Quam ob rem, volumus, ut quartae Sessionis initium ipso die...

[*Latin ed. p. 690*]

On the day of the liturgical solemnity, when the mystery of the Cross and

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the redemptive power of the sacrifice accomplished therein are celebrated, so that all, beholding Christ crucified, may more and more comprehend that it is through that very wood that all things are drawn to Himself, and that there is no other name given under heaven, in which it is necessary for us to be saved. Truly, the Sacred Council before the whole world testifies to the saving power of the Cross; and it desires to confirm with all its might the rights which the Savior has obtained for every human being through it; it wishes to proclaim the message of hope, love, and peace, which He alone, by divine authority, brings to the human race, even to those who today boast of the things which the progress of arts and sciences has produced, which have boldly ventured into the realm of nature, or which have been able to achieve in social and political matters. All these things, without Christ, that is, without adherence to His heavenly doctrine, and unless the commandment of love, which He has given, is willingly, faithfully, and completely fulfilled, are subject to questions that are raised with anxious doubt and to which no answer is given; they are subject to mutual distrust, which lacerates souls, and to evils that have not yet been banished, namely, pain, sickness, famine, and war.

Therefore, let us judge all things from reason and truth; therefore, we do not presume to think that the celebration of the Council can present a single and most evident solution to all our problems; but it is true that men eagerly await the decisions of the Ecumenical Council and what will come to pass in the future after its conclusion; it is true that the importance of these decrees, with their entire breadth and gravity, will be manifest to those who consider the immense work that the Fathers have to accomplish; it is true that the Council will have an inestimable power of effectiveness for the life of the Church, because of the incentives it must give to sacred pastors, to the entire clergy, and to all the faithful, so that they may live more fully according to their vocation; because of the changes it will demand in certain canonical norms, which no longer serve the good of souls; because of other new forms of [action].

[References: 12. Cfr. Io. 12, 32. 12. Cfr. Act. 4, 12.]

[*Latin ed. p. 691*]

691. They should respond suitably to the urgent call to the missionary endeavor. Let that peaceful message be heard, and let it be filled with love. "This, however, cannot be understood, ordered, and fruitfully carried out without the necessary clarity of understanding, which requires the help of God, who said: 'Without me, you can do nothing.' Only through His grace can this be accomplished. The Council, illuminated by the Spirit of Truth, will not cease to enlighten, if, with the spirit of the Fathers, gentle and efficacious, hidden and so powerful that it cannot be resisted, the forthcoming Session and the conclusion of the Council will bring forth all desired fruits. However, for such a happy outcome to be achieved, prayer

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is absolutely necessary, as the Lord gently reminds us, so that He may bestow His benefits upon us: 'Whatever you ask for in prayer, believing, you will receive.' For this reason, We turn to all of you, Venerable Brothers and beloved sons, and We earnestly implore you once again to prepare the work of the Council with your prayers, and to join these prayers to ours. Let the supplication of the entire Church ascend to God, so that the assembly gathered in the hall of the Council may receive a generous outpouring of heavenly grace, so that the necessary strength and vigor may be granted to the Fathers, so that all those working together may contribute to the execution of the decrees and resolutions of the universal Synod in the years to come. For this must be a new Pentecost, in which the entire Church, persevering with one mind, is united with the Successor of Peter and the Successors of the Apostles, just as the disciples, gathered around Mary, the Mother of Jesus and our Mother, did in the Cenacle, awaiting the coming of the Divine Paraclete." 3 4 5 Io. 15, 5. Matth. 21, 22. Cfr. Act. 1, 14.

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - Official Commentary. Therefore, after the afternoon of the feast of the Exaltation of the Holy Cross, on which day the Session will begin, the Fathers of the Council, together with us, for the sake of penance, will proceed in procession, chanting divine praises and carrying the sacred relics of the Holy Cross from the basilica that bears its name, in the atrium of the Session hall, where they are honorably preserved, to the Lateran Palace, the cathedral church of the Bishop of the City of Rome. For the same reason, during the entire fourth Session, the Most Holy Sacrament will be publicly displayed in the sacred Aedificium Pauli in the Vatican Apostolic Palace, so that the minds and prayers of the Fathers of the Council, of all those who are engaged in this work, and of those, whether priests or religious or lay faithful, who serve in our pontifical house, may be continually directed to Jesus Christ present in the Eucharist, who is the center of charity and the bond of unity in the Church. Thus, let a chorus of suppliants and those engaged in penance resound from all five continents of the world, wherever the Church is established, in the great cities with their distinguished cults, in the most spacious halls of offices, in rural and mountainous regions, and even in solitary places and in stations established for the missionary work of developing regions: for we desire that in each parish and church of the Catholic world, a penitential rite be celebrated, to which innocent boys and girls, young people of generous character and excellent disposition, and fathers and mothers of families are called; and to this let all the infirm, whom we hold most dear, join, for their strength is uniquely effective in obtaining graces from the Divine Heart, in a way that cannot be replaced. We also contemplate with moved and confident hearts the religious communities of both sexes, in which countless souls consecrated to God live, dedicated to continuous

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prayer and perfect self-denial, joyfully serving God and their brothers and sisters. These, with prompt and loving hearts, will receive our words and will offer to God the most fervent prayers, strengthened by their long and secret devotion. Let this concentration of suppliants be continually offered to God, so that the entire Church, gathered around the Common Father, may continually merit divine nourishment and be led to its duties.

[*Latin ed. p. 693*]

Acts of Pope Paul VI, paragraph 693, and related documents, inflaming minds; these are the matters that will be entrusted to him after the Council. As a pledge of Our gratitude, We gladly grant this Apostolic Blessing to you, Venerable Brothers and beloved sons, priests and faithful of the Cattolica Church, to which, as We trust, the brothers of other Christian communities will also give their approval; may this blessing, uniting all things, be generously bestowed with the highest paternal love from Heaven. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of August, in the year 1965, the third year of Our Pontificate. PAUL VI, POPE. DECREE LETTERS: To the Blessed Charles Lwanga, Matthias Mulumba, and twenty companions of Uganda, the honors of Saints are conferred. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The Ugandan saints, whose recent glory shines upon the Church, in a short space of time, have demonstrated so many virtues, and have shown such greatness of spirit, that they justly deserve to be numbered among those holy men whose blood consecrated the beginnings of Christian society. Indeed, when these things are considered with wonder, the prophetic words made by Isaiah to the new Jerusalem, that is, the Church, come to mind: "Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee" (Isa 55:5). For through these men, the Church, as a loving mother to all mankind, demonstrates its universal nature and its strength in all holiness; for if the martyrdoms were so filled with joy, so endowed with the power of the word, so strengthened by the fortitude of the spirit, and that too, in men who were uneducated and accustomed to the comforts of life, then it can certainly be affirmed that no man could have done or suffered such things unless God was with him (cf. John 3:2). Completed.

[*Latin ed. p. 694*]

Acta Apostolicae Sedis - Official Commentary 694. These are the things which Christ foretold to His disciples before leaving the earth: "These things I have spoken to you, that in me you may have peace. In the world you shall have distress. But have confidence. I have overcome the world" (John 16:33). This most excellent victory, besides adding to the glory bestowed upon Christ Jesus, moreover inflames all the faithful, and

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especially Africans, with firmness of faith. For the unwavering examples of constancy given by these martyrs teach men of our age, and especially young people, who are more than sufficiently distracted by worldly pursuits, how much eternal things surpass the fleeting, and remind them that it is not enough to merely profess the Christian name, but that they must, having overcome the distinctions, hardships, and temptations of this world, render faith to Christ the Redeemer; for He Himself said: "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). Indeed, the splendor of their lives especially encourages laymen to translate the precepts of heavenly life into their own conduct, and especially to instill Christian wisdom in their fellow men. For the faithful of Christ, who are now experiencing tribulation and suffering for their religion, the torments and deeds of the Ugandan martyrs are both an encouragement and a comfort, for through them, the words of Christ resound in our ears: "Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven" (Matthew 5:10). Finally, the common outcome, in which Catholics and Anglicans, joined together with fraternal affection for the same faith, strengthens the desire of the faithful to restore the one flock of Christ, having overcome the ancient divisions. Having considered these things, let us now turn our attention to the martyrs themselves and their deeds. In the year one thousand eight hundred and seventy-nine, the first missionaries of Africa, known as the White Fathers, whose society had recently been founded by Charles Martialis Lavigerie, the Archbishop of Algiers, entered that part of Africa which was occupied by the kingdom of Buganda, and established a station at Santa Maria de Rubaga, not far from the royal residence, where hundreds of soldiers, servants, boys, and wives lived around the king, devoted to his service. Although the place did not seem particularly suited for the dissemination of the Gospel, nevertheless, the message of salvation fell like morning dew upon the arid land, and gave it abundant fruitfulness. But this work, begun with such a promising start, soon had to be interrupted, since King Mutesa of Buganda, who had initially not opposed the spreading of the Gospel, was influenced by envious men, to whom the very sincerity of Christian life was a cause for reproach, and he threatened death to all who adhered to the Christian religion.

[*Latin ed. p. 695*]

Acts of Pope Paul VI, 695, concerning which it was deemed necessary to temporarily suspend missionary activities. For three years during which the priests were obliged to leave Buganda, the number of catechumens not only persevered in its purpose, but their ranks greatly increased, with those, led by Joseph Balikuddembe, Andrew Kaggwa, and Matthew Mulumba, joining daily in the number of "prayers," by which designation

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those devoted to the Christian law were called. When the deceased king's son, Mwanga, ascended to the throne, having formerly been familiar with the missionaries, he again summoned them, and ordered some of the faithful to serve in his court. This, however, was received with displeasure by the nobles and chieftains, who began to whisper against them; to this was added the hatred of the merchants, whose disreputable business was condemned by the new religion, and also the king's fickle nature and his suspicion that the missionaries might be plotting against the kingdom. Furthermore, the king was alienated from the Christian children, who steadfastly resisted his invitations to acts of indecency, declaring that they would rather die than violate the law of God. Neither did their integrity of spirit, their sincerity, their eagerness in obedience, their constancy in adversity, their diligence in performing their duties, their charity, and their kindness towards all, avail them. Nor did it benefit them that, at one time, the Christians had saved the king from danger when conspirators among the nobles were plotting to assassinate him. On the contrary, the king's chief minister, who had been the principal author of the conspiracy, instilled in his ears the idea that those who profess the religion of Christ are to be considered capital enemies, and that they desire new things in order to gain control of the kingdom; that their superstition excites the wrath of the ancestral gods; that the Christian religion softens hearts in war, and that its adherents secretly commit heinous acts in their gatherings. Enraged by these calumnies, the king openly declared that he intended to inflict death upon all who bore the name of Christ. This most severe sentence did not dismay them in the least, but rather they held more frequent gatherings, sought baptism, hastened to receive the Eucharist, and yearned to imitate Christ, even to the point of death, being configured to his death, so that, if possible, they might attain to the resurrection (Philippians 3:10-11). How many sacrifices were offered to God during this grievous time is not accurately recorded, but only known to God. However, it is sufficient to remember that the entire affair occurred between the years 1885 and 1887, and that even some Anglicans were killed, who, along with the Catholics, shed their blood for the religion of Christ. Among all the victims of the king's fury, twenty-two martyrs stand out, whose age, condition, and deeds, after being investigated and examined, certainly revealed that they faced death with remarkable fortitude and joy.

[*Latin ed. p. 696*]

Acts of the Apostolic See - Official Commentary 696, most atrocious; these the Church exalts as flowers from the same stock, the first fruits of Africa. These martyrs, indeed, can be divided into two groups, namely, those numbering thirteen, who were led to the hill of Namugongo, where, on the third of June of the year one thousand eight hundred and eighty-six, they were cruelly burned; and those numbering nine, who perished in vari-

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ous places through different kinds of torments. In the first group are the following: Charles Lwanga, prefect of the royal children, whom King Mwanga considered to be of the highest character. He gave an example of Christian virtue in the royal court, and excelled in fidelity in the performance of his duties, chastity, and zeal for the advancement of the Catholic religion. He encouraged the catechumens to persevere in the faith, and baptized four of them, even as death threatened. Because he openly professed his faith in Christ and protected young boys from the licentiousness of the impious king, he was condemned to the punishment of fire. Already burned by the fire, considering his own torments as nothing, but concerned for the salvation of his neighbor, he addressed the executioner thus: "Would that you would embrace the Christian religion!" With these words, exclaiming, "My God!" he gave up his soul, having reached the age of twenty-five years. Mbaga Tuzinde was a royal boy, distinguished by his goodness, gravity, modesty, and obedience, whom Charles Lwanga baptized a few hours before his own death. When the executioner, who had taken him in place of a son, urged him strongly to flee, he responded with great courage: "You be a servant of the king and obey his commands; I am happy to die for the faith of Christ." He was beaten with clubs and killed, being seventeen years of age; his lifeless body was placed on a common pyre, where his companions were soon to be burned alive. Bruno Serunkuma, a boy of the king Mutesa, and a soldier of Mwanga, having reached the age of thirty, enrolled himself in the army of Christ, in which he bravely encouraged his companions to face the flames with words and example. When urged to renounce, he said, "The fountains of living water will never fail; when we are gone, others will follow." Burning with the desire to imitate Christ in his death, he refused a drink of water, and, when the executioners insulted him, he responded: "Will you also touch my spirit?" Although his body was scorched, *James Buzabaliawo, a soldier of the king, burning with a singular zeal for the advancement of the faith, once urged the very king Mwanga to embrace the Christian religion; which ultimately became the cause of his death. Bidding farewell to the king, he promised to pray for him in heaven, and addressed his companions with these words: "Let us pour out our lives with joy for the truth; this will not be in vain." Kizito, a royal boy and courtier, fourteen years of age, the youngest of all, shone with the innocence of his mind. Because he steadfastly resisted the king's enticements, he was condemned to death by the sword. A little before,

[*Latin ed. p. 697*]

Acts of St. Paul VI, 697: A baptized man, while being led to execution, encouraged one of his companions, who was lamenting and was to be freed on the last day, with great courage: "Recite the Lord's Prayer, and bravely face death." Ambrose Kibuka, a young man from Riez, distinguished by his good character and integrity, maintained a cheerful and joyful spirit

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until death, which he faced bravely at the age of eighteen. Mugagga, a young man from Riez and an excellent leatherworker, still a catechumen, was imprisoned after refusing the obscene advances of the king. Baptized by Charles Lwanga, he ascended the pyre with a serene spirit at the age of sixteen. Qyavira, a handsome young man from Riez, although greatly loved by the king, was condemned to death for his Christian behavior. He was steadfast in chastity, charity, and forgiveness, and he faced martyrdom with a joyful spirit, having lived seventeen years. Achilles Kiwanuka, a young man from Riez, as soon as he learned of the true religion, threw his amulets into the fire, and began to secretly attend Mass at night to receive the Eucharist. He openly professed his Christian faith in the royal court, and, despite intense persecution, declared: "Even if they kill me, I will never deny my faith." He was burned at the stake at the age of seventeen. Adolf us Mukasa Ludig o, of noble birth and a courtier of the king, distinguished himself by his gentleness and humility. Having become a disciple of Christ, he dedicated himself to the service of his brothers, and he served as an example to them in his work. At the age of just over twenty, he was thrown into the fire and joyfully exclaimed: "Soon we shall see Christ." Mukasa Kiriwawanvu, the prefect of the royal court's food supplies, when asked if he was a Christian, did not deny his faith, and therefore was condemned to death. He was martyred as a catechumen at the age of twenty. Anatolius Kiriggwajjo, a young man from Riez, twenty years old, without hesitation rejected the honor offered to him by the king, which he knew would be detrimental to his Christian faith. Ascending the pyre, he encouraged his companions: "Our friends who have been killed are now living with God; let us also act bravely, so that we may join them in heaven." Lucas Banabakintu, a member of the royal guard, embraced the Christian religion first, and devoted much effort to spreading the faith. Condemned to death at the age of seven years, when his relatives urged him to flee, he bravely replied: "It is better to die for the religion; I am going to heaven." Another group of martyrs includes those who were killed either in Asti or by other forms of torture in various places. The first among these, in terms of age and reputation, is Matthias Kalemba, whose name is also Mulumba, meaning "the strong."

[*Latin ed. p. 698*]

Acts of the Apostolic See - Official Commentary 698. These individuals, even as children, had been foretold by their dying father that they would one day be visited by messengers of the true path. Therefore, as they earnestly sought God, they first embraced the teachings of Mahomet; then, attracted by the beauty of Holy Scripture, they turned to the Anglicans; and finally, upon discovering the truth in Cattolica, they adhered to it and spread it with great fervor. In the fiftieth year of his life, he was slain by the first minister of the king, through the most vile and cruel torture. Re-

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sponding to the tormentors, he said: "The tortured body will remain; God will receive my soul, and you." Seven months prior, Matthias Kalemba, the first of all to be killed out of hatred for the religion, was Iosephus Mukasa BaliJcuddembe, prefect of the royal court, whose steadfast faith the king greatly admired, and who displayed exceptional gentleness of spirit and devotion to the faith. He won over the hearts of many young people to Christ, and protected young men of the king from his vices. For this reason, the king, angered and yielding to the instigations of the first minister, condemned him to death. He died a martyr, his head severed, at the age of twenty-six. Dionysius Ssebuggwawo, a royal boy, sixteen years old, stood out for his innocence and gentleness of character. When the king asked him if he was teaching two servants the rudiments of the Christian faith, upon his affirmation, the king pierced him with his own spear and ordered his head to be severed. Andreas Kaggwa, prefect of the king's musicians, was beloved by all for his excellent talents and was highly esteemed by the king. Having been initiated into Christ, he gave examples of all kinds of charity, especially towards those afflicted by plague, and diligently instructed pagans and catechumens in the doctrine of the Gospel. When the first minister of the king was greatly disturbed by this, he demanded the king's permission to kill him, and the king cruelly murdered him, at the age of thirty. Pontianus Ngondwe, who held the highest honors under Kings Mutesa and Mwanga, flourished in prudence, justice, and devotion to the advancement of the Christian faith. Thrown into prison, as he was being led to the place of execution, he was pierced by a spear from the executioner, at the age of eight years. Athanasius Bazzekuketta, a royal boy in charge of the armory and treasury, was so outstanding in integrity of character and so eager for martyrdom that, when he was being led to the place of execution with the others, he begged the executioners to kill him immediately. He was soon transfixed by a spear and expired, at the age of twenty. Gonzaga Gonza, a royal boy, was particularly distinguished for his humility and charity. As he was being led to the pyre, at the age of twenty, he was pierced by a spear by the executioners, leaving a shining example of courage and serenity. Noe Mawaggali, an artisan and leatherworker, was distinguished for his prudence and industry.

[*Latin ed. p. 699*]

The Acts of Pope Paul VI, page 699, speak of modesty flourishing. Foreseeing the imminent persecution, he consoled his weeping sister with these words: "Certain of the life to come, I do not fear to die." Refusing to flee, he willingly offered himself to the soldiers' lances, and was pierced and hung upon a tree, until he breathed his last, having lived thirty-five years. John-Maria distinguished himself by such prudence and gravity that he was called by the name Muzeyi, or "the elder." Having been converted to the true doctrine, he devoted himself entirely to spreading the Christian

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faith, helping the poor, healing the sick, and redeeming captives, for which he expended all his wealth and resources. When the Christians were already living in great danger, he refused to hide himself, and spontaneously professed the Christian faith before the first minister of the king; for this reason, his head was cut off and he was thrown into Ston, at the age of fifty-seven years. Upon his death, on the twenty-seventh day of the month of January, in the year one thousand eight hundred and eighty-seven, the glorious company of martyrs was completed. The blood of all these proved to be a most fertile seed. For shortly after their martyrdom, such a fervor arose among the people to embrace the Christian faith, that the power and abundance of heavenly grace caused the word of God to spread and be proclaimed not only in the regions of Uganda, but throughout all of Africa (2 Thessalonians 3:1), thus confirming the truth of St. Hilary's words: "It is the Church's own characteristic to triumph when she is wounded; to understand when she flourishes; to grow when she is oppressed; to prevail when she is despised; to profit when she is vexed, and to stand when she seems to be overcome" (De Trinitate, Book 4). As the fame of the Ugandan martyrs grew, due to the clarity of their lives and the wondrous manner of their deaths, the question of conferring the honors of the blessed upon them began to be raised. Therefore, in the year one thousand eight hundred and eighty-seven, investigations were carried out in accordance with the law in the city of Rubaga, near the place of martyrdom. After these were completed, the apostolic investigations were initiated in the year one thousand nine hundred and ninety. After these were duly carried out, Our Predecessor, Pope St. Pius X, on the fourteenth day of the month of August, in the year one thousand nine hundred and twelve, signed the decree for the introduction of the cause of beatification, or of the declaration of martyrdom, of the venerable servants of God, Charles Lwanga, Matthias Mulumba, and their companions, known as the Uganda Martyrs. Afterwards, Our Predecessor, Pope Benedict XV, on the nineteenth day of the month of December, in the year one thousand nine hundred and eighteen, granted the faculty to investigate the martyrdom and the cause of martyrdom, and also to examine the signs or miracles, even though less than fifty years had passed since the death of the venerable servants of God. This was followed by the preparatory Congregation, which was followed by the general Congregation, on the nineteenth day.

[*Latin ed. p. 700*]

The Acts of the Apostolic See – Official Record, dated February 7, 1920, in which Our Predecessor solemnly declared that the martyrdom and the cause of martyrdom of the venerable servants of God, Charles Lwanga, Matthias Mulumba, and their companions, were established. Furthermore, one doubt was to be discussed: whether, with the approval of the martyrdom and the granting of indulgences from signs or miracles, the heavenly

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honors could safely be conferred upon the aforementioned venerable servants of God. This doubt was brought before Our Predecessor, Benedict XV, on March 23, 1920. After hearing the favorable opinion of all, on April 12 of the same year, he sanctioned by his own decree that the solemn beatification of the venerable servants of God, Charles Lwanga, Matthias Mulumba, and their companions, could safely proceed; and this solemnity was held on June 6 of the same year in the Basilica of the Vatican. However, after the aforementioned Blesseds were granted the heavenly honors, their cult increased more and more in Uganda and in the regions of Africa, and in other parts of the world, and it was said that miracles were wrought by the grace of God in their name. Supplications were made to this Apostolic See, so that the cause of the Uganda Martyrs might be resumed in order to adorn them with the insignia of sanctity. Our Predecessor, John XXII, approved of these supplications on May 10, 1960. After the matter was discussed in the meetings of the Congregation for Sacred Rites, concerning two healings, namely, from the original pulmonary plague, by which the health of Richildis Buch and Maria Aloisia Criblet, sisters of the Institute of the Missionary Sisters of Our Lady of Africa, was unexpectedly restored, in a general congregation held in the Vatican Palace on July 7 of this year, Our beloved son, Paul, Cardinal Giobbe, Prefect of the Sacred Congregation, proposed the following question to be considered: whether, after the Apostolic See had granted the aforementioned Blesseds the right of veneration, there existed in the case under consideration miracles that were established and effective. After the Cardinals present and the Prelates and Consultors of the Congregation for Sacred Rites affirmed that the healings in question were to be considered miraculous, and after careful consideration and repeated invocation of heavenly light, on July 15 of the same year, We solemnly declared that there existed two miraculous healings, namely, of the sisters Richildis Buch and Maria Aloisia Criblet, from the original pulmonary plague, through the intercession of the Blesseds Charles Lwanga, Matthias Kalemba Mulumba, and the twenty companions Martyrs of Uganda.

[*Latin ed. p. 701*]

Acts of Pope Paul VI, 701. On the first day of the month of September, this year, We decreed: That the canonization of the aforementioned Blessed Martyrs may proceed.

In order that this most important matter might be considered with the utmost seriousness, three Consistories were held on the twenty-sixth day of the month of September, this year, in the Vatican Palace. On this occasion, Our esteemed son, Arcadius, Cardinal Larraona, Prefect of the Congregation of Sacred Rites, demonstrated that it was fitting to hope that the memory of those Blesseds might be honored with the highest honors, and he earnestly requested that, as soon as possible, this be brought about.

Therefore, having received the votes of all those present, namely, the

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Most Reverend Cardinals and sacred prelates, We clearly ascertained that those Blesseds were considered by all to be worthy to be adorned with the diadem of the Saints, and We appointed the twenty-ninth day of the following month of October as the date for their canonization.

On that most solemn day, We descended into the Basilica of Saint Peter, amidst a large number of the faithful and sacred prelates, a very numerous gathering from all over the world, assembled in Rome for the purpose of celebrating the Second Vatican Ecumenical Council.

Then, Our esteemed son, Arcadius, Cardinal Larraona, with the eloquent urging of Our esteemed son, Francis Xavier Parisi, Advocate of the Consistorial Hall, earnestly, more earnestly, most earnestly requested that Charles Lwanga, Matthias Mulumba, and the twenty Ugandan martyr companions be declared Saints. To the Consistorial Advocate, We responded, through Our esteemed son, Hamlet Tondini, from the Office of Letters to Princes, that We were already prepared to grant such a request.

Therefore, having implored the abundance of light from the Divine Paraclete, seated upon the Chair of Saint Peter, as the supreme teacher of the entire Holy Church, We solemnly and in the Christian spirit, for the increase of the glory of the Most Holy Trinity, for the exaltation of the Apostles, and with the authority of Peter and Paul, and with the prior consent and divine assistance of Our beloved brothers, the Archbishops and Bishops, We decree: That the Blessed Charles Lwanga, Matthias Mulumba, and the twenty Ugandan martyr companions be inscribed in the third place in the catalog of the Saints of Our Holy Church; and We define that their pious memory shall be cherished with devotion by the Venerable Patriarchs, Cardinals, and Bishops, and by all Christians, and that their honor shall be increased each year, on the feast of Saint Barnabas and Saint Dominic, and in the year of the Catholic Faith.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

With these words spoken, and with the assent of prayers from the aforementioned Cardinal Larraona, conveyed to Us through the same Consistorial Advocate, We ordered that these Decrees be drawn up and dispatched under the seal.

[*Latin ed. p. 702*]

The Acts of the Apostolic See – Official Commentary: We have commanded that the Protonotaries Apostolic, with seventy-two votes, should publicly attest to this canonization. Then, after the hymn "Te Deum laudamus," which we sang to give thanks to Almighty God, and after invoking the patronage of the Holy Martyrs, we delivered a discourse on the virtues and examples of the newly canonized Saints. We intend that these Letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them,

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and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of these Letters, since through them we abolish all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters themselves, if it were demonstrated. Given in Rome, at St. Peter's, on the twelfth day of the month of October, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our pontificate. I, PAUL, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto, and of S. Rufina. Cardinal TISSERANT, Dean of the Sacred College. £B I, JOSEPHUS, Bishop of Albano, Cardinal PIZZARDO. Jj£ I, BENEDICTUS, Bishop of Praenestinus, Cardinal ALOISI MASELLA, Camerlengo of the Holy Roman Church. £8 I, HAMLETUS IOANNES, Bishop in the title of Tusculum, Cardinal CICO GANI.

[*Latin ed. p. 703*]

I, JOSEPH, Bishop with the title of Sabina and Mandelensis, and Cardinal FERRETTO.

I, JAMES ALOYSIUS, with the title of Saint Lawrence in Damasus, Priest, Cardinal COPELLO.

I, GREGORY PETER, with the title of Saint Bartholomew in the Island, Priest, Cardinal AGAGIANIAN.

I, PETER, with the title of Saint Lawrence in Lucina, Priest, Cardinal GIOBBE, Secretary of the Sacred Roman Church.

I, FERNAND, with the title of Saint Eustachius, Priest, Cardinal CENTO.

I, CHARLES, with the title of Saint Agnes outside the walls, Priest, Cardinal CONPALONIERI.

I, PAUL, with the title of Saint Andrew the Apostle of the Gardens, Priest, Cardinal MARELLA.

I, GUSTAVUS, with the title of Saint Jerome of Illyria, Priest, Cardinal TESTA.

I, ALOYSIUS, with the title of Saint Andrew of the Valley, Priest, Cardinal TRAGLIA.

I, JOSEPH, with the title of Saint Prisca, Priest, Cardinal DA COSTA NUNES.

I, ALAFRID, of Saint Mary in Domnica, Deacon, Cardinal OTTAVIANI.

I, ALBERT, of Saint Pudentiana, Deacon, Cardinal DI JORIO.

I, FRANCIS, of Saint Caesarius in the Palace, Deacon, Cardinal BRACCI.

I, FRANCIS, of Saint Mary in Cosmedin, Deacon, Cardinal ROBERTI.

I, ARCADIUS, of the Most Holy Saints Blaise and Charles at the Cata-

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combs, Deacon, Cardinal LARRAONA.

I, FRANCIS, of Saints Cosmos and Damian, Deacon, Cardinal MORANO.

I, WILLIAM THEODORE, of Saint Theodore in the Palace, Deacon, Cardinal HEARD.

I, AUGUSTINE, of Saint Saba, Deacon, Cardinal BEA.

I, ANTHONY, of Saint Eugene the Pope, Deacon, Cardinal B ACCI.

I, JOACHIM ANSELM, of Saint Apollinaris, Deacon, Cardinal ALBAREDA.

I, MICHAEL, of Saint Paul in Harenula, Deacon, Cardinal BROWNE.

JAMES A. Card. COPELLO, Secretary of the Sacred Roman Church.

ARCADIUS Card. LARRAONA, Prefect.

Francis Tinello, Regent of the Apostolic Chancery.

Sylvius Romani, Apostolic Protonotary.

John Calieri, Apostolic Protonotary.

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER approving the Statutes concerning the spiritual care of the soldiers of the Federal Republic of Germany. PAUL PP. V I, for the perpetual memory of the matter, following Article XXVII of the solemn Convention between the Apostolic See and Germany, initiated on the twentieth day of July in the year 1933, Pope Pius XI, Our Predecessor of blessed memory, approved by Apostolic Letters dated the nineteenth day of September in the year 1935, under the Fisherman's seal, the "Statutes concerning the spiritual care of the soldiers of the German army." However, since the law and discipline pertaining to the Vicars Castrenses [Military Bishops] have not been entirely altered by the Instruction issued by Pope Pius XII, also Our Predecessor of blessed memory, on the twentieth day of April in the year 1951, and other circumstances have arisen in the meantime, it now appears expedient to compose such regulations anew, so that they may more suitably serve the religious benefit of Catholics belonging to the armed forces of the Federal Republic of Germany. Therefore, new Statutes have been carefully prepared and examined by the Sacred Congregation for Extraordinary Affairs. The following is the text of those Statutes, concerning which the authorities of the Federal Republic of Germany have also been consulted:

STATUTES CONCERNING THE SPIRITUAL CARE OF THE SOLDIERS OF THE FEDERAL REPUBLIC OF GERMANY

I. Concerning the Vicar Castrensus [Military Bishop]

1. The duty and office of the Vicar Castrensus [Military Bishop] is to manage, direct, and oversee the entire work concerning the spiritual care of Catholics belonging to the armed forces of the Federal Republic of Ger-

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many.

[*Latin ed. p. 705*]

Acta Pauli PP. VI, 705, promote. These works are to be undertaken by him, so that access to Christian doctrine may be made easier and more fruitful for Catholics subject to his jurisdiction, so that the Sacraments of the Church may be administered, and so that they may be strengthened in pastoral ministry.

2. The Apostolic See confers the office of Vicar of Castrum upon one of the residential Bishops of the Federal Republic of Germany, with the reservations contained in article 27 of the solemn Convention between the Holy See and Germany, initiated on the twentieth day of July in the year 1933 (A. A. S. XXV, 1933, 389414).

3. The elected Vicar of Castrum possesses ordinary jurisdiction, both of the external forum and of the internal forum, personal and special, and is not subject to other Ordinaries of the place. However, this jurisdiction is not exclusive; therefore, those subject to the Vicar of Castrum are not withdrawn from the authority of the local Ordinary and parish priest, who nevertheless exercise authority over them secondarily, and always according to their own right. The power and faculties to which the Vicar of Castrum is entitled flow directly from the Apostolic See.

4. The following are subject to the jurisdiction of the Vicar of Castrum: all Catholic soldiers; all citizens who, according to the prescriptions of existing laws, are attached to the armed forces and profess the Catholic religion; members of Catholic families who are either permanently or temporarily engaged in military service, and citizens of the aforementioned categories, even if the head of the family does not profess the Catholic faith. By the term "family" are meant solely the wife and children, whether of the father or of the mother, whether natural or adopted, until they have completed their twenty-first year and live in the parental home. The wife who has been lawfully separated from her husband, and the children living with her, are not subject to the jurisdiction of the Vicar of Castrum, but are subject to the authority of the local Ordinary.

[*Latin ed. p. 706*]

Acts of the Apostolic See - Official Commentary 706 5. The jurisdiction of the Military Vicar of Castrum extends to all matters pertaining to the pastoral care of the military, including all military buildings (barracks, military camps, fortifications, etc.), as well as military schools, hospitals, and prisons exclusively for military personnel, as well as churches and chapels exclusively used by military personnel. As for other churches that are used by military personnel only on certain days or hours, appropriate agreements shall be entered into with the pastor of the church, or, if necessary, with those who possess or administer the sacred building, always with the

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consent of the local Ordinary. 6. The Military Vicar shall establish his Curia in the city where the seat of the Federal Republic of Germany is located, and shall equip it according to the common norms by which a diocesan Curia is governed (can. 363, 364). It is necessary and fitting that the authorities of the Federal Republic provide and assign suitable premises for the Curia of Castrum. Furthermore, efforts shall be made to provide a suitable building for this purpose. The Military Vicar may appoint a General Vicar, or Pro-Vicar, who will assist him in all matters pertaining to the spiritual care of Catholics belonging to the armed forces of the Federal Republic of Germany, endowed with all the faculties that are granted to a General Vicar by the Code of Canon Law, as appropriate. 7. It pertains to the Military Vicar, after consulting with the competent authorities of the Federal Republic, to establish and modify "districts of pastoral care," to which specific chaplains are definitively and appropriately assigned for each military member. The Military Vicar shall inform the diocesan bishops concerned of these arrangements. 8. The Military Vicar has the right to establish a pastoral statute, in which all matters concerning the sacred discipline of military chaplains are determined, so that the provisions for the spiritual care of the military are properly and fruitfully carried out.

[*Latin ed. p. 707*]

Acts of Pope Paul VI, paragraph 707, are noted. Therefore, it will be incumbent upon [the authorities] to, after consulting with the competent authorities of the Republic, ensure that the right of Catholic soldiers to spiritual care is properly and opportunely fulfilled, with particular attention to the specific duties of military service, and that due regard is given to the free exercise of religion. Furthermore, such a pastoral statute, before being promulgated, must be submitted to the Apostolic See. The laws and regulations to be issued by the Vicar of Castrum are published in the commentary on the acts of the same Vicar of Castrum. 10 In the absence of a Vicar of Castrum, unless otherwise provided by the Holy See, the jurisdiction and powers of this office shall be exercised by the General Vicar, or Pro-Vicar, but in such a way that nothing new is introduced at this time. II Concerning Military Chaplains 11 In fulfilling their spiritual duties, military chaplains are subject solely to ecclesiastical law and are therefore not subject to any regulations of civil authority. 12 Military chaplains are bound by ecclesiastical laws, both general and particular to the place in which they are located, especially those concerning the obligations of clergy and the divine worship. They shall observe the ecclesiastical customs according to the legitimate customs of the place and the prescriptions of the Vicar of Castrum. Military chaplains may only wear military decorations with the consent of the Vicar of Castrum. 13 The Vicar of Castrum appoints military chaplains, whom he has found to meet the standards and conditions set

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forth in Article 27 of the Convention between [parties].

[*Latin ed. p. 708*]

Acts of the Apostolic See - Official Commentary 708, concerning statutes initiated for the Holy See and Germany. Furthermore, it is requested that elected military chaplains be granted the official status of the Republic, according to the laws currently in force. The Castrensis Vicar has the right, after consulting with the competent authorities of the Republic, to change military chaplains in their position and assignment. 15 The appointment of a military chaplain does not entail excommunication from the diocese. Therefore, once any military chaplain has completed his service, the priest will again be subject to the jurisdiction of his proper Ordinary – that is, the one who granted him permission to be assigned to military service – itself. The Castrensis Vicar shall inform the Ordinaries of the places concerned about the names of the military chaplains who are sent to their dioceses or who depart from them, as well as about their transfers and promotions. Every military chaplain, enjoying the official status of the Republic for a time, shall pay to the diocese to which he is incardinated a legitimate and certain contribution for the provision of funds. 16 Where it is neither necessary nor possible to establish military chaplains permanently, the Castrensis Vicar, with the prior consent of the local Ordinary, and after consulting with the competent authorities of the Republic, designates suitable priests from the secular clergy or even from religious orders, who will perform the spiritual care of the military as assistants in this ministry. 17 Military chaplains who are permanently established are entirely subject to the ordinary authority of the Castrensis Vicar during their service; but priests who perform the duties of military chaplains as assistants are dependent on the Castrensis Vicar only in matters relating to the exercise of spiritual care for the military. The Castrensis Vicar must take care to ensure that each military chaplain who is permanently established, as well as those priests who perform the duties of military chaplains,

[*Latin ed. p. 709*]

The Acts of Pope Paul VI, section 709, state that soldiers serve as auxiliaries, providing written testimony of the duty of exercising [their skills], as is the case here, so that, if necessary, they may demonstrate the abilities with which they are endowed. Section III, concerning Auxiliaries, paragraph 18: The Vicar of Castrum shall propose men to serve as auxiliaries, whom the Governors of the Republic will provide, so that they may assist the chaplains of the soldiers in all matters pertaining to the performance of their duties, both those concerning the exercise of worship and those concerning the administration of spiritual matters for the care of the soldiers. In order to find someone suitable and apt for this ministry, in an auxiliary capacity, if necessity dictates, he will be subjected to an examina-

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tion, with the assistance of a chaplain of the soldiers delegated by the Vicar of Castrum. Section IV, concerning the Administration of the Sacraments, paragraph 19: With regard to the administration of the Sacraments and the exercise of the pastoral ministry, the chaplains of the soldiers shall retain the common law insofar as it applies, without disregarding legitimate local customs. Paragraph 20: In the exercise of the care of souls, the chaplains of the soldiers enjoy the rights and faculties of parish priests – with corresponding responsibilities – in a manner appropriate to their circumstances. They have the right to assist at the marriages of the faithful who are subject to them by virtue of their authority, but in this matter, this authority must be understood, with regard to the validity of marriages, as cumulative with that of the Ordinary and the parish priest of the place, or a priest delegated by either of them. Concerning matters relating to the celebration of marriage, the prescriptions of canon 1097 of the Code of Canon Law shall apply.

[*Latin ed. p. 710*]

Acts of the Apostolic See - Official Commentary 710

21. Matrimonial causes of those subject to the Castrensis Vicar shall be heard by the diocesan tribunal, in the first instance, according to the norms of common law. The local Ordinary's tribunal shall also judge cases of declaration of the nullity of marriage, except for those cases mentioned in canons 1990 and 1991 of the Code of Canon Law.

22. The Castrensis Vicar shall see to it that the prescriptions of canon 822, paragraph 4, and those issued by the Sacred Congregation for the Discipline of the Sacraments in a letter of July 26, 1924, concerning the faculty of celebrating Mass outdoors, are observed most diligently during the celebration of the Holy Mass outdoors (cf. A. A. S. XVI, 1924, 370-371). He should especially consider that, as stated in the same letter, the celebration of the Holy Mass outside the confines of a church is altogether forbidden, except for secular celebrations or political festivities intended to honor religion. The celebration of Holy Mass outdoors should be permitted only in military camps and in places specifically reserved for military personnel; if Mass is to be celebrated outdoors elsewhere, provided that the norms of canon 822, paragraph 4, and the aforementioned letter are observed, the permission of the local Ordinary must be obtained.

23. In order that records and documents pertaining to the care of souls may be properly kept and, when the opportunity arises, more easily found, chaplains of the military and other priests who serve as chaplains to the military as assistants, should strive to have all records concerning baptisms, confirmations, marriages, and deaths of those subject to them prepared with the utmost haste and diligence in duplicate, one copy of which shall be sent annually to the Castrensis Curia.

24. Since the care of souls for military personnel is a serious part of the

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universal pastoral ministry, and in order that it may be carried out properly and fruitfully, it is desirable that for every fifteen hundred Catholic soldiers, there be at least one priest.

[*Latin ed. p. 711*]

The Acts of Pope Paul VI, section 711, state that a military chaplaincy shall be established, and the Vicar of Castrum shall ensure that sufficient priests from the local dioceses are provided. Furthermore, the religious congregations will strive to do this with a willing spirit.

25. It will be most desirable for the local Ordinaries, to whom the Vicar of Castrum will appeal for priests to be appointed as military chaplains, that only priests of proven virtue, conspicuous for their piety and doctrine, and whose suitability and dignity are clearly known to them, be assigned to this demanding task. Moreover, consideration shall be given only to those who are proposed by their own Ordinary, or at least, who, with appropriate testimonies of suitability and dignity, are effectively recommended.

26. In order that experienced and capable priests of religious orders may also be appointed to the office of military chaplain, the regulations established by the Sacred Congregation for Religious Orders, through the Instruction "Concerning Religious Military Chaplains," published on February 2, 1955 (A.A.S. XLVII, 1955, 93-97), shall be observed. However, these priests shall, as far as possible, be assigned to places where their religious houses are located.

27. The local Ordinaries of the Federated Republic of Germany will, with a willing and generous spirit, ensure that the Vicar of Castrum and his military chaplains are provided, as needed, with the use of churches and the assistance of priests, in the performance of their duties. The Vicar of Castrum, in turn, will ensure that the military chaplains gratefully accept such services and, especially, provide assistance to the local parish priests in the performance of their sacred duties. To perform sacerdotal duties outside the boundaries of their jurisdiction, for the benefit of the faithful who are not subject to them, the military chaplain will obtain the necessary permissions from the local Ordinary.

28. The Vicar of Castrum will arrange, in agreement with the dioceses involved, the use of legitimate taxes paid by Christian faithful subject to the jurisdiction of the Vicar of Castrum.

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis - Official Commentary 29 If a dispute arises between military chaplains and the diocesan clergy concerning the sacred ministry or any matter pertaining to the ecclesiastical forum, it must be resolved amicably by the Bishops of both parties; and if this cannot be achieved, the matter shall be referred to the Apostolic See. 30 Regarding canonical questions concerning the spiritual care of the military, about

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which nothing is determined in the present Statutes, the norms to be followed are those of the laws of the Code of Canon Law and of the Instruction concerning the chaplains of Castrum, entitled "Sollemne semper," issued by the Sacred Congregation of the Consistory on April 23, 1951 (A.A.S. XLIII, 1951, 562-565). These present norms, when they take effect, completely repeal the Statutes promulgated by the Apostolic Letters "Decessores nostros," issued by Pope Pius XI by his own authority on September 19, 1935 (A.A.S. XXVII, 1935, 367-373). Therefore, by our own authority, with full knowledge and mature deliberation concerning the fullness of the Apostolic power, by the force of the aforementioned words in these Letters, we approve the "Statutes concerning the spiritual care of the military of the Federal Republic of Germany" and add to them the strength of Apostolic sanction. Notwithstanding any contrary provisions. These things we have decreed, declaring these present letters to be firm, valid, and efficacious, and to remain and endure forever; to produce and obtain their full and complete effects; and to be fully efficacious for those to whom they pertain; and thus to be rightly judged and defined; and to be rendered null and void from this moment and forever, if anything contrary to these has been attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the thirty-first day of July, in the third year of Our Pontificate, 1965. © HAMLETUS I. Card. CICOGNINI, concerning public affairs of the Church.

[*Latin ed. p. 713*]

The acts of Pope Paul VI, section 713, under the title and privileges of the Minor Basilica, the cathedral church of Apuania is adorned. PAUL VI, for the perpetual memory of this event. — Apuania rightly boasts of its principal temple, dedicated to the holy Apostles Peter and Francis of Assisi, which is distinguished by artistic works and is the seat of renowned piety. The church, formerly entrusted to the Franciscan brethren and, as it appears today, renovated in the perfect style of what is called Baroque, shines forth. It is especially noteworthy for its facade, distinguished by two orders of columns; the interior, with its impressive spaciousness, precious altars, elegantly painted images, and other ornaments, moves the hearts of those who behold it. It is fitting that mention be made of the chapel in which the august Sacrament of the Eucharist is reserved, and the baptistery, that is, the ancient building sacred to the Stigmata of Saint Francis. With great devotion, the citizens of this city are led to contemplate the ancient image of Jesus Christ crucified, to which even pilgrims are accustomed to pour out their supplications. Desiring to add greater dignity to this illustrious temple, the Venerable Father Charles Boiardi, Bishop of Apuania, also entrusted with the care of his clergy and people, requested that We grant it the title and rights of a Minor Basilica. These requests, gladly received, We,

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after consulting with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, elevate the cathedral church of the diocese of Apuania, dedicated to the honor of the Saints Peter the Apostle and Francis of Assisi, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing this title. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall forever remain firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null and void, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of the month of November, in the year 1964, in the second year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church.

[*Latin ed. p. 714*]

714 Acta Apostolicae Sedis - Official Commentary III. The title and privileges of the Minor Basilica of the metropolitan church of Rosario are conferred. PAUL PP. V I For the perpetual memory of the matter. — The city of Rosario, frequently visited and industrious, deserves to be praised for its Marian name and piety, since, being called "Rosario," it has the Blessed Virgin Mary of the Rosary as its founder and patron. However, the principal seat of religious study, to which the citizens are bound, is the cathedral church, located in the place where, formerly, a small sacred building, dedicated to the Divine Mother, was established. Then, an image of the most holy Virgin Mary, known as the Rosary, was brought from the city of the Holy Faith, and under her protection, that first parish flourished. After some time, another image was substituted for this one, which, increasingly adorned with the devotion of the faithful, was adorned with a golden diadem in the year 1941. The cathedral church itself was built in the year 1836, and between the years 1882 and 1889 it was thoroughly renovated, and it presents a majestic appearance due to its size, its dome, and its sacred towers, and it is also pleasing to the eye due to the elegance of its columns, the images expressed with excellent artistry, and other ornaments. Finally, it must be brought to Our attention that the Blessed Virgin Mary of the Rosary, in the year 1954, when the Marian Year was being solemnly celebrated throughout the world, was proclaimed by Our Predecessor, Pope John XI, of blessed memory, as the heavenly Patron of the city and diocese of Rosario. Her cult flourishes greatly in the crypt of that very large church. Desiring to honor this great Lady and Protector with a worthy seat, the Ven-

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erable Brother William Bolatti, Bishop of Rosario, requested that We grant the temple, which We have praised, the title and rights of a Minor Basilica. These requests, gladly received, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually and in all respects, elevate the metropolitan church of Rosario, dedicated to God in honor of the Blessed Virgin Mary of the Most Holy Rosary, to the dignity of a Minor Basilica, with all the liturgical rights and privileges that properly belong to temples adorned with the same title. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain.

[*Latin ed. p. 715*]

The Acts of Pope Paul VI, page 715, or those who may read this in the future, will be able to fully and completely intercede; and thus it must be judged and defined; and the aforementioned shall be effective from now on and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of the month of November, in the year 1964, in the second year of Our Pontificate.

HAMLETUS I. Cardinal CICOGNANI

To the Cathedral Church of Culm, the title and privileges of a Minor Basilica are conferred.

PAULUS PP. VI

For the perpetual memory of this event.

The monks of the Sacred Order of Cistercians, in the tenth century, constructed and embellished a magnificent church in Pelplin, and adorned it in subsequent ages. This notable temple, dedicated to the Blessed Virgin Mary, assumed into Heaven, to Saint Stanislaus, and also, to a lesser extent, to Saints Bernard and Benedict, and remarkable for its Gothic style, is now a cathedral, being the seat of honor of the Bishop of Culm.

Besides its impressive structure, the altars, images, choir stalls, ambo, and valuable furnishings are worthy of admiration. Therefore, this house of God is truly deserving, and we shall consider it in a special way, increasing its dignity in every way.

We have gladly heard the prayers by which the Venerable Brother Casimir Joseph Kowalski, Bishop of Culm, requested us to grant this most distinguished church the title and rights of a Minor Basilica. These supplications were supported by the Most Reverend Son, Stephen, Priest,

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Cardinal of the Holy Roman Church, Archbishop of Gnesen and Warsaw, and by several leaders of the Cistercian Order.

Therefore, after consultation with the Sacred Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, we elevate the church of Culm, by these letters, perpetually and in all respects, to the status of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing the same title.

Notwithstanding any contrary provisions.

We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; and that their force shall remain in perpetuity.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis – The Official Commentary shall have full and complete effects and shall fully support those to whom it applies, now and forever; and it shall be rightly judged and defined; and it shall be null and void from now on, if anything whatsoever, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighteenth day of the month of January, in the year 1965, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI for public affairs. In Beata, the Princess of Lusitania, is chosen as the principal patroness before God of the city and the diocese of Aveiro. PAULUS PP. VI. For the perpetual memory of the matter. – The flower of sanctity, favored by the grace of God, has flourished splendidly and produced abundant fruits in every order of society, as the history of the Catholic Church demonstrates, both among kings and royal families, as well as among humble and poor citizens. Indeed, the blessed land of Lusitania, so fertile in saints, boasts not only the "Holy Queen," Elizabeth, but also that Blessed [Saint] from Aveiro, born of a royal lineage. For her name was Joanna, and she, rejecting royal marriages, lived a life so humble and austere in the monastery of the Sisters of Saint Dominic in Aveiro, commonly called "Mosteiro de Jesus de Aveiro," that she excelled among all virgins in virtue and was distinguished by miracles. The faithful, who every year, especially on the tenth day of the month of May, the anniversary of her birth, flock in countless numbers to her tomb, which is wonderfully built and adorned, invoke her as their patroness before God and trust in her. The bishops of Aveiro, of the same name, have always supported and continue to support this devotion of the people, which Our Predecessor, Innocent PP. XII, blessed memory, had already confirmed and strengthened by ordering the recitation of the Office and the celebration of Mass throughout Lusitania and throughout the Order of the Preachers, in the year 1693. Now, since these things are so, the Venerable Brother Emmanuel d'Almeida Trindade, Bishop of Aveiro,

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also on behalf of both the clergy, the nobility of the city, and all the faithful, earnestly requested Us...

[*Latin ed. p. 717*]

Acta Pauli PP. VI 717, that the sanctity and diocese, which we have praised, might have their heavenly Patronage confirmed by our authority. But we, desiring to grant a reward worthy of the piety of the people, have decided to readily grant such petitions. Therefore, having heard our beloved Son, Arcadius Maria, Cardinal Deacon of the Holy Roman Church, Larraona, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of these letters and forever, we confirm, or anew establish and declare, Blessed Joanna, Princess of Lusitania, as the principal Patroness before God of the entire city of Aveiro and of the entire diocese, with all the honors and liturgical privileges that rightly belong to principal Patrons of places. Notwithstanding any contrary things whatsoever. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be rightly judged and defined; and that whatever is done to the contrary, concerning these matters, by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of January, in the year 1965, in the second year of our pontificate. © HAMLETUS I. Card. CICOGNANI. The regions of Ecclesiae YI, Mons Leoninus and Gana, are separated from the Apostolic Delegation of West Africa and are assigned to the Apostolic Delegation of West Central Africa. PAULUS PP. VI. For the sake of future remembrance. The office of the Supreme Pontiff compels us to diligently perform those duties which appear to be most conducive to the propagation of the Christian name and to the salvation of the faithful in the regions where missionary work is being carried out. Therefore, we turn our attention to the African territories called Mons Leoninus and Gana, which until now have been subject to the Apostolic Delegation of West Africa, and we deem it fitting to separate them and assign them to another Delegation of this kind, for the spiritual benefit of the Christian faithful.

[*Latin ed. p. 718*]

Acts of the Apostolic See - Official Commentary 718, transferring. Therefore, after consultation with the Sacred Congregation for the Propagation of the Faith, with certain knowledge and mature deliberation on Our part, and with the fullness of Apostolic power, by the force of these letters, we separate the regions of Mount Leonin and Ghana from the Apostolic Del-

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egation for West Africa, and we add them to the Apostolic Delegation for Central West Africa. Contrary provisions notwithstanding. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of the month of March, in the year 1965, in the second year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs. LETTER I To the Most Reverend Richard James, Cardinal Cushing, Archbishop of Boston, whom he designates as a legate, to preside over the sacred ceremonies of the consecration of the rebuilt Cathedral of Galway. The new, rebuilt Cathedral Church of Galway in Ireland will soon open its doors. Destroyed in the sixteenth century by innovators and left in ruins, it has long awaited the moment, as many had hoped, to rise again from the ruins. This long-awaited event is now happily and most prosperously brought to fruition. Through the care and diligence of the recent prelates of the dioceses of Galway and Kilmacduagh, who have aroused generous Christian zeal in the people to accomplish this great undertaking, and especially through the great, steadfast, and ample spirit of the Venerable Brother Michael Browne, Bishop of the same diocese, that sacred edifice now stands, of noble size and excellent structure, and will soon be solemnly dedicated. Recognizing the historical significance of this event, the bishops grant the requested.

[*Latin ed. p. 719*]

The Acts of Pope Paul VI, page 719, which we have just mentioned, determine that a member of the Sacred College of Cardinals should be sent, to represent Our Person. And, as a most honorable task, We entrust to you, Our Beloved Son, the office of Our Legate, who will attend to the sacred ceremonies of the consecration of the venerable temple. As Our voice, strive that, fulfilling the entrusted mandate with your customary dignity and gravity, you may clearly demonstrate those things which We desire for the magnificent temple, a vivid sign of unity, a house of prayer, a refuge of salvation and hope, an image of the heavenly Jerusalem, a vision of peace, that it may endure for ages. We desire nothing more than that this tabernacle of God, to be auspiciously begun, may last for all time, cherished by those who love God and by those who observe His commandments for a thousand generations. Therefore, from the depths of Our heart, We impart the Apostolic Blessing to you, Our Beloved Son, and to the most learned Bishop of Galway and Kilmacduagh, and to all those who have contributed greatly to the construction of this sacred building, or who will participate

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in its solemn dedication. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the year 1955, in the second year of Our Pontificate. PAUL VI, POPE. To His Eminence, the Most Reverend Lord, John, Cardinal Landázuri Ricketts, Archbishop of Lima, whom We appoint and choose as Our Legate, to preside over the celebrations and gatherings of the seventh National Eucharistic Congress of Peru. PAUL VI, POPE. Our Beloved Son, greetings and the Apostolic Blessing. In the city of Huancayo, at the end of next August, the seventh National Eucharistic Congress of Peru will be held. This Congress, for which much diligent effort has been expended in preparation, with the clergy and the people competing with zeal, under the leadership and auspices of the wise Huancayo Bishop, promises, with divine grace, to be magnificent and worthy of the expectations placed upon it, and fruitful. Let these sacred ceremonies, held in honor of the Most Holy Eucharist, endure. (Reference: Deuteronomy 7:9).

[*Latin ed. p. 720*]

That the apostolic acts may be more eminent and resplendent, and that vicarious presence may be present to those gathered, We desire that you, Our Beloved Son, be announced as Our Legate, chosen and constituted to preside over those celebrations and gatherings in Our name. Therefore, fulfill the mandate entrusted to you, and, as is your custom, speak with such eloquence that you may, as it were, become Our voice, to enlighten, to inspire reverence, and to cultivate the minds and hearts of those present, so that they may rightly understand the wondrous mystery of the Most Holy Eucharist, to adore and cherish it. For We greatly desire that all who gather there to offer obedience of faith and love to the august Sacrament of the altar, not only experience full and fitting religious joy, but also receive the pure light of doctrine and the impulse of piety, which will be an excellent fruit, lasting long and nourishing the sweet life of the soul. Who, then, can adequately praise the Most Holy Eucharist? To this, the following words from the sacred Psalm may be fittingly applied: "He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: He hath given food to them that fear him, and will remember his covenant for ever." 1 Of all the sacraments of Christ, none surpasses it in power and excellence; for while the other sacraments confer heavenly grace, this one contains the Author of that same grace, and is the origin and end, as it were a radiant sun, from which the lesser stars are drawn and illuminated. It is not only the Sacrament of Sacraments, but also the mystical, true, and proper sacrifice of the New Law, by which bread and wine truly become the Body and Blood of Our Lord Jesus Christ, and through which those who partake receive the remedy for sins, the sign of unity, and the nourishment of eternal life. Indeed, it is a sacrifice that perpetuates the Last Supper of the Divine Redeemer—and therefore, by its very nature, a paschal feast—and His bloody immolation, once accomplished on the Cross, for the sake of the

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intended effect, namely, a priestly, eucharistic, propitiatory, and efficacious offering for the living and the dead. It must also be firmly believed, and it is inseparable from the solidity of the Catholic faith, that with regard to the presence of Christ, the whole Christ is present in the Eucharist under each and every species, and under the individual parts of each species, without any separation. After the consecration is completed, as long as the species remain incorrupt, Christ is present, and His true Body remains in the consecrated hosts or particles, which are reserved or remain after Communion, and are rightly adored and venerated.

1 Ps. 110, 4-5.

[*Latin ed. p. 721*]

Acts of Pope Paul VI, 721, 2: "My delight is in the sons of men: thus the Divine Redeemer willed and established in this most venerable Sacrament. And it is fitting and just to return this great love, and therefore, let us strive and endeavor that the Eucharistic Sacrifice be held in the highest honor, by actively participating in it, and that it be received frequently and with devout hearts, 'the bread of life which comes down from heaven,' and that we may draw from it sustenance for Christian life, by which we are transferred to Christ, food of strength, vigor, charity, and peace. In our fervent prayers, this is our desire: that from the celebration of the Eucharist in the Peruvian Nation, abundant flowers and fruits of heavenly grace may blossom and mature, and that the memory of this event may endure for ages, inspiring and preserving here a lasting piety, religion, and reverence for the Sacrament of the altar. Indeed, from the depths of our heart, we impart to you, our beloved Son, the Apostolic Blessing, a pledge of heavenly grace and assistance, and we desire that this blessing extend to the most diligent Bishop of Huancayo, to the clergy, to the faithful, who participate in the Eucharistic celebrations. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of June, in the year 1965, the third of Our Pontificate. PAUL VI, POPE."

ALLOCUTIONS I: "To the Christian faithful, before the assembled group, whom He exhorts to trust in the Church. * Beloved children: Every time we, your children, come to this weekly meeting, we find ourselves before a crowd of visitors who come here from every sector of the contemporary world, and we hear their voices, their moods, their aspirations, their sufferings, in a word, their experiences. We strive to be very attentive, and we pray in our hearts."

August 4, 1965. 46 - A. A. s.

[*Latin ed. p. 722*]

May the Lord make us capable not only of speaking, but also of listening, of understanding, of penetrating, as Jesus was divinely, "quid in homine esset," that which was in man. And among the many spiritual emanations,

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which we seem to be able to perceive with greater certainty and more frequently as emanating from the minds of some of our visitors, there is a certain unease concerning religious truth, concerning the customary doctrine of the Church, concerning the faith authoritatively taught and normally professed by it. And we perceive that such inquietude, brought to the threshold of this chair, the ancient chair of Saint Peter, often becomes more pronounced, and instead of finding solace and comfort, it intensifies in the anxiety of more pressing doubts and in the distrust of encountering dogmatic contradictions, which do not comprehend the present conditions of minds and which do not admit of discussion. Certainly not you personally, dearest sons, but you, as representatives of our time and of the currents that agitate it, make us think of the attitude of uncertainty, of criticism, of doubt, of ideological insensitivity, and even of denial, which characterizes not a few minds today, made more sensitive, thoughtful, and troubled by the great innovations of modern life. Is this so? Indeed, confused and strange voices reach us, which make us very reflective, and often also surprised and saddened, because these voices come not only from the multitudes of those who are not fortunate enough to have our faith (and already this wave of adverse clamor causes us intimate affliction and an incentive to immense and sleepless love), but often these voices also come from the best fields of the People of God, always faithful and close to us, and where the doctrine of the Church is nourished by fervor of study, is cultivated with firmness of thought, is honored by fruitfulness of Christian life; they come to echo ancient and modern errors, already rectified and condemned by the Church and excluded from the patrimony of its truths; or to propose hypotheses, which are almost immediately converted into assertions that seek to be scientific, and which question principles, laws, and traditions to which the Church is firmly bound, and from which it is not to be supposed that it will ever detach itself; or to insinuate corrosive criticisms on the history and structure of the Church, and to propose radical revisions of all its apostolic activity and its presence in the world, so that the Church, far from deriving those virtues and those new forms to which it aspires.

[*Latin ed. p. 723*]

The acts of Pope Paul VI, page 723, concerning the conciliar sessions, would end up assimilating itself to that world, which instead expects from it the ray of its "light," and the vigor of its "salt," and not the complacent acquiescence to its questionable theories and its profane customs. It is not here that We shall attempt to delve, through analysis and apologetics, into the extremely complex problem of religious truth in our times; all the more so, because the spiritual unrest, to which We have alluded, arises mostly in young hearts, or in people of good intentions, who desire not to be unfaithful to the fidelity due to our Catholic faith, but to establish new contacts with modern culture. It is sufficient for you to know that this problem

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is the object of a benevolent and passionate observation on Our part, as it is on the part of the Episcopate and of good theologians, and it will also be so during the final phase of the Ecumenical Council. We simply wish to offer you an invitation and a wish at this moment. An invitation: let none of you distrust the holy Church, and this chair in particular, for the attitude that it firmly and faithfully maintains towards religious truth, which it derives from revelation, entrusted to it by Christ. A dogmatic attitude, yes, which means founded not on its own science, but on the Word of God, made intelligible by the Holy Spirit, and transmitted through a magisterium, which derives its authority from being a disciple of the only Master, Christ the Lord. Splendid is the statement of St. Augustine: "God has placed the doctrine of truth where there is the chair of unity." An attitude that does not allow for ambiguity, subjective interpretation, confusion, decadence, or contradiction in the message of salvation, and that guarantees to all and to each person in the People of God the same truth, the same security, the same language, that of yesterday, today, and tomorrow. An attitude that does not make minds lazy, does not preclude them from any true scientific inquiry, and which, on the contrary, spurs minds to think, to progress, to pray. An attitude that does not make us proud, as holders of a fortunate and exclusive truth, but which does make us strong and courageous in defending it, and loving in spreading it. St. Augustine reminds us of this again: "Be without pride in the matter of truth."

[*Latin ed. p. 724*]

Acts of the Apostolic See - Official Commentary 724 E. To you, most beloved sons, who come to Us to profess and strengthen your faith, We offer this hope: may the certainty of which this Roman stone is the foundation, never be a cause of distrust, anxiety, or burden, but rather a source of joy, spiritual fulfillment, comfort, and merit. We shall conclude with the words of another ancient master, Lactantius: "Nothing is more pleasing to the soul than the knowledge of truth." 4 May it be so for you, beloved sons, faithful disciples of the Mother Church, with Our Apostolic Blessing. II To the Most Excellent Sir Sabet-El-Ariss, Envoy of the Arab-Syrian Republic to the Apostolic See, who presented to the Supreme Pontiff letters bearing witness to a mission of honor. * Monsieur l'Ambassadeur, We welcome you with pleasure to Our summer residence, and We thank you for the long journey that has brought you to Castel Gandolfo. We are pleased to see in your presence here an expression of the will of a Government desirous of recognizing the spiritual values which, in their variety, constitute the principal wealth of a nation. We receive Your Excellency as the envoy of a prestigious country, heir to an ancient civilization, to which the vicissitudes of history, as well as divine Providence, have linked the first steps of Christianity. We cannot forget, in particular, that the Apostle Saint Paul, under whose protection We have wished to place Our pontificate, encountered the Lord

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on the road to Damas, that he was baptized in this city, and that his memory remains ever alive in your capital. May We be permitted to emphasize, furthermore, that your selection, Monsieur l'Ambassadeur, confirms Our conviction that the members of the various Christian communities – and especially Our Catholic sons – if they are a minority in their... 4 From *De falsa rei*, 1, 1. - PL 6, 118. * August 30, 1965.

[*Latin ed. p. 725*]

Acts of Pope Paul VI, 725. Nations do not fail to be counted among the best citizens and those most devoted to the prosperity of Syria. Therefore, how can We not, at the conclusion of this meeting, express to you, Mr. Ambassador, the profound esteem that We have for your country, and the affection that We feel for it? It is with these sentiments that We offer fervent prayers for the successful fulfillment of your mission with Us. Indeed, Our most sincere desire is that the relations between the Syrian Arab Republic and the Holy See remain easy and cordial. We assure you that, for Our part, We will not fail to contribute to this in every way, invoking the abundance of divine blessings upon the Syrian people.

TO THE FAITHFUL OF SPAIN: On the feast day of Saint James the Apostle, while the celebrations of the Holy Year were taking place in Compostela.

To our beloved Spain, greetings and blessings. To the Cardinal Archbishop, to the Hierarchy of Santiago, to the Authorities and people of Spain, and to all the faithful gathered at this moment near the tomb of Saint James: grace, peace, and joy in Christ Jesus.

Spain this year has its eyes fixed on Compostela: eyes of faith and hope. The days, the weeks, the months are witnesses to a pilgrimage that, as in other times, knows no boundaries of origin, of homeland, or of frontier, in a broad sense of ecumenicism. And on this day, the feast of the Apostle, our hearts also go there.

This reality finds its happy sign and expression in the image projected on the screen. Yes, we want to converse with Spain, to rejoice with it, to pray to its Holy Patron with it and for it, to contemplate within it the triumphs of its children, to admire so many centuries of beauty, of art, and of culture as it has known how to unite with the Christian faith.

We want, most beloved Spaniards, to encourage you to carry out the arduous task that...

*July 25, 1965.

[*Latin ed. p. 726*]

726 Acta Apostolicae Sedis - The Commentary officially imposes the present moment, and upon all: upon the youth full of aspirations, upon the mature man, upon the professionals of teaching and science, of journalism, of the arts, upon the officials, upon the workers, upon the priestly and

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religious families, upon the rich and the poor, let us approach all with the apostolic message: let us think of that which James would have preached to you in this our century. How we would like to have time to read and comment with you on ancient chronicles of the Way of Saint James, of annals and traditions concerning Saint James – just as a father recounts history to the eyes of his children – to evoke that chorus of nations marching under the skies of Europe, harmonious as a Galaxy, on the way to the Atlantic Finisterre, in line with another that advances overseas, to the open rock of the Holy Sepulchre in Jerusalem, and with another that is directed to Rome in search of the seat and tomb of Peter! But if it is not possible for us to stop and dust off and decipher old annals, we can indeed have a moment of reflection and inner recollection to listen to the voice of the centuries and to discover the meaning, the relevance, that the celebration of the Jubilee Year can assume in our days. Let us therefore go together to synthesize, to try to find the common thread in the fabric of events, and then to translate its message – which there is – into a language that resonates with the soul of the modern world. Saint James was, during the Middle Ages, primarily one of the most powerful centers of spiritual irradiation. People went to Saint James to confess the faith received from the Apostles, to obtain the grace of forgiveness through penance and sacrifice. Therefore, the Spanish Catholic, with a pilgrim's spirit, keeps his soul in grace and does not forget to mobilize and polarize around the Christian ideal all his vital activity, so that his person and the things that surround him look to Christ. The pilgrimage is a hymn of fidelity to the Catholic tradition, which leads us precisely to the worship of an Apostle, that is, which marks a return to the authentic and living sources of that same tradition. Is not this the direction that the Council points out to us? The pilgrim deepens his faith, illuminates it, strengthens it in order to be able to give an account of it, to prepare himself for the inevitable clash with other ideologies and beliefs. He knows well that the defense of his faith and the effectiveness of its influence require a development of organizational forms. We must conceive of Catholic life as apostolic and as militant. The Apostle himself teaches us this. Secondly, the route of Saint James has had as a characteristic feature the fact of being a powerful bond of unity. From the Pyrenees, and even...

[*Latin ed. p. 727*]

The Acts of Pope Paul VI, page 727, indicate that, extending as far as Compostela, the Way of Saint James then opened as a bond, uniting diverse peoples century after century, within a religious ideal. And fueled by faith, a rich exchange of artistic forms and cultural expressions also occurred, which endure in monuments and are attested by history. To serve the multitudes, Cluny established a network of hostels and bridges. Even today, with generous effort, spurred on by the zeal of the venerable Cardinal Archbishop of the Compostelan See, with the munificent participa-

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tion of authorities, public and private entities, and with the affection of all, the landmarks of the ancient pilgrimage have acquired new splendor and modern functionality, continuing to provide lodging for the pilgrim and thus freeing the spirit to strive towards the glorious sepulcher. The pilgrim on the Way of Saint James is also encouraged in his journey by the application of Christian principles to social life, and thus he studies and works to realize the aspirations proclaimed in papal encyclicals and in the doctrine of the Church. Living and steadfast Christianity must demonstrate itself to be alive and fruitful in charity, which today cannot fail to acquire social forms and breadth. Strong aspirations, sometimes impatient and disordered, must have a guiding principle: the social doctrine of the Church, which must be applied according to specific historical and environmental circumstances; and a direction marked towards the categories most in need of elevation, security, and social dignity. This may modify some legal and customary forms of the economy, so that the goods of this world are no longer a refuge for selfishness and social inequalities, but are better distributed and better employed in the service of the common good. Furthermore, this is the time for each person to become aware, with a sense of solidarity and responsibility in the universal tasks of the Church. Spain provides a good example of this, when, as in other times, it continues to offer workers for the missionary field, and when it continues to send priests, religious, and lay apostles to assist dioceses in need. *Possumus!* This is still the response, the message of the Son of Thunder. Spain accepted this motto throughout its history, and today it repeats it with a "no!" to discouragement, to complacency, to the deceptive euphoria of past glories; it affirms it with a "yes!" to vigilance, to a pilgrim spirit. And it does so with faith and hope in divine Providence, which...

[*Latin ed. p. 728*]

Acta Apostolicae Sedis - Official Commentary 728, always assisting her, with confidence in herself, in her virtues and spiritual reserves, in her men and human values. O shining star of Hispaniae, Holy James the Apostle! Santiago the Apostle, brilliant star of Spain, protect her, pray for her. Beloved and devout Spaniards of Santiago: receive, in the name of Christ and of His Most Holy Mother, as a pledge of this protection which we invoke over you, Our particular Apostolic Blessing. TO THE CHRISTIANS OF THE REPUBLIC OF BOLIVIA, on the occasion of the inauguration of new equipment at the radio station "Radio Loyola." * From the new technical equipment of Radio Loyola, we greet the venerable and beloved Monsignor Maurer and the zealous episcopate of Bolivia. Our inaugural greeting also goes to the Archdiocese of Sucre, one of the oldest archiepiscopal sees of AmÃ©rica; as well as to all the other ecclesiastical jurisdictions of the Nation. A special word of encouragement and applause, to the leaders and collaborators, to the benefactors of the Station. This word

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carries a note of particular gratitude for the German Catholics who, with yet another example of their generosity, have made possible for their brothers in Bolivia the expansions that are being inaugurated today. The Blessing which we desire to reach the facilities of the station "Radio Loyola" at this moment, may it obtain from Heaven the necessary graces so that it may effectively serve the objectives proposed: the dissemination of the Gospel and of religious instruction, first of all, and, afterwards also, literacy and popular education in the various domains of human culture, together with the social elevation of the humble classes. To all of you, beloved children of Bolivia, a nation deeply Catholic which we hold so close to Our heart: in this personal contact through the airwaves, may Our voice be a bearer of a message of peace. * July 31st, in the year 1965.

[*Latin ed. p. 729*]

Greetings to you. We shall tell you how the Resurrected Lord spoke to His Apostles. Is this not the urgent, profound, sincere, and legitimate desire of a people who have so keenly experienced in their own flesh the fruit of discord and division? We wish you this same peace, and we would desire to give it to you as a humble Vicar on Earth of He who was announced to the world as the Prince of Peace. But this desire is also a program that includes an initial note of mutual, fraternal understanding; and perhaps, after that, forgiveness and reconciliation, if charity has been harmed or justice violated. It always presupposes the overcoming of differences when the supreme good of the Nation calls for the union of all wills: "sollic-iti servare unitatem spiritus in vinculo pacis" – "zealous to preserve the unity of the spirit in the bond of peace." Without concord among citizens, without public order, without collaboration for the common good – as you well know – there is no place for progress; every good initiative, whether of a civil or even religious nature, is frustrated; no undertaking, however altruistic, receives vital sustenance. "For the fruit of justice is peace," as the Apostle James warns, "for those who cultivate peace." To Christ, who came to bring peace to the world, we ask that the beloved Bolivian people always walk the path of tranquility towards prosperity. May Radio Loyola, from the ancient city of Sucre, be a courageous bearer of these ideals. In the love of the Lord, we give to all of you, to the Hierarchy, Authorities, Priests, Religious Families, and all the faithful of the country, our most extensive Apostolic Blessing. (Eph. 4, 3; Jac. 3, 18).

[*Latin ed. p. 730*]

Acts of the Apostolic See - Official Commentary 730

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

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I. PROVISIONS REGARDING CHURCHES

Most Holy Father, by Divine Providence, Pope Paul V, through successive decrees of the Sacred Consistory, has, with paternal care, provided for the following churches, each now receiving a new pastor:

On June 7, 1965:

— To the Cathedral Church of Saint Philip, the Most Reverend Father Henry Alvear Urrutia was appointed, formerly the titular Bishop of Columnata.

On June 10:

— To the titular archiepiscopal Church of Vadesita, the Most Reverend Father Emmanuel Martin del Campo Padilla was appointed, formerly the Bishop of Leonensis, who was established as Coadjutor with the right of succession to the Most Reverend Father Aloysius Maria Altamirano y Bulnes, Archbishop of Morelia.

On June 12:

— To the Cathedral Church of Fororaphaeliensi, the Most Reverend Father George Carreras was appointed, formerly the titular Bishop of Campaniensem.

On June 22:

— To the titular episcopal Church of Castellanae in Mauritania, the Most Reverend Father Peter Lira was appointed, formerly the Bishop of Franciscopolitanum.

— To the titular episcopal Church of Novapetrensi, the Reverend Father Ambrose Lewis, a member of the Society of the Divine Word, who had been serving as rector at the College of Saint Peter the Apostle in Rome, was appointed as Auxiliary to the Most Reverend Father Thomas Albert Clavel Méndez, Archbishop of Panamensis.

On June 27:

— To the titular archiepiscopal Church of Justinianensi, the Reverend Father Aurelius Sabattani, of the clergy of the diocese of Imola, an Auditor of the Sacred Roman Rota, was appointed as Prelate of the *nullius* diocese of Loreto and as Pontifical Delegate to the Shrine of Loreto.

On July 2:

— To the Cathedral Church of the newly erected City of Altamirensis, the Reverend Father John Navarro Ramírez, a counselor of the Action Catholica and director of the works for the Christian instruction of the people in the archdiocese of Morelia, was appointed.

On July 2:

— To the Cathedral Church of Santanderiensi, the Reverend Father Vincent Puchol Montiz, of the clergy of the archdiocese of Valentinae, was

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appointed.

[*Latin ed. p. 731*]

The Sacred Consistorial Congregation, on the 731st day of July, the 12th. — To the titular bishop of the Church of Aquensi, Reverend Father Jesus Mariam Pellin, Apostolic Protonotary, Dean of the Metropolitan Chapter of Caracensis, whom the Most Reverend Joseph Humbert, Cardinal Quintero, Archbishop of Caracensis, appointed as Auxiliary. On July 15th. — To the titular bishop of the Church of Benepota, Most Reverend Francis Rendeiro, formerly Bishop of Pharaonensem, whom he appointed as Coadjutor with the right of succession to the Most Reverend Ernest Sena de Oliveira, Bishop of Coimbra. On July 19th. — To the Cathedral Church of the Body of Christ, Most Reverend Thomas Joseph Drury, formerly Bishop of Angelianum. — To the Cathedral Church of Brownsville, newly erected, Most Reverend Adult Marx, formerly titular Bishop of Citrensem. On July 20th. — As Coadjutor with the right of succession to the Most Reverend James Garcia Goulart, Bishop of Diliensis, Most Reverend Joseph Joachim Ribeiro, titular Bishop of Aegeae. On July 21st. — To the titular bishop of the Church of Cincaritana, Reverend Emmanuel Castro Ruiz, from the clergy of the archdiocese of Morelia, professor of piety at the Major Seminary of the same archdiocese, whom the Most Reverend Ferdinand Ruiz y Solórzano, Archbishop of Yucatan, appointed as Auxiliary. On July 23rd. — To the Cathedral Church of Tequinensi, newly erected, Most Reverend John Joseph Bernal Ortiz, formerly Archbishop of Ciudad Bolivar. — To the Cathedral Church of Barinas, newly erected, Reverend Raphael Angel González Ramírez, chamberlain to His Holiness, member of the parish council of Our Lady, commonly known as "Coromoto," in the city of Saint Christopher, diocese of Saint Christopher in Venezuela. — To the Cathedral Church of Cabimas, newly erected, Reverend Father Constantin Maradei, Urban Antistite, Dean of the Metropolitan Chapter and General Vicar of the archdiocese of Ciudad Bolivar. — To the Cathedral Church of Guadix, Reverend Gabriel Díaz Merchán, Canon from the secretarial office of the Metropolitan Chapter of Toledo. On July 24th. — To the Cathedral Church of Ipiales, Most Reverend Alfred Arteaga Yepes, formerly titular Bishop of Auzegera. On August 15th. — To the Cathedral Church of Caserta, Most Reverend Vitus Robert, formerly titular Archbishop of Tomitanum, to whom the archiepiscopal title was retained "in commendam." On August 21st. — To the titular bishop of the Church of Lugura, Reverend Father Alfred Caselle, Apostolic Protonotary "ad instar," General Vicar of the dioceses of Melphiensis and Rapolla, whom the Most Reverend Dominic Petroni, Bishop of Melphiensis, Rapolla, and Venusini, appointed

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as Auxiliary.

[*Latin ed. p. 732*]

Acts of the Apostolic See - Official Commentary 732 II

EDMONTON - CALGARY

Decree Concerning the Alteration of Diocesan Boundaries

At the extreme southern limit of the Archdiocese of Edmonton, the parishes of "Hanna" and "Delia Mission" exist, being very distant from the archiepiscopal city. Having carefully considered these matters and earnestly seeking the spiritual good of the entrusted flock, the Most Reverend Fathers, the Most Reverend Anthony Jordan, Archbishop of Edmonton, and the Most Reverend Francis Patrick Carroll, Bishop of Calgary, earnestly requested of the Apostolic See that the aforementioned parishes and "Mission" be separated from the Archdiocese of Edmonton and united with the Diocese of Calgary, which is closer, in order to better provide for the spiritual care of the faithful.

This Sacred Consistorial Congregation, with the favorable opinion of the Most Reverend Father, Sergii Pignedoli, titular Archbishop of Iconium and Apostolic Delegate in Canada, having judged that this would be beneficial for the good of souls, and with the power specially granted to it by the Most Holy Pope Paul VI, by the Divine Providence, graciously approved the request.

Therefore, with the consent of those who have, or are presumed to have, an interest in the matter, the entire territory belonging to the parish of "Hanna" and to the "Delia Mission" is hereby separated from the Archdiocese of Edmonton and permanently united to the Diocese of Calgary, with this proviso: that the line, established by the Consistorial Decree of November 30, 1912, for defining the common diocesan boundary, from the point where the river "Red Deer" reaches and turns eastward, up to the civil province of "Saskatchewan," be moved six miles northward, so that henceforth it will divide the civil counties, commonly called "townships," which are numbered 31 and 32.

Furthermore, it is decreed that any clerics who may legitimately reside in the aforementioned territory, as soon as this present Decree is put into effect, shall be considered as belonging to the diocese within whose boundaries they legitimately reside; and also that all records and documents pertaining to clerics, the faithful, and temporal goods of the same territory, be transmitted from the metropolitan Curia of Edmonton to the episcopal Curia of Calgary.

[*Latin ed. p. 733*]

733 The Sacred Congregation for the Propagation of the Faith, in order to

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accomplish all these things, appoints the aforementioned Reverend Father, Doctor Serg Pignedoli, granting him the necessary and appropriate powers, including the power to delegate, in order to achieve the aforementioned purpose, any man holding an ecclesiastical office, imposing upon him the duty of submitting to this Sacred Congregation, as soon as possible, the authentic copy of the completed act. Concerning these matters, the present Consistorial Decree shall be valid as if it were issued under the Apostolic seal. Given in Rome, from the offices of the Sacred Congregation, on the 7th day of June, in the year 1965. CAROLUS Card. CONPALONIERI, Secretary. © S. © Franciscus Carpino, Archbishop titular of Serdica, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

OF KABBAËNSIS (LOKOJANA)

DECREE

Concerning the translation of the episcopal cathedral and the change of name of the diocese.

Since the Most Reverend and Reverend Lord Augustus Delisle, hitherto Bishop of Kabbaënsis, had requested that the seat of the same diocese – a suffragan of the Metropolitan Church of Kadunaënsis in Nigeria – together with the Bishop's residence and the episcopal chair, which are still located in the city of Kabbaënsis, be transferred to the city of Lokojanam, and that the current denomination of the diocese of Kabbaënsis be changed so that it would henceforth be called the diocese of Lokojanam, this Sacred Congregation, after mature deliberation and with the favorable vote of the Most Reverend and Reverend Lord Aloysius Bellotti, Archbishop titular of Voncarianensis and Apostolic Delegate in Western Africa, deemed it fitting to grant the aforementioned request to the esteemed Bishop, and by virtue of the powers granted to it by the Most Holy Lord.

[*Latin ed. p. 734*]

Acts of the Apostolic See – Official Commentary 734. Our Holy Father Paul, by Divine Providence, Pope VI, ordered that the present Decree concerning this matter be drawn up. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 5th of May, in the year of Our Lord 1965. G. P. Card. AGAGIANIAN, Prefect. L. m s. Edward Pecoraio, Secretary.

ELDORET – NYERI. DECREE Concerning the alteration of the boundaries of dioceses.

Since, for the benefit of ecclesiastical discipline, it has been requested that the entire territory of the civil district, commonly called Nyandarua,

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situated in the State of Kenya, be assigned to the Diocese of Nyeri, the Sacred Council, for the Propagation of the Christian Name, having received a favorable opinion, and with the consent of the Ordinaries concerned, namely the Dioceses of Nyeri and Eldoret, and after mature deliberation, and exercising the special faculties granted to it by the Most Holy Pope Paul, by Divine Providence, Pope VI, deemed it fitting to comply with the request.

Concerning this matter, the same Sacred Council has decided to amend the boundaries between the aforementioned ecclesiastical divisions in such a way that the western part of the territory of the civil district of Nyandarua, which until now belonged to the Diocese of Eldoret, be separated from it and united to the Diocese of Nyeri, so that henceforth the entire civil district, which is commonly called Nyandarua, belongs to this diocese, and has ordered the present Decree to be drawn up.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 28th of July, in the year of Our Lord 1965.

G. P. Card. AGAGIANIAN, Prefect. L.

S. Edward Pecoraio, Secretary.

[*Latin ed. p. 735*]

735 The Sacred Congregation of Rites.

The Sacred Congregation of Rites, in CATANENSIS, concerning the beatification and canonization of the Servant of God, Joseph Benedict Dusmet, Cardinal of the title of Saint Pudens, monk of Monte Cassino, Archbishop of Catania.

CONCERNING A DOUBT: Whether it is established that God, in the case of the Servant of God, Joseph Benedict Dusmet, possessed the theological virtues of Temperance, Prudence, Justice, Fortitude, Faith, Hope, and Charity, in a heroic degree, and whether these virtues, together with the cardinal virtues, are sufficiently proven in the case under consideration.

A faithful and prudent servant, whom the Lord appointed over his family, Joseph Benedict Dusmet, was born on August 15, 1818, in Panormi, from Aloysius Dusmet and Maria Dragonetti, both of noble birth and renowned for their piety. He was the first of four brothers. On the very day of his birth, he was cleansed with the sacred waters of baptism and given the name Melchior.

At the age of five, he was presented to the monastery of Saint Martin <x delle Scale>, near the city of Panormi, a monastery of the Order of Saint Benedict, of the Casinensis Congregation, and was received into the novitiate. He received the Sacrament of Holy Communion for the first time, and later, the Sacrament of Confirmation.

Within the walls of the monastery, he shone with particular virtues, and, like another Samuel, he dedicated himself to the service of God. Obeying

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the will of the Most High, he diligently applied himself to his studies; and in order to fulfill the vocation to the religious life which he felt so strongly, he had to overcome considerable difficulties from his parents.

Finally, in the year 1833, he joyfully put on the habit of the monks of Saint Benedict in the same monastery of Saint Martin, and received the names Joseph Benedict. On August 15, 1840, he made his solemn vows. Two years later, having completed his studies with commendable success, he was ordained to the priesthood.

He immediately began to dedicate himself to the sacred ministry, and also to teaching philosophy and theology; indeed, he became a good administrator of the monastery's assets and secretary.

[*Latin ed. p. 736*]

The Acts of the Apostolic See – Official Commentary 736. The abbatial duties were entrusted to him, which he faithfully fulfilled for several years. Admiring his prudence and skill in managing affairs, his superiors, in the year 1847, appointed him secretary of the Abbey of Saint Flavia in Calathisium; three years later, he became the prior of the Abbey of Saint Severinus and Sosius in Naples. In the year 1852, he resigned as Abbot of the Holy Flavia in Calathisium, and in the year 1858, as Abbot of Saint Nicholas in Catania. He was distinguished by outstanding virtues, humility, prudence, zeal for the observance of the rule, and especially charity; and he won the admiration of all. Moreover, he overcame or surmounted all difficulties, even those arising from public attacks, by the civil authority against the Catholic religion. In the year 1867, with the approval of all, he was appointed head of the archiepiscopal Church of Catania, and wonderfully combined pastoral virtues with monastic ones. Without abandoning simplicity and austerity, he maintained a stricter monastic way of life. He zealously promoted the divine worship, fostered Christian education for the youth and the religious instruction of the people, restored the seminary, and encouraged the clergy to diligently perform their sacred duties, both firmly and gently. He was ardently devoted to the Supreme Pontiff, and he tirelessly exercised all pastoral duties. During the year 1867, when the plague was raging, the Servant of God granted himself no rest, but ministered to the sick day and night, preceding all in the example of heroic charity. In the year 1885, he resigned as Apostolic Administrator of the diocese of Calatayeronensis. During the most devastating eruption of Mount Etna in the year 1887, when molten rocks reached the borders of Nicolosi, the Servant of God, accompanied by the entire population, approached the area carrying the veil of Saint Agatha, and, contrary to the forces of nature, the fiery stream suddenly stopped, and the town was saved. Knowing that the Supreme Pontiff Leo XIII possessed him with the greatest prudence, and that he was suitable for important affairs, and that he enjoyed great esteem among the members of his Order, he entrusted

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him with a difficult task: the restoration of the College of Saint Anselm in the City, which, founded in the year 1687 in the buildings of Saint Paul, had been extinguished at the beginning of the tenth century; it exists today, built on a pleasant hill in the Aventine. After a few years, he entrusted him with an even more important task: to compose a fraternal confederation of congregations of the same Order, which, with the approval of all, was successfully completed. The same Supreme Pontiff, in the year 1888, appointed him among the Cardinals of the Holy Roman Church. But even after receiving the purple—

[*Latin ed. p. 737*]

The Sacred Congregation of Rites, 737, reports that Joseph Benedict deviated from the original rule of his order and changed his habit. Having fulfilled so many and such great offices for the good of the Order, the Holy Roman Church, and the faithful, the Servant of God surrendered his soul to God in Catania, on April 4th of the year 1894, to the great sorrow of all. Concerning the growing fame of his holiness, canonical inquiries were carried out in the archiepiscopal curia of Catania and elsewhere, according to the sacred canons. Afterwards, all that were legally to be observed were maintained, and on February 5th of the year 1941, a decree was issued in writing, and on January 2nd of the year 1949, the Commission for the Cause of Beatification of the Servant of God, Pope Pius XII, of blessed memory, graciously deigned to sign it with his own hand. The apostolic process was then established, based on virtues and miracles in particular, the validity of which was confirmed on March 17th of the year 1954. In the presence of the Most Reverend Lord Seraphino Gismondi, the general promoter of the Order of Saint Benedict of the Casinensis Congregation, before the Most Eminent and Reverend Lord Clemente Cardinal Micara, Bishop of Veliterno, as the Promoter of the Cause, the virtues of the Servant of God were discussed in the preparatory congregation on March 1st of the year 1960, and in the preparatory congregation on December 15th of the year 1964. Finally, the Reverend Lord Henry Cardinal Dante, assisted by the Reverend Cardinal Micara, also the Promoter of the same Cause, in the general congregation before His Holiness our Pope Paul VI on May 18th of the last year, proposed the following question for discussion: Whether it is established that the Servant of God, in heroic degree, possessed the theological virtues of Faith, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and that he possessed them in such a way as to be fitting for him, in every circumstance and to the effect of what is being considered. And the Eminent and Reverend Cardinals, the Reverend Official Prelates, and the Reverend Theological Consultants, as many as were present, each expressed their opinion. Furthermore, His Holiness, having carefully considered everything, immediately revealed his affirmative opinion. On this day, he chose, with the utmost piety, to summon

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to himself the Reverend Cardinals mentioned below, namely, Arcadius Maria Larraona, Prefect of the Congregation of Rites, and Henry Dante, the Promoter of the Cause, as well as the Reverend Father Nicholas Ferraro, the General Promoter of the Faith, and myself, the undersigned Secretary, and solemnly declared: It is established that he was a man — A. A. S.

[*Latin ed. p. 738*]

Acts of the Apostolic See - Official Commentary 738, concerning the highest theological virtues, as well as Fortitude, Faith, Hope, and the cardinal virtues and those attached to them, Charity with Prudence, the Justice of God's servant towards God, and Temperance, concerning Joseph Dusmet, Cardinal, of the Order of Saint Benedict, Archbishop of Catania, in the heroic degree, in the case and to the effect of what is being considered. This decree was ordered to be made public and to be recorded in the Acts of the Holy Congregation of Rites. Given in Rome, on the 15th of July, in the year of Our Lord 1965. ARCADIUS M. Card. LARRAONA, Prefect. Ferdinand Antonelli, O. F. M., Secretary II. ANTIOCHENA MARONITE: Concerning the beatification and canonization of the Servant of God, Sarbeli Makhlouf, a professed priest, a monk of the Order of the Antonians of Baladita, of the Maronite Order of Lebanon. REGARDING THE DOUBT: Whether the Servant of God possessed the highest theological virtues, namely Faith, Hope, and Charity, as well as the cardinal virtues and those attached to them, Prudence, in the heroic degree, in the case and to the effect of what is being considered. Many faithful Christians, having found delight in the vanities of the world, have, in past centuries of the Church, chosen a solitary life in the deserts, in order to adhere more closely to the Redeemer, through continuous prayer, daily mortification, and labor by which they obtained their sustenance. "Paul was the author of this life," writes Saint Jerome, "and Anthony its illustrator" (Ep. XXII, 86, to Eustochium). This kind of life was first established in Thebaid and in other regions later; with the passage of time, it also spread to the western lands. Then, from the hermitage to the monastery, where monks lead a religious life according to established rules under the guidance of an abbot, the transition quickly took place. But there were also monks who preferred the hermitage, in order to be completely united with Christ in solitude. Among the numerous religious, who led a monastic and eremitic life, in the heroic degree...

[*Latin ed. p. 739*]

The Sacred Congregation of Rites, in its decrees, has illustrated this with examples; and it is not undeservedly included among them the Servant of God, Sarbelus Makhlouf, a monk of the Lebanese Maronite Order, who, moved by divine grace, united innocence with penance, and, constantly devoted to labor and prayer even in solitary seclusion, wonderfully arranged the sublime ascents in his heart, and attained the summit of outstanding

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virtues; for in life and after death, his reputation for holiness shone forth with heavenly gifts and countless miracles. Indeed, his tomb is frequently visited by the faithful, and even by Muslims, with admiration, piety, and supplication. In the village of Beqa Kafra, Sarbelus was born to Anthony Za'rour Makhlouf and Birgitta Al-Chidiaq of Becharré, both endowed with piety and virtue, in the year, as is said, 1828, and was named Joseph. At the age of four, orphaned by the death of his father, and with his mother becoming a widow in 1833, Joseph was entrusted to the care of his uncle, Tanios Za'rour. This uncle was also renowned for his piety, and it was with him that the orphaned Servant of God spent his childhood and adolescence. Endowed with intelligence and prudence, he never ceased to dedicate himself to exercises of piety. He diligently engaged in rural labors and in tending flocks. At the age of twenty-two, he discerned his religious vocation, and presented himself at the monastery of Saint Maron in Annaia, desiring to embrace the monastic life. His uncle, his mother, and his brothers opposed this vocation, but he proved strong and steadfast, and eventually began his novitiate. In 1853, he took his vows, receiving the name Sarbelus, and diligently applied himself to his studies. From the very beginning of his religious life, he had before his eyes the exemplary austerity of life and regular observance of the Servant of God Nemathalla Kassab, his guide and master, whose cause for beatification is being considered by this Sacred Congregation of Rites, always keeping in mind self-denial and monastic discipline. After a rigorous course of studies, and constantly progressing in religious virtues, on July 23, 1859, he was ordained to the priesthood. He remained in the same monastery for seventeen years, devoted to the sacred ministrations, most observant of the rules, exercising perfect obedience, and surpassing all the other monks in all virtues. Eager for greater solitude and perfection, in 1875 he obtained the permission of his superiors to live the eremitical life, and went to the religious hermitage of Saints Peter and Paul, where he remained for twenty-three years until his death, dedicated to prayer.

[*Latin ed. p. 740*]

The Acts of the Apostolic See – Official Commentary 740. With constant dedication to labor and silence, and increasingly shining with all virtues. Finally, in the year 1898, on the vigil of the Nativity of the Lord, he peacefully fell asleep in the Lord. The fame of his holiness, which he already enjoyed in life, spread widely and rapidly after his death, especially due to the numerous miracles that occurred near his tomb, even for the benefit of Muslims. An ordinary informative process was initiated on April 21, 1926, to investigate this fame of holiness, and it concluded on June 20, 1928, twenty-eight years after the death of the Servant of God; this investigation was, as is proper, transmitted to Rome, so that the cause of beatification could be examined by the Apostolic See. After all the legally

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required procedures were observed, a decree was issued on March 12, 1930, to proceed with the matter, and on April 2, 1954, the Most Blessed Father, Pope Pius XII, deigned to sign the decree for the introduction of the cause with his own hand. The apostolic process regarding the virtues and miracles of the aforementioned Servant of God was then conducted, and a decree regarding the validity of these matters was issued on June 20, 1958. With all of the above as a preface, a preliminary meeting regarding the virtues was held before the Most Reverend Cardinal Benedict Aloisi Masella, Bishop of Praeneste, the Promoter of the Cause, on April 11, 1961; the preparatory meeting was held on May 5, 1964; and finally, the general meeting was held before the Most Holy Pope Paul V on January 19th of this year, during which the aforementioned Most Reverend Cardinal proposed a question for discussion: Whether it is established that the Servant of God possessed the theological virtues of Faith, Hope, and Charity, as well as Fortitude, and the cardinal virtues attached to them, namely Charity with respect to God, Prudence, Justice, Temperance, in a heroic degree, in every circumstance and to the extent relevant to the matter at hand. The Most Reverend Cardinals, Official Prelates, and Consultor Fathers had already expressed their opinions. The Most Blessed Father hesitated to reveal his opinion, imploring heavenly light and the prayers of those present. He chose this day to express his judgment. Having summoned to himself the Most Reverend Cardinals Benedict Aloisi Masella, Bishop of Praeneste, the Promoter of the Cause, the undersigned Prefect of the Congregation of Sacred Rites, as well as the Reverend Father Nicholas Ferraro, General Promoter of the Faith, and myself, the undersigned Secretary, after devoutly celebrating the Eucharistic Sacrifice, he declared: It is established that the Servant of God possessed the theological virtues of Faith, Hope,

[*Latin ed. p. 741*]

The Sacred Congregation of Rites, in its concern for both God and neighbor, as well as regarding the virtues of Prudence, Justice, Temperance, and Fortitude, and their heroic exercise, concerning the case of the Servant of God, Sarbel Makhlouf, a priest of the Maronite rite, and the monks in the Order of Liba, has considered the matter in question. This decree has been ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 15th day of July, in the year of Our Lord 1965. ARCADIUS M. Card. LARRAONA, Prefect. © S. . • Ferdinandus Antonelli, O. F. M. , from the Secretariate III for the Beatification and Canonization of the Servant of God, Mary of the Apostles (in the world: Maria Theresia de Wüllenweber), foundress of the Institute of the Sisters of the Divine Savior.

CONCERNING A DOUBT: Whether it is established that God rewards the virtues of Temperance and Fortitude, as well as the theological virtues of Faith, Hope, and Charity, and their heroic exercise, in the case and re-

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garding the effect of what is in question.

Bearing the person of the Apostles, Peter, the Master, once confidently asked: "Behold, we have left all and followed thee; what therefore shall we have?" (Matthew 19, 27). And Christ the Lord, promising a most excellent reward of evangelical perfection to the disciples, said: "You who have left houses or brothers or sisters or father or mother or children or fields, for my name's sake, shall receive a hundredfold, and possess eternal life" (Matthew 19, 28-29). This divine promise is interpreted by Saint Jerome, the greatest doctor in expounding the sacred Scriptures, in this way: "He did not say, 'Those who have left everything,' for Crates also did this, and many others have scorned riches; but, 'Those who have followed me,' which is proper to the Apostles and to believers... Therefore, those who, for the sake of Christ and the preaching of the Gospel, have scorned all affections and riches and the pleasures of the world..."

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis - Commentarium Officiale. "And those who have left houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands, for my name's sake, shall receive an hundredfold, and shall possess life everlasting" (Matthew 19:29, Douay-Rheims). And just as it was for the Apostles and the faithful, so too did the Servant of God, Mary, whose very name is a sign, speak these words. Born on February 19, 1833, in the ancestral castle of Myllendonck, near Gladbach, in the region of Rhenania, within the then-archdiocese of Cologne, now the diocese of Aix-la-Chapelle, she was the first of five daughters born to Joseph Theodor, Baron de Wüllenweber, from a wealthy family of German origin, and to the noble Elizabeth Le Fort, of Belgian lineage, a virtuous and pious couple. The following day, she was bathed in the waters of the domestic chapel, and the names Mary, Theresa, Francis, Joseph, Constance, and Elizabeth were given to her. From her parents, she received a holy upbringing, and from them, she drew forth abundant charity towards her neighbors, especially the poor. In 1846, on May 10th, she approached the altar of the Eucharist for the first time, and two days later, she was anointed with the sacred chrism. Despite the allure of youth, wealth, and the honors of the world, she led a most innocent life. Subsequently, with greater zeal, she devoted herself to the study of Christian perfection, and she became worthy to clearly perceive the voice of God, calling her to a missionary life. However, at that time, missionary institutions were lacking in her homeland, and the so-called *Kulturkampf* was raging throughout Germany. Driven by a constant desire to spread the faith, she made several attempts to experience religious life, but without success. Therefore, until she was almost fifty years old, she dedicated herself entirely to works of mercy, and above all, to spreading the Kingdom of God in the hearts of children, especially those who were abandoned, enduring very difficult circumstances,

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which, day by day, confirmed her in holiness, and she shone as an example to her peers, until, in 1876, she founded a missionary institute called St. Barbara in the village of Neuwerk. Finally, in 1882, she met with Servant of God Francis Jordan, the founder of the Society of the Divine Savior in Rome, and she offered herself entirely to him, with filial and heroic devotion, knowing that this new Society would provide her with the apostolic end that she had always desired. Therefore, she generously and fully bequeathed all her possessions to the Society of the Divine Savior, along with the missionary institute of St. Barbara. Having thus become poor, she followed in the footsteps of the Seraphic Father, to whom she had already given her name in 1872, by joining his Third Order. Under the guidance of Father Francis of the Cross Jordan, she became the first member of the Institute of Sisters of the Divine Savior, which had only a few members at that time.

[*Latin ed. p. 743*]

The Sacred Congregation of Rites, having brought with it from Neuwerk 743 souls, established a house there, though in extreme poverty; she proved to be the true Mother of her new Institute, a model and teacher, rather than through words. Finally, in the year 1894, she transferred the seat, as she had desired, to the City, and there she established the Institute, which, with the happy increase of the number of Sisters, she diligently propagated. Following in the footsteps of the Apostles, and together with her daughters, she, inspired by the example of this great Mother, founded twenty-six houses in Italy, in Austria, in Hungary, in Switzerland, in Belgium, in the United States of America, and in mission territories. God, in turn, generously rewarded the pains, the sorrows, the humiliations, the poverty, the universal faith, and the universal charity, with which the Handmaid of God had proved her love for Him, configured as it were to the Divine Savior crucified. Thus, after so many and such labors, and full of merits, on December 25th, in the year 1907, on the feast of the Nativity of the Lord, which mystery she had always followed with particular devotion, the Handmaid of God was born into eternal life. The fame of sanctity, with which the Handmaid of God was honored even in her life, grew more and more each day, and was seen to be confirmed by heavenly signs. For this reason, it was decided to begin the process for the granting of the honors of beatification to her. Therefore, as soon as it was permissible, processes were instituted, with ordinary authority, in the years 1948-1949, before the Vicariate of the City, concerning the fame of the sanctity of life, the virtues, and the miracles, in general, of the Handmaid of God, as well as concerning the writings and the cult never forbidden to her, and also with processes, through letters of request, in the ecclesiastical tribunals of Milwaukee, Passau, Vienna, and Freiburg. After these were completed and presented to the Sacred Congregation of Rites, and after a decree was issued concerning

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the writings attributed to the Handmaid of God on December 23rd of the year 1952, Pope Pius XII, with his own hand, signed the decree establishing the commission for the introduction of the cause on March 1st of the year 1955. Then, on March 11th of the year 1955, obedience was declared to the Urbanian decrees concerning undue cult. Subsequently, processes concerning the virtues and miracles in particular were held in the tribunals of the Vicariate of the City, of Vienna, of Passau, of Milwaukee, and of Monterrey-Fresno, concerning which a decree was issued with legal force on January 16th of the year 1959. Therefore, with all that which must be observed by law being observed, the question concerning the virtues of this Handmaid of God was discussed before the Sacred Congregation of Rites, and indeed, first, on June 28th of the year 1960, in the preparatory Congregation, before the Most Reverend Cardinal Clemente Micara, Bishop of Velletri.

[*Latin ed. p. 744*]

The Acts of the Apostolic See – Official Commentary, concerning this cause, were held before the Pope, or Relator, on November 6, 1963, and again in a preparatory Congregation on January 12, 1965. Finally, with the Reverend Father Emygdio Federici present, the Urban Bishop, and diligent Promoter of the cause, the General Congregation was convened on May 18 of the present year, before His Most Holy Lord Pope Paul VI, in which the Reverend Cardinal Arcadius Maria Larraona, Prefect of the Congregation of Sacred Rites, and the new Relator of the cause, proposed the following question for discussion: Whether it is established that the virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, are present in heroic degree, in the case and concerning the person under consideration. And all those present, both Cardinals, those entrusted with the safeguarding of sacred rites, as well as Official Prelates and Consultor Fathers, unanimously responded affirmatively. Following these votes with a sincere intention, the Most Blessed Father did not hesitate to immediately express his opinion and ordered a decree to be prepared concerning the heroic virtue of the Servant of God. Today, after the most pious celebration of the Eucharistic Sacrifice, His Holiness received me, along with the undersigned Cardinal Arcadius M. Larraona, Prefect of the Sacred Rites and Relator of the cause, as well as the Reverend Father Nicolaum Ferraro, General Promoter of the Faith, and others from his secretariat, and, with them present, solemnly declared: That it is established that the virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, are present in heroic degree, in the case of Wüllenweber, foundress of the Institute of the Sisters of the Divine Savior, concerning the person under consideration. This decree was ordered to be duly promulgated and recorded in the Acts of the Sacred

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Rites Congregation. Given in Rome, on July 15, 1965. ARCADIUS M. Cardinal LARRAONA, Prefect. © S. Ferdinandus Antonelli, O. F. M., from the Secretariat.

[*Latin ed. p. 745*]

Diarium Romanae Curiae 745

DIARIUM ROMANAE CURIAE

Monday, August 30, 1965.

His Holiness Pope Paul VI received, in a solemn audience, His Excellency Mr. SABET-EL-ARISS, Extraordinary and Plenipotentiary Ambassador of the Syrian Arab Republic, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

Tuesday, July 6, 1965, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors, discussed the heroic virtues of the Servants of God:

1. Vitale Justin Grandin, Bishop of St.-Albert, of the Congregation of the Oblate Missionaries of the Immaculate Mary.

2. Adolfo Petit, professed priest of the Society of Jesus.

Tuesday, July 13, 1965, in the Palace of Congregations, the ordinary particular Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates, Officials, discussed the introduction of the cause of the Servants of God:

1. Enrico de Osso y Cervello, priest, founder of the Sisters of Santa Teresa de Jesús.

2. Maria Gabriella Sagheddu, professed nun of the Order of the Reformed Cistercians (Trappists).

They also examined the reports of the theological Censors regarding the writings of the Servants of God:

1. Giovanni Battista Cieplak, Archbishop of Wilno.

2. Balbino del Carmelo, professed priest of the Order of the Discalced Carmelites.

3. Luigi Mertens, professed priest of the Salesian Society.

4. Gaetana Alberta Giménez, founder of the Sisters of the Purity of the Most Holy Mary.

Tuesday, July 20, 1965, in the Palace of Congregations, the ordinary particular Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates, Officials, examined the reports of the theological Censors regarding the writings of the

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Servants of God:

1. Emanuele González García, Bishop of Palencia, founder of the Sisters of Nazareth.

[*Latin ed. p. 746*]

746 Acta Apostolicae Sedis - Commentarium Officiale 2. Pietro Bonhomme, priest, founder of the Sisters of Our Lady of Calvary; 3. Anthony Mary Schwartz, priest, founder of the Congregation of the Fathers Calasanziani for Christian workers; 4. Peter Dominic Trabattoni, priest, founder of the house of the Divine Providence in Maleo; 5. Pius Keller, priest, a member of the Order of Saint Augustine; 6. Joseph Mary Leone, priest of the Congregation of the Benedictines; 7. Brother Polycarp, superior general of the Institute of the Brothers of Christian Education of the Most Sacred Heart of Jesus; 8. Mary Anne Mogas Fontcuberta, foundress of the Franciscan Third Order of the Divine Shepherd; 9. Mary of Jesus Landi, of the Secular Third Order of Saint Francis; 10. Isidore Zorzano Ledesma, lay engineer, of the "Opus Dei."

SECRETARY OF STATE

By notes from the Secretary of State, the Holy Father Paul V I, reigning happily, deigned to appoint:

Domestic Prelates of His Holiness:

Béseos Robert (Mercedes). November 12, 1961.

Monsignor.

Monsignor. Carbone Albert (Mercedes). January 7, 1965.

Monsignor. Barry John (Saint Andrews and Edinburgh).

Monsignor. Quille Patrick (Saint Andrews and Edinburgh).

Monsignor. Federici Frederick (Rome).

Monsignor. Biggins Eugene (Wilmington).

Monsignor. Conway Charles (Wilmington).

Monsignor. Corrigan John (Wilmington).

Monsignor. Delikat Stanislaus (Wilmington).

Monsignor. Donohoe John (Wilmington).

Monsignor. Dougherty Edward (Wilmington).

Monsignor. Foltz Henry (Wilmington).

Monsignor. McGee John (Wilmington).

Monsignor. Taggart Paul (Wilmington).

Monsignor. Reilly Daniel (Providence).

Monsignor. Ryan Daniel Joseph (Providence). February 3.

Monsignor. Quiros John (La Paz).

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Monsignor. Gröger John (Vienna).
Monsignor. Duffy Richard (Denver).
Monsignor. Evans George (Denver).
Monsignor. Harrington Michael (Denver).
Monsignor. Hiester Richard (Denver).
Monsignor. Hoffman Robert (Denver).
Monsignor. Jones William (Denver).

[*Latin ed. p. 747*]

Diarium Romanae Curiae 747, 15 Februarii, 1965. Reverendissimus Dominus Ley den Edoardo (Denver). Reverendissimus Dominus Monahan Guglielmo (Denver). 9 Martii. Reverendissimus Dominus Merolla Ovidio (Avellaneda). Reverendissimus Dominus Policicchio Vincenzo (Avellaneda). Reverendissimus Dominus Kosnetter Giovanni (Vienna). Reverendissimus Dominus McKenna Giuseppe (Lancaster). 11 Reverendissimus Dominus Amadio Francesco (Montalto). 10 Aprilis. Illuminati Giuseppe (Ripatransone). Reverendissimus Dominus Hayes Dionisio Antonio (Paterson). 22 Reverendissimus Dominus Wall Guglielmo Nicola (Paterson). Reverendissimus Dominus Cagneschi Angelo (Montammo). 23. Camerieri secreti soprannumerarii Sanctitatis: 10 Augusti, 1964. Reverendissimus Dominus Coluzzi Alessandro (Velletri). Reverendissimus Dominus Conti Luigi E. (Mercedes). 12 Novembris. Reverendissimus Dominus Cancelleri Domenico (Mercedes). 28. 17 Decembris. Reverendissimus Dominus Hardi Marcello (Velletri). Reverendissimus Dominus Pica Anastasio (Velletri). Reverendissimus Dominus Sansone Mario (Velletri). 22. Reverendissimus Dominus Orehar Antonio (Ljubljana). 26 Ianuarii, 1965. Reverendissimus Dominus Dewson Giovanni (Wilmington). Reverendissimus Dominus Reese Tommaso (Wilmington). Neighbor Russel (Manchester). Reverendissimus Dominus. 15 Februarii. Reverendissimus Dominus Arcua Montoya Emanuele (Medellín). 19. Reverendissimus Dominus Kornfeld Gualtiero (Vienna). 9 Martii. 10 Aprilis. Reverendissimus Dominus Micioni Ruggero (Montalto). Reverendissimus Dominus Vallorani Settimio (Montalto). Reverendissimus Dominus Cocci Griffoni Mario (Ripatransone). Reverendissimus Dominus Traini Francesco (Ripatransone). Reverendissimus Dominus Iatulis Paolo (Panevezys). 22. Reverendissimus Dominus Colucci Francesco (Bari). 24. Reverendissimus Dominus Paoletti Luigi (Iesi). Reverendissimus Dominus Urieli Costantino M. (Iesi). Reverendissimus Dominus Antonini Alvaro (Rome). 29. Camerieri d'onore in habitu paonazzo Sanctitatis: 6 Februarii, 1965. Reverendissimus Dominus Hofstaetter Francesco Saverio (Vienna). Aprilis. Reverendissimus Dominus Bortolotti Giuseppe (Modena). Cum litteris a Secretariatu Status, Sanctissimus Pater Paulus V, feliciter regnans, dignatus est confirmare: Camerierum d'onore

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soprannumerarium de Spada et Cappa Sanctitatis: 22 Ianuarii, 1965. Dominicus De Luca Montalto (Naples).

[*Latin ed. p. 748*]

Acts of the Apostolic See - Official Commentary 748 HONORS. With tickets from the Secretariat of State, the Most Holy Father Paul VI, happily reigning, deigned to bestow: The Insignia of the Order of Saint Gregory the Great: July 3, 1965. Upon Count Datti Alessandro (Rome). Upon Noble Filippi Leone (Rome). The Cross of the Order of Saint Gregory the Great: July 3, 1965. Upon Marquis Pellegrini Quarantotti Benedetto (Amelia). Upon Noble Bartocci Fontana Giuseppe (Amelia). July 3, 1965. Upon Mr. Lancellotti, of the Princely House, Alessandro (Rome). Upon Marquis Gavotti Cesare (Rome). The Knighthood of the Order of Saint Gregory the Great: The Cross with Insignia of the Order of Saint Gregory the Great, civil class: May 22, 1965. Upon Mr. Panhorst Carlo (Germany). June 2. Upon Mr. Borromeo Giovanni L. (Italy). June 19. Upon Mr. Marras Raffaele (Italy). Upon Mr. Angelo Commeno di Tessaglia Mario (Rome). The Insignia of the Order of Saint Gregory the Great, civil class: May 22, 1965. Upon Mr. Rollet Enrico (Paris). Upon Mr. D'Arienzo Enrico (Italy). Upon Mr. Staderini Ettore (Italy). Upon Mr. Di Consiglio Guglielmo (Rome). Upon Mr. Letelier Saavedra Riccardo (Chile). The Cross of the Order of Saint Gregory the Great, civil class: January 7, 1965. Upon Mr. Hughes Leone (Austin). Upon Mr. Kajeckas Giuseppe (Washington). February 11. Upon Mr. Patrón Costa Robustiano (Salta). March 17. Upon Mr. Irr Enrico P. (Baltimore). Upon Mr. Keelty Giacomo (Baltimore). Upon Mr. Knott Enrico (Baltimore). Upon Mr. Koch Mario (Rome). April 3. Upon Mr. Jannoni Sebastianini Giorgio (Rome). Upon Mr. Scudieri Mario (Rome). Upon Mr. Gabrielli Giovanni (Rome). Upon Mr. Petroncelli Giovanni (Rome). Upon Mr. Santoro Salvatore (Rome). May 29. Upon Mr. Läget Eligio (Alger). Upon Mr. Schmitz-Epper Giuseppe (Alger).

[*Latin ed. p. 749*]

Diarium Romanae Curiae, May 19, 1965.

To Mr. Curro Giovanni (Rome).

To Mr. Salvaggi Giorgio (Rome).

To Mr. Rossi de Gasperis Luigi (Rome).

To Mr. Tondelli Mario (Rome).

To Mr. Gregory Giacomo (Rome).

To Mr. Gmeiner Ermanno (Vienna).

To Mr. Donati Giuseppe (Pavia).

To Mr. Boon Costante (Malines-Brussels).

To Mr. Simons Giovanni (Malines-Brussels).

To Mr. Onghena Giorgio (Malines-Brussels).

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To Mr. Poelhekke Giovanni (Netherlands).

To Mr. Sereni Galliano (Fabriano).

To Mr. Zerbini Stelio (Italy).

To Mr. Ortona Elisio (Italy).

To Mr. Giunchi Giuseppe (Italy).

To Mr. Masorich Alfredo (Italy).

To Mr. Saragat Giovanni (Italy).

To Mr. Echenique Correa Antonio (Chile).

To Mr. Pinto Ernesto (Uruguay).

To Count Thellung de Courtelary Carlo (Rome).

To Mr. Said Nasri Karnabé (Antioch of the Syrians).

The Commandery of the Order of Saint Gregory the Great, military class: June 1965.

To Colonel D'Orlandi Renato (Italy).

To Colonel Guerrero Felice (Chile).

July 1965.

To Marquis Serlupi D'Ongran Luigi (Brugnato).

To Marquis Castiglioni Luigi (Ancona).

The Knighthood of the Order of Saint Gregory the Great, civil class: March 9, 12, 17, 22, 23, 1965.

To Mr. Mannetje Cornelio Cristiano (Rotterdam).

To Mr. Post Uberto Giuseppe A. (Utrecht).

To Mr. Van Elk Guglielmo (Utrecht).

To Mr. Grower Giovanni M. (ISTatchez - Jackson).

To Mr. Quinn Guglielmo H. (ISTatchez - Jackson).

To Mr. O'Neill Cornelio Giovanni (Natchez - Jackson).

To Mr. Broden Tommaso F. (Fort Wayne-South Bend).

To Mr. Mezer Luigi (Fort Wayne-South Bend).

To Mr. Hoffmann Bernardo (Gwelo).

To Mr. Vanbockstael Pietro (Paris).

To Mr. Wallas Giorgio T. R. (Johannesburg).

To Mr. Devine Maurizio F. (Manchester).

To Mr. Mueller Nicola (Baltimore).

To Mr. Brooks Rodney (Baltimore).

To Mr. Evans Enrico (Baltimore).

To Mr. Crom well Giovanni (Baltimore).

To Mr. Saffran Federico (Baltimore).

To Mr. Morris Francesco (Baltimore).

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To Mr. Brown Carlo (Baltimore).

[*Latin ed. p. 750*]

Acta Apostolicae Sedis - Official Commentary 750 26 » 7 16 » 4 » » 14 19 » March » April » May » » » » » 29 1 2 19 26 » June » 1965. To Mr. Palm Carlo Giovanni C. U. (Haarlem). To Mr. Willems Giuseppe (Breda). To Mr. Terhal Enrico Giacomo G. (Roermond). » » To Mr. Damoiseaux Giovanni A. M. U. (Rotterdam). To Mr. Nolet Guglielmo M. C. (Rotterdam). » To Mr. Cruanès Michele (Alger). » To Mr. Pepin Paolo R. (Alger). To Mr. De Quillacq Bernardo (Alger). » To Mr. Asfar Antonio (Lebanon). To Mr. Stegman Giacomo G. (Dubuque). » To Mr. Lafaille Giovanni R. (Arras). » To Mr. Dolce Angelo (Rome). To Mr. Mauri Alessandro (Rome). » » To Mr. Pettinelli Aldo (Rome). To Mr. Statuti Lorenzo (Rome). » To Mr. Grisel Prospero (Paris). » To Mr. Dienst Gerardo (Malines-Bruxelles). To Mr. Colini Pacifico (Fabriano). To Mr. Guidi Giovanni (Rome). To Mr. Assirelli Elio (Faenza). The Knighthood of the Order of Saint Gregory the Great, military class: June 22 » » 1965. To Mr. De Luca Antonino (Rome). To Mr. Patrizi Mario (Rome). To Mr. Talone Emilio (Rome). » The Commander's Cross of the Order of Saint Sylvester Pope: January 15, 1965. To Mr. Plöchl Villibaldo M. (Vienna). May 14 » To Mr. Hajj Ahmed (Lebanon). The Cross of the Order of Saint Sylvester Pope: May 2, 1965. To Mr. de Mierry Giovanni (Paris). The Commander's Cross of the Order of Saint Sylvester Pope: February 11, 1965. To Mr. Suziedelij Simone (Brooklyn). May 19 » » To Mr. Pleininger Rodolfo (Eisenstadt). March 12 » To Mr. Mazzuccato Mario (Venice). April 22 » To Mr. Zara Gavino (Ortona). May 23 » » To Mr. Venier Albino (Rome). May 29 » » To Mr. Gallus Alberto (Rome). » To Mr. Ronconi Riccardo (Rome). May 4 To Mr. Domeneghetti Carlo (Udine). To Mr. Someda de Marco Pietro (Udine). » May 7 To Mr. Chiusano Attilio (S. Angelo dei Lombardi) » To Mr. Dessi Luigi (Cagliari). May 19 To Mr. Giunchi Afro (Rome). » May 22 ». To Major Musei Riccardo (Italy).

[*Latin ed. p. 751*]

Diarium Romanae Curiae, May 22nd; May 26th; May 31st; June 8th; June 9th; June 11th; June 19th; June 21st; June 22nd; June 25th; 1965.

To Captain Brutti Aureliano (Italia).

To Captain Di Bella Giuseppe (Italia).

To Mr. Amato Guglielmo (Roma).

To Mr. Barbone Antonio (Roma).

To Mr. Ongaro Mario (Roma).

To Mr. Spencer Mariano (Malines-Bruxelles).

To Mr. Puccio Adriano (Chiavari).

To Mr. Gornick Giovanni A. (Pueblo).

To Mr. Fiorani Giuseppe (Italia).

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To Mr. Piscitello Sergio (Italia).
To Mr. De Palo Vittorio (Bari).
To Mr. Benedetti Enrico (Roma).
To Mr. Vernoni Mario U. (Roma).
To Mr. Nizzica Giulio (Roma).
To Mr. Crociani Orlando (Roma).
To Mr. Scarcella Giuseppe (Roma).
To Mr. Pratesi Alessandro (Roma).
To Mr. Rossi Pietro (Roma).
To Mr. De Luca Giuseppe (Roma).
To Mr. Alessandri Vincenzo (Roma).

77. Knighthood of the Order of Saint Sylvester the Pope: December 22nd, 1964.

To Mr. Cifuentes Giuseppe (Santiago de Chile).
To Mr. Chana Giulio (Santiago de Chile).
To Mr. Delpiano Vittorio (Santiago de Chile).
To Mr. Domínguez Carlo (Santiago de Chile).
To Mr. Lira Alessandro (Santiago de Chile).
To Mr. Raveau Raffaele (Santiago de Chile).
To Mr. Silva Bascuñan Alessandro (Santiago de Chile).
To Mr. Togle Voldes Mario (Santiago de Chile).
To Mr. Valdiviero Mario (Santiago de Chile).
To Mr. Varas Videla Edoardo (Santiago de Chile).
To Mr. Varela Raul (Santiago de Chile).
January 14th, 1965.
To Mr. Fernández Correa Raul (Santiago de Chile).
To Mr. Leisching Pietro (Wien).
January 15th; March 9th.
To Mr. De Bruyn Leone (Utrecht).
To Mr. Hooft Van Huysduynen Adriano C. L. (Rotterdam).
To Mr. Zwijsen Carlo G. L. M. (Rotterdam).
To Mr. Langezaal Francesco M. M. (Rotterdam).
To Mr. Diemers Arnoldo I. (Groningen).
To Mr. Van der Veld en Guglielmo (Breda).
June 12th.
To Mr. de Rooy Nicola G. A. ('s-Hertogenbosch).
To Mr. Kampschöer Luigi F. J. M (Rotterdam).
June 26th.

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To Mr. De Kroon Antonio (Breda).
To Mr. Marino Igino (Roma).
April 3rd.
To Mr. Marini Mario (Genova).
June 22nd.
To Mr. Grabner Francesco (Eisenstadt).

[*Latin ed. p. 752*]

Acta Apostolicae Sedis - Official Commentary 752 April 22 » » » May 14 » 19 » »»»»»»> 22 » 29 » » 1 21 » 26 » » » 3 » » » June (>) » ' » » » July 1965. To the Reverend Mr. Giuseppe Snieders, P.M., ('s-Hertogenbosch). To the Reverend Mr. Ermanno Prieshof, Fr. L., (Utrecht). To the Reverend Mr. Domenico Di Nardo, (Lanciano). To the Reverend Mr. Mahmoud Farchouth, (Lebanon). To the Reverend Mr. Luigi Lamah, (Lebanon). To the Reverend Mr. Gustavo Goossens, (Malines-Brussels). To the Reverend Mr. Gustavo M. Hachè, (Gand). To the Reverend Mr. Giuseppe O. Halsberghe, (Antwerp). To the Reverend Mr. Maurizio G. Dandumont, (Namur). To the Reverend Mr. Alberto G. Bemy, (Namur). To the Reverend Mr. Giovanni van der Dussen de Kestergat, (Malines-Brussels). To the Reverend Mr. Bruno Miotto, (Italy). To the Reverend Mr. Riccardo G. G. Polkinhorne, (Nairobi). To the Reverend Mr. Antonio Ootrone, (Rome). To the Reverend Mr. Salvatore Spiga, (Rome). To the Reverend Mr. Francesco Oro, (Rome). To the Reverend Mr. Stefano t'Kint de Roodenbeke, (Malines-Brussels). To the Reverend Mr. Pier Francesco Cassoli, (Rome). To the Reverend Mr. Giulio Nizzica, (Rome). To the Reverend Mr. Romeo Argnani, (Faenza). To the Reverend Mr. Silvio Bassani, (Faenza). To the Reverend Mr. Orsolo Gambi, (Faenza). To the Reverend Mr. Ugo Scardovi, (Faenza). To the Reverend Mr. Plinio Gerlini, (Rome).

NECROLOGY August 3 » 4 5 10 11 18 »»» 23 » 24 1965. Most Reverend Mathias Louis, Archbishop of Madras and Mylapore. Most Reverend Rodríguez y Olmos Audino, Archbishop of San Juan de Cuyo. Most Reverend Jan Vojtaésák, Bishop of Spis. Most Reverend Tomasz Wilczyñski, Bishop titular of Poliboto. Most Reverend José García Villas, Bishop of San Pedro Sula. Most Reverend Antonijus Urbss, Bishop of Liepaja. Most Reverend Henry Joseph Thiinemann, Bishop titular of Coridala. Most Reverend Ottavio De Liva, Archbishop titular of Eliopolis of Phoenicia, Apostolic Delegate in Indonesia. Most Reverend Theodore Selm, Bishop of Yenchow.

[*Latin ed. p. 753*]

Year and Volume LVII, October 30, 1965, No. 11. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. Encyclical Letter to the Venerable Brothers Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places, who have peace and communion with the

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Apostolic See, and to the Clergy and the faithful of the whole Catholic world: concerning the doctrine and worship of the Most Holy Eucharist.

PAULUS PP. VI. To the Venerable Brothers and beloved sons, health and the Apostolic Blessing.

The mystery of faith, that is, the unspeakable gift of the Eucharist, which the Church received from her Spouse Christ as a pledge of immense charity, the Catholic Church has, like a treasure, most sacredly and perpetually guarded, and to it she has offered a new and most solemn profession of faith and worship in the Second Vatican Council. For the Fathers of the Council, while working on the restoration of the Sacred Liturgy, considered nothing to be more important for the pastoral care of the entire Church than to urge the faithful to actively participate in the celebration of this most holy mystery with complete faith and piety, and to offer it, as a sacrifice to God for their own salvation and that of the whole world, together with the priest, and to nourish themselves with it as spiritual nourishment. For if the Sacred Liturgy holds the first place in the life of the Church, then the Sacred Liturgy itself is, as it were, the heart and center.

[*Latin ed. p. 754*]

The Acts of the Apostolic See - Official Commentary 754, The Eucharistic Mystery, which is the fount of life, through which we are nourished and strengthened, but in which we live and are joined together with the closest charity. In order that the unbreakable bond, by which faith and piety are connected, might be made manifest, the Fathers of the Council, confirming the doctrine which the Church has always held and taught, and which the Council of Trent solemnly defined, considered that this truth should be placed at the forefront of the treatment of the most holy Mystery of the Eucharist: "Our Savior, in the Last Supper, in which He was betrayed, instituted the Eucharistic Sacrifice of His Body and Blood, by which the Sacrifice of the Cross is perpetuated through the ages, until He should come, and thus He established a memorial for His beloved Bride, the Church, of His Death and Resurrection: a sacrament of piety, a sign of unity, a bond of charity, a Paschal feast, in which Christ is partaken, the mind is filled with grace, and a pledge of future glory is given to us." 1 By these words, both the Sacrifice is extolled, which pertains to the essence of the Mass which is celebrated daily, and the Sacrament, of which those who partake through the holy Communion become partakers, eating the flesh of Christ and drinking the blood of Christ, receiving the grace which is the beginning of eternal life, and, as the Lord says, "the medicine of immortality": "He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day." 2 Therefore, we earnestly hope that abundant fruits of piety will flow from the restored Sacred Liturgy, so that the holy Church, elevated by this salutary sign of piety, may progress day by day until it is perfected, and may invite and gently draw to itself, by the divine

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and operative grace, all those who are called by the name of Christ, to the unity of faith and charity. We see these fruits before us, and we perceive, as it were, the first fruits thereof, in the joyful and eager spirit with which the children of the Cattolicae Church have received the Constitution on the Sacred Liturgy and its restoration, and also in the many and elaborate works which are being published, in order to spread the doctrine of the most holy 3 1 2.

1. *Constit. De Sacra Liturgia, c. 2, n. 47; A. A. S. LVI, 1964, p. 113.*

2. *Io. 6, 55. Cfr. Io. 17, 23.*

[*Latin ed. p. 755*]

The Acts of Pope Paul VI, page 755, concerning the Eucharist, especially with regard to its connection with the mystery of the Church, should be more thoroughly investigated and more fruitfully understood. Indeed, these matters are a cause of great joy and consolation for Us. It is most pleasing to Us to share this with you, Venerable Brothers, and to ask that you also give thanks to God, the giver of all good things, who governs the Church by His Spirit and enriches it with the fruits of virtue. However, Venerable Brothers, there are not lacking causes for pastoral concern and anxiety, and in this very matter about which we inquire, there are grave causes for pastoral concern and anxiety, which, impelled by the apostolic office and with due knowledge, we cannot remain silent about. We have observed that among those who speak and write about this most holy mystery, there are some who, concerning Masses celebrated privately, concerning the dogma of transubstantiation, and concerning the Eucharistic cult, spread opinions that disturb the minds of the faithful and introduce considerable confusion into their understanding of matters of faith, as if it were permissible to bring a doctrine once defined by the Church into oblivion, or to interpret it in such a way that the genuine meaning of the words or the proven concept is weakened. For example, it is not permissible to exalt the Mass which they call "communitarian" to such an extent that the Masses celebrated privately are diminished; nor is it permissible to insist on the consideration of the symbolic aspect of the sacramental sign to such a degree that Symbolism, which is most certainly and in no way present in the most holy Eucharist, completely expresses and exhausts the reason for the presence of Christ in this Sacrament; nor is it permissible to speak about the mystery of transubstantiation without mentioning the wonderful conversion of the entire substance of bread into the body and the entire substance of wine into the blood of Christ, about which the Council of Trent speaks, so that it consists only in "transignification" and "transfinalization," as they say; nor, finally, is it permissible to propose and put into practice the opinion according to which, in the consecrated Hosts which remain after the celebration of the sacrifice of the Mass, the Lord Christ is no longer present. It is clear that

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such and similar opinions greatly harm the faith and the worship of the divine Eucharist.

[*Latin ed. p. 756*]

Acts of the Apostolic See - Official Commentary 756. Therefore, lest the hope, which has arisen through the Council, of a new flourishing of Eucharistic piety, by which the entire Church may be permeated, be rendered futile by the sowing of seeds of false opinions, We, with paternal concern for you, Venerable Brothers, have decided to open to you on this matter, with apostolic authority. Indeed, We do not deny that those who spread these wondrous opinions possess a zealous desire to investigate the Mystery and to disclose its inexhaustible riches, and to make its understanding accessible to the men of our age; rather, We acknowledge and approve of this. However, We cannot approve of the opinions they put forth, and We urge you to be aware of the grave danger they pose to the true faith. The Most Holy Eucharist is the Mystery of Faith. We wish to remind you of this, which is, indeed, well known to you, but it is most necessary to repel the virus of rationalism, as many illustrious Martyrs have testified with their own blood, and as the eminent Fathers and Doctors of the Church have continuously professed and taught, namely, that the Eucharist is a great mystery, improperly, as the Sacred Liturgy says, the mystery of faith. "For in it," as our most wise Predecessor Leo XIII said, "whatever is above nature is contained, with a singular abundance and variety of miracles." 4 Therefore, we must approach this mystery, above all, with humility and obedience, not following human reasons, which are often fallible, but firmly adhering to divine Revelation. St. John Chrysostom, who, as you know, spoke and wrote with such eloquence and understanding about the Mystery of the Eucharist, once, when warning the faithful on this matter, used these most fitting words: "Let us obey in all things; let us not contradict Him, even if what He says seems contrary to our reason and understanding; but let His word prevail over our reason and understanding. Thus let us act also in the mysteries [Eucharistic]; not considering only those things that fall under our senses, but retaining His words. For His word is powerful." 5 * Letter, Encyclical, *Mirae caritatis*; Acts of Leo XIII, XXII, 1902-1903, p. 122. In Matthew, Homily 82, 4; PG 58, 743.

[*Latin ed. p. 757*]

Acts of Pope Paul VI, 757. These very things have been declared by scholastic Doctors not once, but repeatedly. That the true Body of Christ and the true Blood are in this Sacrament, as St. Thomas says, "cannot be apprehended by the senses, but only by faith, which is founded on divine authority." Therefore, concerning Luke 22:19: "This is My Body, which is given for you," Cyril says: "Do not doubt whether this is true; but rather, receive the words of the Savior in faith; for if it is true, He does

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not lie." Therefore, following the example of the Angelic Doctor himself, the Christian people often sing: "Sight, touch, taste, in you deceive, But alone by hearing it is safely believed: I believe all that the Son of God has said, Nothing is truer than this Word of truth." Indeed, St. Bonaventure asserts: "That Christ is in the Sacrament as a sign, presents no difficulty; but that He is truly in the Sacrament, as in Heaven, presents the greatest difficulty; therefore, it is most meritorious to believe this." Otherwise, the holy Gospel indicates this, where it narrates that many of the disciples of Christ, having heard the discourse about eating His flesh and drinking His blood, went away, and said to the rest: "This saying is hard; and who can hear it?" But Peter, when Jesus asked whether they also wished to go away, promptly and firmly affirmed the faith of himself and the other Apostles, marvelously responding: "Lord, to whom shall we go? You have the words of eternal life." Therefore, it follows that, as the Magisterium of the Church, to which the divine Redeemer has entrusted the task of guarding and proclaiming the written or transmitted Word of God, we should follow it as a guiding star in investigating this mystery, holding this firmly in our minds: "Although it cannot be investigated by any reason, nor explained by any discourse, nevertheless, it is true that it has been preached and believed by the entire Church with faithful faith from ancient times." And yet, it is not enough. While the integrity of faith is preserved, a suitable manner of speaking must be observed, lest false opinions, may God forbid, arise about the highest matters of faith, through the use of undisciplined words. St. Augustine warns of this very seriously.

[*Latin ed. p. 758*]

Acta Apostolicae Sedis – Official Commentary, considering in a versified manner the language used by philosophers and how it ought to be used by Christians. "In plain words," it says, "philosophers speak freely, and do not fear offending religious ears in the most difficult matters to be understood. But it is permissible for us to speak according to a certain rule, lest the license of words should give rise to an impious opinion, even concerning those things which they signify."

Therefore, the rule of speaking, which the Church, through the long labor of centuries, has introduced, not without the assistance of the Holy Spirit, and which the Councils have confirmed, and which has become, as it were, a badge and standard of orthodox faith, must be sacredly observed, and no one should presume to change it arbitrarily, or under the pretext of new science.

How intolerable it would be if it were argued that the dogmatic formulas which the Ecumenical Councils have used concerning the mysteries of the Most Holy Trinity and the Incarnation are not suited to the people of our age, and that others should be recklessly introduced in their place!

Likewise, it is intolerable for anyone to wish to alter, with their own will,

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the formulas by which the Council of Trent proposed the Mystery of the Eucharist for belief. For these formulas, as well as the others which the Church uses to propose dogmas of faith, express concepts which are not bound to a certain human cult, nor to a certain progress of the sciences, nor to one or another school of theologians, but they exhibit what human reason perceives through universal and necessary experience concerning things, and which is manifested in apt and certain words, whether from the common or from the refined language. Therefore, they are suitable for all people of all times and places.

Indeed, they can, and it often happens fruitfully, be explained more clearly and openly, but never except in the same sense in which they were used, so that the immutable truth of the faith may remain, as understanding of the faith progresses. For, as the Council of Vatican I teaches, "that sense must always be retained which the Holy Mother Church has once declared, and one must never depart from that sense, even under the appearance of higher intelligence."

[*Latin ed. p. 759*]

Acts of Pope Paul VI, 759. The Eucharistic Mystery is completed in the Sacrifice of the Mass. For the edification and joy of all, We desire to recall with you, Venerable Brothers, the doctrine concerning the Eucharistic Mystery, which is held and taught with unanimous consent by the Catholic Church. It is fitting, above all, to remember that, through the Eucharistic Mystery, the Sacrifice of the Cross, once performed on Calvary, is admirably represented, constantly brought to mind, and its salutary power applied for the remission of our sins, which we daily commit.

Indeed, when instituting the Eucharistic Mystery, Christ the Lord, the Mediator of the New Testament, ratified it with His blood, just as Moses, in times past, ratified the Old Covenant with the blood of calves. As the Evangelists relate, at the Last Supper, He took bread, gave thanks and brake and gave to them, saying: "This is my body, which is given for you. Do this for a commemoration of me." In like manner, the chalice also, after he had supped, saying: "This is the chalice, the new testament in my blood, which shall be shed for you."

Commanding the Apostles to do this in remembrance of Him, He willed that it be perpetually renewed. This was faithfully observed by the primitive Church, persevering in the doctrine of the Apostles and gathering together to celebrate the Eucharistic Sacrifice. They were persevering, as Saint Luke diligently testifies, in the doctrine of the Apostles, in the fellowship of breaking bread, and in prayer. Thus, the fervor of the faithful was such that it could be said of them: "A multitude of believers were of one heart and one soul."

The Apostle Paul, who faithfully transmitted to us what he had received from the Lord, speaks openly of the Eucharistic Sacrifice when he shows

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that Christians do not participate in the sacrifices of the pagans.

[*Latin ed. p. 760*]

Acta Apostolicae Sedis - Commentarium Officiale 760: "Those indeed who have partaken of the Lord's table are bound thereby." "The chalice of benediction, of which we give thanks, is it not the communion of the blood of Christ? And the bread which we break, is it not the participation of the body of Christ? You cannot partake of the chalice of the Lord and the chalice of demons: you cannot be partakers of the table of the Lord and the table of demons." This new oblation, which had been foretold by Malachi, the Church, taught by the Lord and the Apostles, has always offered "not only for the sins, punishments, satisfactions, and other needs of the living faithful, but also for the dead in Christ, who have not yet been fully purged." One thing, among many others, we recall: the testimony of Saint Cyril of Jerusalem, who, instructing neophytes in the Christian faith, spoke these memorable words: "After the spiritual sacrifice, the unbloody worship, has been completed, we beseech God for the peace of the whole Church; for the right ordering of the world, for emperors, for soldiers, and for companions, for those who suffer from infirmities, for those who are oppressed by afflictions, and for all who are in need of help; and this victim is offered... then, and for the departed holy fathers and bishops and all those who have died among us [we pray], believing that this is the greatest help for those souls for whom prayer is offered, while the holy and most terrible victim lies before them." Furthermore, confirming by example the crown, which is woven for the emperor, so that he may grant forgiveness to those who have been exiled, the same Saint concludes his sermon, saying: "In the same way, we offer prayers to God for the departed, even if they are sinners, not weaving a crown, but offering Christ, who was sacrificed for our sins, so that the merciful God may be moved to pity both them and us." Saint Augustine also testifies, in the Church of Rome, to the offering of "the sacrifice of our offering" also for the dead.

[*Latin ed. p. 761*]

761 The Acts of Pope Paul VI also noted that this very thing, as handed down by the Fathers, was observed by the entire Church. But it is fitting to add something else, which most clearly illuminates the mystery of the Church, namely, that the Church, together with Christ, fulfilling the office of priest and victim, offers the Sacrifice of the Mass entirely, and in it, offers itself entirely. This doctrine, certainly marvelous, which the Fathers taught, which our predecessor, Pope Pius XII of blessed memory, explained a few years ago, and which the Second Vatican Council recently expressed in the Constitution on the Church, when speaking of the People of God, we earnestly desire, with due distinction, not only of *gradus* but also of essence, which exists between the common priesthood and the hierarchical

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priesthood, to be explained again and again, and to be deeply impressed upon the minds of the faithful; for it is found to be most fitting for fostering Eucharistic piety, for extolling the dignity of all the faithful, and also for urging them to strive to reach the summit of sanctity, which is to offer themselves entirely to the Divine Majesty through a generous offering.

Furthermore, it should be remembered that the conclusion which follows from this, concerning the "public and social nature of every Mass," is important. For every Mass, even if celebrated by a priest *privata*, is not *privata*, but an act of Christ and of the Church; and the Church, in the sacrifice which she offers, learns to offer herself as a universal sacrifice, and applies the one and infinite redemptive power of the Sacrifice of the Cross to the entire world for salvation. Indeed, every Mass which is celebrated is offered not only for the salvation of some, but for the salvation of the whole world. Therefore, it follows that if the frequent and active participation of the faithful is most fitting for the celebration of the Mass, it is not to be rejected, but rather to be encouraged. On the contrary, the Mass which, according to the prescriptions of Holy Church and legitimate traditions, is justly celebrated *privata*, even with only a minister assisting and responding, should be approved; from this...

(References follow, as indicated in the original text.)

[*Latin ed. p. 762*]

Acta Apostolicae Sedis - Official Commentary 762: For indeed, and not a small, but rather the most abundant, store of particular graces accrues to the salvation of both the priest himself, and the faithful people, and the entire Church, and the whole world, which graces are not obtained in such abundance through the Holy Communion alone. Therefore, We earnestly commend to priests, who are, above all, Our joy and Our crown in the Lord, that they remember the power which they received through the Bishop who consecrated them, namely, to offer sacrifice to God and to celebrate Masses, both for the living and for the dead, in the name of the Lord, 29 and that they celebrate Mass daily with dignity and devotion, so that both they and other Christians may enjoy the most abundant fruits of the Sacrifice of the Cross. Thus, they also contribute greatly to the salvation of the human race. In the Sacrifice of the Mass, Christ is made sacramentally present. A few things which we have touched upon concerning the Sacrifice of the Mass lead us to also expound some things about the Sacrament of the Eucharist, since both, the Sacrifice and the Sacrament, pertain to the same mystery, and neither can be separated from the other. Then, the Lord is immolated without bloodshed in the Sacrifice of the Mass, representing the Sacrifice of the Cross and applying its salutary power, since, through the words of consecration, He sacramentally begins to be present, as the spiritual nourishment of the faithful, under the species of bread and wine. We all know that there is not one reason by which Christ is present in His

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Church. It is pleasing to recall more fully what the Constitution on the Sacred Liturgy briefly explained, 30. Christ is present to His Church which prays, since He Himself is He who "both prays for us, and prays in us, and is prayed for by us: He prays for us as our priest, He prays in us as our head, He is prayed for by us as our God," 31 and He Himself promised: "Where two or three are gathered together in My name, 32 there am I in the midst of them." Christ is present to His Church which performs works of mercy, not only because, when we do something good for one of His brothers, even the least of them, we do it to Christ Himself.

29 Cf. Pontificale Romanum.

30 Cf. c. 1, n. 7; A. A. S. LVI, 1964, pp. 100-101.

31 St. Augustine, In Ps. 85, 1; PL 37, 1081.

32 Cf. Matthew 18:20.

[*Latin ed. p. 763*]

763 The acts of Paul, Pope VI, 33, show this, and also because Christ is the one who, through the Church, performs these works, constantly showering men with divine charity. He is present with His wandering Church, desiring to bring it to the harbor of eternal life, for He dwells through faith in our hearts, and through the Holy Spirit, whom He gives to us, He spreads forth that charity. 34 Indeed, in another way, and truly, He is present with His preaching Church, because the Gospel that is announced is the Word of God, and it is proclaimed only in the name and with the authority of Christ, the Word of God made flesh, and with Him Himself present, so that there may be "one flock under one shepherd." 35 He is present with His Church, governing and guiding the people of God, because the sacred power comes from Christ, and Christ is present with the pastors who exercise that power, "the Shepherd of the shepherds," according to the promise made to the Apostles. Furthermore, and in a still more sublime way, Christ is present with His Church in the Sacrifice of the Mass, acting in its very name; He is present when the Sacraments are administered. It is fitting to recall what Saint John Chrysostom, filled with admiration, said with no less truth than eloquence: "I wish to add something truly astonishing, but do not be surprised or disturbed. What is this? The offering is the same, whether offered by Paul or by Peter; it is the same that Christ offered to His disciples, and that the priests now perform: this is no less, because it is not men who sanctify it, but He Himself who sanctified it. Just as the words that God spoke are the same that the priest now says, so the offering itself is the same." Truly, the Sacraments are the actions of Christ, who, through men, administers these things, and no one is ignorant of this. And therefore, the Sacraments themselves are holy, and through the power of Christ, when they touch the body, they infuse grace into the soul. These reasons for presence fill the mind with wonder and offer a means of contemplating the

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mystery of the Church. But there is another reason, most excellent indeed.

[*Latin ed. p. 764*]

The Acts of the Apostolic See – Official Commentary 764, wherein it is affirmed that Christ is present in His Church through the Sacrament of the Eucharist, which is therefore, among the other Sacraments, "sweeter in devotion, more beautiful in understanding, and holier in restraint"; for it contains Christ Himself, and is "as it were, the consummation of spiritual life and the end of all the Sacraments."

This presence is called "real," not by excluding other presences, as if they were not real, but by its excellence, because it is substantial; that is, the whole and entire Christ, God and man, is present. Therefore, it is wrong for anyone to explain this manner of presence by inventing a "pneumatic" nature, as they say, of the glorious Body of Christ, present everywhere; or by limiting it within the bounds of symbolism, as if this most august Sacrament consisted of nothing other than a sign efficacious of "the spiritual presence of Christ and His intimate union with the faithful members in the Mystical Body."

Indeed, the Fathers have spoken much about the symbolism of the Eucharist, especially with regard to the unity of the Church, as have the scholastic Doctors, whose doctrine the Council of Trent taught that our Savior left the Eucharist in His Church "as a symbol... of His unity and charity, by which He willed that all Christians should be united and joined together among themselves," "and therefore a symbol of that one Body of which He Himself is the Head."

In the very beginning of Christian literature, an unknown author of the work entitled "Didache, or the Teaching of the Twelve Apostles" wrote the following words pertaining to this matter: "As for the Eucharist, give thanks thus: ... just as this bread was scattered upon the mountains, and was gathered together, so let Your Church be gathered from the ends of the earth into Your kingdom."

Furthermore, St. Cyprian, urging the unity of the Church against schism, says, "Finally, the very sacrifices offered on the Lord's Day declare the Christian unanimity, which is joined to itself and inseparable in charity. For when the Lord offered His body, which is bread..."

[*Latin ed. p. 765*]

765 The Acts of Pope Paul VI call the gathering of many grains "congested," indicating our people who are united; and when he calls the blood "wine" drawn from many grapes and brought together into one, he signifies our flock united in a multitude mingled together. Moreover, the Apostle had previously written to the Corinthians: "For we, being many, are one bread, one body: all that partake of one bread." But the Eucharistic symbolism, if it properly leads us to understand the effect of this Sacrament,

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which is unity, does not explain the nature of the Sacrament, by which it is distinguished from others; it does not disclose it. For the perpetual instruction of the Catholic Church, transmitted to the catechumens, the sense of the Christian people, the doctrine defined by the Council of Trent, and the very words of Christ who instituted the most holy Eucharist, compel us to profess: "The Eucharist is the flesh of our Savior Jesus Christ, which was sacrificed for our sins, and which the Father raised up with His goodness." To these words, we may add those with which St. Ignatius of Antioch addressed the people, a faithful witness of the Church's faith in this matter: "For the Lord did not say: 'This is a symbol of My body, and this is a symbol of My blood,' but: 'This is My body and this is My blood.' He teaches us not to consider the nature of the thing presented to us and perceived by the senses: for it has been changed into flesh and blood through the action of grace and the words pronounced upon it." Upon this faith of the Church, the Council of Trent "openly and simply professes that in the most holy Sacrament of the Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, the true God and man, is truly, really, and substantially contained under the outward appearances of those things." Therefore, our Savior, present according to His humanity, is present not only at the right hand of the Father, according to the mode of natural existence, but also in the Sacrament of the Eucharist "in a manner of existence which, although we can scarcely express it in words."

[*Latin ed. p. 766*]

Acta Apostolicae Sedis - Official Commentary 766: "It is possible, indeed, for us, through thought illuminated by faith, to attain and to believe most steadfastly that [something] belongs to God." 49 Christ the Lord is present in the Sacrament of the Eucharist through transubstantiation. Lest anyone misunderstand this mode of presence, which transcends the laws of nature and effects the greatest miracle of its kind, 50 it is necessary to follow the voice of the Church, teaching and praying, with a docile mind. Furthermore, this voice, which constantly echoes the voice of Christ, makes us more certain that Christ is made present in this Sacrament only through the conversion of the entire substance of bread into the Body and the entire substance of wine into the Blood of Himself, a conversion which the Catholic Church properly and fittingly calls transubstantiation. 51 After transubstantiation has been accomplished, the species of bread and wine undoubtedly indicate a new meaning, a new purpose, since they are no longer common bread and common wine, but a sign of the sacred reality, and a sign of spiritual nourishment; but they indicate this new meaning and new purpose because they contain a new "reality," which we rightly call an ontological one. For under these aforementioned species, what was there before is no longer present, but something entirely different; and indeed, not only according to the estimation of the faith of the Church, but

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in reality, since the substance or nature of the bread and wine has been converted into the Body and Blood of Christ, nothing of bread and wine remains except the mere species; under which the whole and entire Christ is present in His physical "reality," even corporally present, although not in the manner in which bodies are present in a place. For this reason, the Fathers have frequently warned the faithful that, when considering this most august Sacrament, they should not acquiesce to the senses, which refer to the properties of bread and wine, but to the words of Christ, which are of such power that they change, transform, "transubstantiate" bread and wine into His Body and Blood; since, as these same Fathers say not once, 49 50 51 Decree on the Holy Eucharist, chapter 1. Cf. Encyclical Letter *Mirae caritatis*; *Acta Leonis XIII*, XXII, 1902-1903, p. 123. Cf. Council of Trent, Decree on the Holy Eucharist, chapter 4 and canon 2.

[*Latin ed. p. 767*]

Acts of Pope Paul VI, 767. That which accomplishes this is the same omnipotent power of God, which from the beginning of time created the universe out of nothing. "Having been taught this, and being thoroughly imbued with faith," says St. Cyril of Jerusalem, concluding his discourse on the Mysteries of Faith, "that which appears to be bread is not bread, although it is perceptible to the taste, but the Body of Christ; and that which appears to be wine is not wine, although it may seem so to the taste... Therefore, partake of the bread and wine as spiritual nourishment, and refresh the face of your soul." St. John Chrysostom also states: "It is not a man who makes it so that the things presented become the Body and Blood of Christ, but Christ Himself, who was crucified for us. The priest fulfills the figure, uttering those words, but the power and grace of God are present. 'This is My Body,' he says. That word transforms what is presented."

The Alexandrian Bishop Cyril, marvelously praising the Constantinopolitan Bishop John, who wrote in his commentary on the Gospel of St. Matthew: "He said, 'This is My Body,' and 'This is My Blood,' not so that you should think that what is seen is merely a figure, but that by some secret reason, the omnipotent God truly offers them, transforming them into the Body and Blood of Christ, of which, by participating, we receive the vivifying and sanctifying power of Christ." The Milanese Bishop Ambrose, clearly discussing the conversion of the Eucharist, says: "Let us prove that this is not what nature formed, but what the blessing has consecrated; and that the power of the blessing is greater than that of nature, because by the blessing even nature itself is changed." Wishing to strengthen the truth of the mystery, he proposes many examples of miracles, which are narrated in the Holy Scriptures, among which is the very Nativity of Christ from the Virgin Mary, and afterwards, when He turned His hand to the work of creation, he concludes: "Therefore, if the Word of Christ, who was able to create out of nothing what did not exist,

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cannot transform what exists into what did not exist? For it is no less a thing to give new things than to change natures."

[*Latin ed. p. 768*]

Acts of the Apostolic See - Official Commentary 768. But many testimonies cannot be omitted. It is rather fitting to recall the firmness of faith with which the Church, with unanimous consent, condemned Berengar, who, yielding to the difficulties of human reason, was the first to dare to deny the conversion of the Eucharist, condemning him repeatedly, unless he repented. Therefore, Our Predecessor, Saint Gregory VII, ordered that the oath be administered with the following words: "I believe and confess with my heart and mouth that the bread and wine, which are placed upon the altar, are truly and substantially converted, through the mystery of the sacred prayer and the words of our Redeemer, into the true and proper and vivifying flesh and blood of Jesus Christ, our Lord, and that after consecration they are truly the Body of Christ, which was born of the Virgin, and which was offered for the salvation of the world upon the cross, and which sits at the right hand of the Father, and the true Blood of Christ, which was poured forth from His side, not only by the sign and power of the sacrament, but in the very nature and truth of substance."

These words are in harmony with, and provide a wonderful example of, the stability of the Catholic faith, presenting what the Ecumenical Councils of Lateran, Constance, Fiorentino, and finally, Trent, have consistently taught concerning the mystery of the conversion of the Eucharist, either by expounding the doctrine of the Church, or by condemning errors. After the Council of Trent, Our Predecessor, Pius VI, severely warned against the errors of the Synod of Pistoriensis, urging those who perform the duty of teaching not to abstain from mentioning the transubstantiation, which is included among the articles of faith. Furthermore, Our Predecessor, Pius XII, recalled the limits that those who dispute subtly about the mystery of transubstantiation must not transgress; and We ourselves, in the Eucharistic Congress recently held in the Italian nation at Pisis, openly and solemnly gave testimony to the faith of the Church for Our apostolic office.

Moreover, the Catholic Church has held, not only by teaching, but also by living, the faith concerning the presence of the Body and Blood of Christ in the Eucharist, since it has always reserved the Sacrament for the worship of latria.

[*Latin ed. p. 769*]

Acta Pauli Pp. VI 769, which is due to one God alone, let it be worshipped by none at an improper time. Concerning which, St. Augustine says: "In the very flesh," he says, "(the Lord) walked here, and He gave us that very flesh to eat for our salvation; but no one eats that flesh unless he first adores it... and not only do we sin by not adoring, but we sin by not adoring."

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60 Concerning the worship of the Sacrament of the Eucharist, the Catholic Church has exhibited and exhibits this worship of the Eucharist, not only within, but also outside of the solemnities of the Mass, by carefully preserving the consecrated Hosts, by presenting them to the solemn veneration of the faithful, and by carrying them in processions with the joy of the multitude. Concerning this veneration, the ancient Church offers not one, but many testimonies. The pastors of the Church always acted in such a way as to encourage the faithful to carefully preserve the Eucharist, which they kept with them in their homes. "For the Body of Christ is to be eaten by the faithful and not to be treated with contempt," as St. Hippolytus gravely warns.

61 Indeed, the faithful considered themselves guilty, and rightly so, as Origen recalls, if, having received the Body of the Lord, and having kept it with all caution and reverence, something should fall from it through negligence.

62 Moreover, Novatian testifies that any defects of due reverence were vehemently rebuked by the pastors, and he is worthy of belief in this matter, who considered that one deserved damnation who "having dismissed the Lord and still carrying with him, as is customary, the Eucharist... carried the holy Body of the Lord, not to his home, but running to the spectacles."

63 Indeed, St. Cyril of Alexandria rejected as madness the opinion of those who said that the Eucharist contributes nothing to sanctification, if something were left of it for another day.

[*Latin ed. p. 770*]

"Indeed," he says, "Christ is changed, and yet his most holy body is not changed, but the power of the blessing, and its efficacy, and the vivifying grace remain perpetually in it."

Nor must it be forgotten that, in ancient times, the faithful, whether afflicted by the violence of persecutions, or dwelling in solitude for the love of the monastic life, refreshed themselves daily with the Eucharist, receiving the sacred Communion, in the absence of a priest or deacon, by their own hands.

However, we say this not so that it may be understood that something has been altered in the custom of guarding the Eucharist and of receiving the sacred Communion, a custom that was later prescribed by ecclesiastical laws and is still in force today, but so that we may reflect on the faith of the Church, which is always one and the same. From this very faith arose the feast of the Body of the Lord, which, especially through the devotion of the handmaid of God, blessed Juliana of Monte Cornelii, was first celebrated in the diocese of Liège, and which Pope Urban IV instituted for the entire Church, and through which many institutions of Eucharistic piety have arisen, which, inspired by divine grace, have increased more and more,

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and through which the Catholic Church strives, as it were in competition, to honor Christ, to give thanks to him for so great a gift, and to implore his mercy.

Exhortation to promote Eucharistic devotion.

Therefore, we implore you, Venerable Brothers, that you may guard this faith, which has done nothing other than to preserve faithfully the words of Christ and the Apostles, excluding all false and pernicious opinions, purely and integrally, among the people entrusted to your care and vigilance, and that you may promote the Eucharistic devotion, to which all other forms of piety should lead and from which they should cease, sparing no words and no efforts. And may the faithful know and experience more and more that Christ says: "He who wishes to live forever, here he has where he lives, and from where he lives. Let him approach, let him believe, let him be incorporated, that he may be vivified. Let him not shrink from the company of members, let him not be a rotten member."

[*Latin ed. p. 771*]

771 The Acts of Pope Paul state: "May he be worthy to be cut off; let him not be distorted, from which he should blush: let him be beautiful, let him be fitting, let him be wholesome; let him adhere to the body, let him live for God, from God: now let him labor on earth, that he may reign in heaven later." Daily, as is desirable, let the faithful participate actively in the sacrifice of the Mass, and let them refresh themselves purely and holily with the Holy Communion, and let them render due thanks for so great a gift to Christ the Lord. Let them remember these words: "The desire of Jesus Christ and of the Church is that all the faithful should daily approach the sacred banquet, especially so that through the sacrament of God's grace they may draw strength to restrain lust, to cleanse from the minor faults that occur daily, and to guard against the more grievous sins to which human frailty is subject." Furthermore, let them not neglect to visit the Most Holy Sacrament, in the most noble and most honored place in the churches, according to the liturgical laws, during the day, for this is both an expression of grateful spirit and a pledge of love, and a duty of due adoration, towards Christ the Lord, who is present there.

6 6 6 7 It does not escape anyone that the Divine Eucharist confers an inestimable dignity upon the Christian people. For not only is a Sacrifice offered and a Sacrament instituted, but also, while the Sacrifice is offered and the Sacrament is completed, while the Eucharist is reserved in churches or chapels, Christ is truly Emmanuel, that is, "God with us." For He is with us day and night, He dwells within us, full of grace and truth: He instructs morals, He nourishes virtues, He consoles the sorrowful, He strengthens the weak, and He encourages all who approach Him to imitate Him, so that through His example they may learn to be meek and humble of heart, and to seek not their own things, but the things that are God's. Whoever

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therefore pursues the august Eucharist with singular devotion, and strives readily and generously to repay Christ, who loves us infinitely, experiences and clearly understands, with great delight and benefit, how precious is the life hidden with Christ in God, and how...

68 69 66 St. Augustine, *In Ioann.*, tract. 26, 13; PL 35, 1613. Decree of the Holy Congregation, December 20, 1905, approved by St. Pius X; *A.S.* 8. XXXVIII, 1905, p. 401. Cf. John 1:14. Cf. Colossians 3:3.

[*Latin ed. p. 772*]

Acta Apostolicae Sedis - Official Commentary 772, may it foster a dialogue with Christ, for there is nothing sweeter in this world, nor more efficacious for traversing the paths of holiness. You know, Venerable Brothers, that the Eucharist is preserved in churches or chapels as the spiritual center of a religious community or a parish community, indeed of the entire Church and of all humanity, since it contains, under the appearance of the species, Christ, the invisible Head of the Church, the Redeemer of the world, the center of all hearts, through whom all things and we ourselves are. From this, it follows that the worship of the divine Eucharist powerfully moves the soul to cultivate "social" love, in which we place the common good before private interests, we embrace the cause of the community, the parish, the universal Church, and extend charity to the whole world, because we know ourselves to be members of Christ. Therefore, Venerable Brothers, since the sacrament of the Eucharist is the sign and cause of the unity of the Body of Christ, and in those who venerate it with a more fervent affection, it excites a truly "ecclesial" spirit, as it were, let us never cease to persuade our faithful to learn, when approaching the Eucharistic Mystery, to embrace the cause of the Church as their own, to ceaselessly implore God, to offer themselves as an acceptable sacrifice for the peace and unity of the Church; that all the children of the Church may be one and think the same thing, and that there may be no schisms among them, but that they may be perfect in the same mind and in the same judgment, as the Apostle commands; and that all those who are not yet united with the Catholic Church in perfect communion, being separated from it, yet are adorned and boast of the Christian name, may, with the help of divine grace, enjoy that unity of faith and communion with us, which Christ willed to be His own. 72 Moreover, let religious, both men and women, understand that it is especially their duty to devote themselves to prayer and to strive for the unity of the Church, since they are, in a special way, bound to the most holy Sacrament, and through it, as it were, they are crowned with its blessings, through the vows they have professed.

70 1 Corinthians 8:6.

71 Cf. St. Augustine, *De Gen. ad Litt.* XI, 15, 20; PL 34, 437.

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72 Cf. 1 Corinthians 1:10.

[*Latin ed. p. 773*]

773 The Acts of Pope Paul VI. Furthermore, the desire for the unity of all Christians, which is something ancient and pleasing to the Church, We wish to reaffirm with the very words with which the Council of Trent, in its decree concerning the most holy Eucharist, made a promise: "Finally, with paternal affection, the holy Synodus admonishes, exhorts, and implores, 'through the bowels of the mercy of our God,' that all and each, who are reckoned among Christians, may, in this sign of unity, in this bond of charity, in this symbol of concord, at long last convene and agree together, remembering the greatness of so great a majesty and so exceeding a love of Jesus Christ our Lord, who for the price of our salvation gave His beloved soul, and His flesh to us to eat; that these sacred mysteries of His body and blood may be believed and venerated with constancy of faith, with firmness of mind, with devotion of spirit, with piety and worship, so that they may frequently receive the bread of life, and that it may truly be life and perpetual health of the soul; 'strengthened by its power,' they may be able to arrive from this miserable pilgrimage through life to the heavenly homeland; and that they may eat the 'bread of angels,' as they do under the sacred veils, without any veil at all."

75 76 7 7 7 8 O, may the most benign Redeemer, who, about to suffer death, prayed to the Father that all who should believe in Him might be one, as He and the Father are one, deign to hear this most fervent desire of Ours and of the whole Church, that all may celebrate the Eucharistic Mystery with one voice and one faith, and, becoming partakers of the Body of Christ, may be made one body, bound together by the same bonds by which He Himself willed it to be constituted.

79 80 Moreover, We address those, revealing the sentiments of fraternal charity, who belong to the venerable Eastern Churches, from which so many most glorious Fathers have arisen, whose testimonies of faith are found in Luke 1:78; John 6:48 and following verses; Matthew 6:11; Kings 19:8; Psalm 77:25; Decree on the Most Holy Eucharist, ch. 8; cf. John 17:20-21; cf. 1 Corinthians 10:17.

[*Latin ed. p. 774*]

Acts of the Apostolic See - Official Commentary 774. In these Our Letters, We have recalled the most excellent Eucharist. Our spirit is filled with great joy as We consider your faith, which is also Our own, concerning the Eucharist; as We hear the liturgical prayers with which this mystery is celebrated; as We observe the Eucharistic worship; as We read theologians expounding or defending the doctrine concerning this most august Sacrament. May the most blessed Virgin Mary, from whom Christ the Lord took His human flesh which is "contained, offered, and taken" in this Sacrament

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under the species of bread and wine, and all the Saints of God, especially those who burned with a more ardent devotion to the divine Eucharist, intercede with the merciful Father, that from the common faith and Eucharistic worship, perfect unity of communion may arise and flourish among all those who are called by the Christian name. The words of the most holy martyr Ignatius of Philadelphia, warning against the evil of divisions and schisms, the remedy for which is found in the Eucharist, stir our spirit. "Therefore," he says, "strive to use one common prayer. For our Lord Jesus Christ is one flesh, and one chalice in the union of His blood, one altar, one bishop..."

81 82. Confident in the sweetest hopes that arise from the increased Eucharistic worship in the entire Church and throughout the entire world, We impart to you, Venerable Brothers, to the priests, to the religious, and to all who contribute their help to you, and to all the faithful entrusted to your care, Our Apostolic Blessing, under the auspices of heavenly graces, with a heart overflowing with love. Given from Rome, near Saint Peter, on the third day of September, in the year 1965, in the third year of Our Pontificate. PAUL PP. 81 82 C. I. C, canon 801. Epistle to the Philippians 4; PO 5, 700. VI.

[*Latin ed. p. 775*]

Acta Pauli PP. VI, Litterae Motu Proprio 775, datae. Synodus Episcoporum pro universa Ecclesia constituitur.

PAULUS PP. VI, ex Apostolica sollicitudine, qua signa temporum attente perscrutantes vias ac rationes sacri apostolatus, increbrescentibus nostrorum dierum necessitatibus et mutatis societatis condicionibus aptare contendimus, Nos impellit, ut coniunctionem Nostram cum Episcopis quos Spiritus Sanctus posuit, ut regant Ecclesiam Dei, artioribus usque vinculis confirmemus. Ad id Nos promovent non solum reverentia, estimatio, et gratitudinis sensus, quibus omnes Venerabiles in Episcopatu Fratres merito iure prosequimur, sed etiam gravissimum Pastoris universalis onus Nobis impositum, quo officio obstringimur populum Dei ad aeternam pascendum. Aetate enim hac nostra, perturbata quidem et discriminum plena, sed ad salutares caelestis gratiae afflatus tantopere patente, cotidiano experimento comperimus quantum prosit apostolico officio Nostro huiusmodi cum sacris Pastoribus coniunctio, quamproinde Nobis in animo est omnia operare et fovere, ne Nobis – ut alias asseveravimus – illorum praesentiae solacium, illorum prudentiae ac rerum usus auxilium, illorum consilii munimentum, illorum auctoritatis suffragium desit.

Consentaneum propterea erat, praesertim inter Concilii Oecumenici Vaticani II celebrationem, in animo Nostro firmiter insistere persuasionem hanc Nostram de momento ac necessitate magis magisque utendi adiutrice opera Episcoporum in bonum Ecclesiae universae. Immo, Concilium Oecumenicum Nobis etiam causa fuit, cur propositum conciperemus

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constituendi stabiliter peculiare sacrorum Antistitum consilium, ea quidem mente, ut etiam post Concilium peractum ad christianum populum affluere pergeret larga illa beneficiorum copia.

1 Act. 20, 28. Allocutio ad Patres Conciliares habita, III exacta Oecum. Synodi Sessione; A. A. S., 1964, p. 1011.

2

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - Commentarium Officiale: Quae, tempore Concilii, cum Episcopis coniuncta feliciter est percipi. Nunc autem, cum Concilium Oecumenicum Vaticanum II ad exitum vergat, opportunum advenisse tempus putamus, conceptum diu propositum tandem ad effectum deducendi; idque eo libentius facimus, quod catholici orbis Episcopos scimus aperte huic nostro proposito favorem dare, ut constat ex plurimis sacrorum Pastorum votis, quae de hac re in Concilio Oecumenico significata sunt. Itaque, omnibus mature perpensis, pro nostra estimatione atque observantia erga universos catholicos Episcopos, atque ut eisdem copia detur manifestiore efficacioreque ratione participandis sollicitudinem nostram erga Ecclesiam universam, motu proprio ac nostra apostolica auctoritate erigimus ac constituimus hac urbe stabile Episcoporum consilium pro Ecclesia universa, nostrae potestati directe atque immediate subiectum, quod nomine proprio SYNODUM EPISCOPORUM appellamus. Haec Synodus, quae omnium humanorum institutorum more, successu temporis, perfectiorem usque formam assequi poterit, generalibus normis regitur, quae sequuntur. I. Synodus Episcoporum, qua Episcopi selecti e diversis orbis regionibus supremo Ecclesiae Pastori validiorem praestant adiutricem operam, ita constituitur, ut sit: a) institutum ecclesiasticum centrale; b) partes agens totius catholici Episcopatus; c) natura sua perpetuum; d) quoad structuram, ad tempus atque ex occasione munere suo perfungens. II. Ad Synodum Episcoporum suapte natura munus pertinet edocendi et consilia dandi. Poterit etiam potestate deliberativa gaudere, ubi haec ei collata fuerit a Romano Pontifice, cuius erit in hoc casu decisiones Synodi ratas habere. 1. Fines generales Synodi Episcoporum sunt: a) fovere artem coniunctionem et adiutricem operam inter Summum.

[*Latin ed. p. 777*]

Acts of Pope Paul VI, paragraph 777: a) To care for the Pontiff and the Bishops of the entire world; b) to ensure that accurate and true information is obtained regarding questions and the conditions of things which pertain to the internal life of the Church and its due action in the modern world; c) to facilitate agreement of opinions, at least concerning the essential heads of doctrine, and regarding the manner of proceeding in the life of the Church.

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2. The specific and proximate aims are: a) to communicate opportune news to one another; b) to confer concerning matters for which the Synod will be convened from time to time.

III. The Synod of Bishops is directly and immediately subject to the authority of the Roman Pontiff, to whom moreover belongs: 1. to convene the Synod whenever it seems opportune to him, also designating the place where the meetings will be held; 2. to ratify the election of members, as is explained in paragraphs V and VIII; 3. to determine the topics to be discussed, at least six months before the Synod is held, if it can be done; 4. to decide that the matters to be discussed are sent to those who ought to be interested in the discussion of these questions; 5. to establish the order of business; 6. to preside over the Synod, either personally or through others.

IV. The Synod of Bishops can be convened in a general assembly, in an extraordinary assembly, and in a special assembly.

V. When the Synod of Bishops is convened in a general assembly, it is first and by itself composed of: a) Patriarchs, Major Archbishops, and Metropolitans outside the Patriarchates of the Catholic Churches of the Oriental rite; b) Bishops elected by each National Episcopal Conference, according to paragraph VIII.

[*Latin ed. p. 778*]

778 Acta Apostolicae Sedis - Commentarium Officiale

c) Episcopos electos a Conferentiis Episcopalibus plurium Nationum, constitutis scilicet pro iis Nationibus quae propriam Conferentiam non habent, ad normam VIII;

d) his accedunt decem viri religiosi qui partes agunt Institutorum Religiosorum Clericalium, electi ab Unione Romana Superiorum Generalium.

2. Intersunt coetui generali Synodi Episcoporum etiam Patres Cardinales Dicasteriis Curiae Romanae praepositi.

VI. Synodus Episcoporum in coetum extraordinarium congregata complectitur:

1. a) Patriarchas, Archiepiscopos Maiores et Metropolitas extra Patriarchatus Ecclesiarum Catholicarum ritus orientalis;

b) Praesides Conferentiarum Episcopalium Nationalium;

c) Praesides Conferentiarum Episcopalium plurium Nationum, pro iis Nationibus constitutarum quae propriam Conferentiam Episcopalem non habent;

d) Tres viros religiosos qui partes agunt Institutorum Religiosorum Clericalium, electos ab Unione Romana Superiorum Generalium.

2. Intersunt coetui extraordinario Synodi Episcoporum etiam Patres Cardinales Dicasteriis Curiae Romanae praepositi.

VII. Synodus Episcoporum in coetum specialem congregata complecti-

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tur Patriarchas, Archiepiscopos Maiores et Metropolitas extra Patriarchatus Ecclesiarum Catholicarum ritus orientalis, necnon eos qui partes agunt sive Conferentiarum Episcopalium unius vel plurium Nationum, sive Institutorum Religiosorum, ut in n. V et n. VIII statutum est, qui tamen omnes ad regiones pertineant, pro quibus Synodus Episcoporum convocata est.

[*Latin ed. p. 779*]

Acts of Pope Paul VI, Section 779, Regarding the Election of Bishops: The bishops who fulfill the roles within the various National Episcopal Conferences are elected as follows: a) one from each National Episcopal Conference consisting of no more than 25 members; b) two from each National Episcopal Conference consisting of no more than 50 members; c) three from each National Episcopal Conference consisting of no more than 100 members; d) four from each National Episcopal Conference consisting of more than 100 members. Episcopal Conferences of multiple nations elect those who will fulfill their roles according to the same norms. IX. When selecting those who will participate in the Episcopal Synods, whether of a single nation or of multiple nations, and of Religious Institutes, the utmost consideration must be given not only to their general knowledge and prudence, but also to their understanding, both in theory and in practice, of the subject matter that the Synod will address. X. The Supreme Pontiff, if he so desires, may increase the number of members of the Synod of Bishops, adding either bishops, or religious members who participate in Religious Institutes, or finally, expert ecclesiastical men, up to fifteen percent of the total number of members, as mentioned in paragraphs V and VIII. XI. When the assembly concludes for which the Synod of Bishops was convened, the composition of that Synod, and the offices and duties pertaining to each member as such, cease by their very nature.

[*Latin ed. p. 780*]

Acts of the Apostolic See - Official Commentary 780. The General Synodus Episcoporum [Council of Bishops] has a permanent secretary, or general secretary, to whom a suitable number of assistants are assigned. Furthermore, each group of the Synodus Episcoporum has its own special secretary, who remains in office until the end of that same group. Both the general secretary and the special secretaries are appointed by the Supreme Pontiff. This is decreed and established, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the tenth day of the month of September, in the third year of Our Pontificate, in the year 1965. PAULUS PP. VI.

ADDRESS TO: Members of the Order of the Brothers of Saint Augustine, who have come to Rome to participate in the General Council of their religious community.

Beloved sons, Our heart opens to the most cordial greeting as We wel-

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come you, worthy representatives of the Order of Saint Augustine. You have come to Rome from the twenty-five Provinces and the various minor circumscriptions in which the Order is organized, to celebrate the General Chapter. We know that you have recently returned from the significant pilgrimage to the beloved and unforgettable Basilica of Saint Peter ad Caelum Aureum, in Pavia, the heart and center of the Augustinian Order, where, united "in one heart and one soul," you venerated the sacred remains of the great Bishop of Hippo, the founder of your Family, invoking his intercession upon the work that you have begun for the ever more luminous and fruitful progress of the Order. And now, almost to conclude spiritually your journey, as you resume the laborious consultations and deliberations of the Chapter, on the 30th day of the month of August, in the year 1965.

[*Latin ed. p. 781*]

The Acts of Pope Paul VI, Book VI, page 781, express the desire to convey the testimony of your devotion to the Vicar of Christ, to He who, though humbly aware of the disparity between his own powers and the most serious office, authentically represents the invisible Head of the Church, and who, in the succession of time, continues the high mission entrusted to Peter by the Savior. In this significant act, which visibly establishes a close relationship between your filial devotion to the great Father of the Order, and your strong and manly attachment to the Prince of the Apostles, We are pleased to see once again emphasized the particular character of the Augustinian family: namely, its fidelity to the Church, which, according to the words of your ancient confrere Giordano of Saxony, is like a Mother: "Olim habuisti a Gloriosa... dicta sunt de propagatione tua, quam Patre, sunt de institutione tua, scilicet beato Augustino; quam habes a Matre, gloriosiora scilicet vero dieta sancta universali Ecclesia." We thank you therefore for your presence; we thank Father Augustine Trapé, elected General Prior of the Order, for his fervent words, from which We have learned with great consolation what your intentions and purposes are in holding the General Chapter, while We send Our reverent greetings to Father Luciano Eubio, pleased by the work he has done for the good of the Order, and for the preparation of the Chapter proceedings. The noble and pastoral concern for spiritual renewal, which, under the influence of the Divine Paraclete, has pervaded the Church in this era of the Second Vatican Council, inspires your work. We express Our satisfaction with it; We encourage you with Our wishes; We support you with Our prayers. And since, with the confident expectation of children, you desire to hear Our word, We are pleased to entrust to you some considerations and exhortations, which may serve as guidance for the Chapter proceedings, and which may better help you to understand the paternal affection, nourished by esteem and respect, that We have for you.

1. First of all, it is necessary to reaffirm the true and authentic sense of

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"religious life, understood as *sequela Christi*, according to the examples and words of Him: "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me." As a commentary on these words, St. Augustine, with his inimitable and compelling style, outlines the ideal of life consecrated to Christ, thus making the very Savior speak. *Vita fratrum* lib. 1, 19; ed. Arbesmann - Hümpfner, New York 1943, p. 67. *Matth. 16, 24*.

[*Latin ed. p. 782*]

Acts of the Apostolic See - Official Commentary 782: Holiness. This is the way: I have given you an example, that you may follow in humility; I was crucified, I was slain. I showed forth things to be despised; I taught: fear lest you be as I am, — I have despised all earthly goods, I have endured those things which were in me, in order that these poor men, thirsting for pride, weary, and unhappy, may believe; I have endured all things, and I do not consider it a loss, for I am He who created all things; in these earthly things I showed forth the way of humility, which separates from evil, and which all creation testifies. I, who am the bread that feeds all, who am the drink that quenches all thirst, have created the kingdom of the hungry and the fountain of the thirsty. Poverty, humility, mortification: this has been the constant line of the life of the Savior; this is the daily food, to do the will of God; and this is the path that he who wishes to follow Christ more faithfully and more closely in religious life must embrace. This requires a profound spiritual life, continuously cultivated in silence, in detachment from the world, in meditation, in study, in prayer; it requires an effective practice of the evangelical counsels, as proposed by the age-old religious and monastic discipline of the three vows of poverty, chastity, and obedience: for, according to the wise words of the Dogmatic Constitution *De Ecclesia* of the Second Vatican Council, "counsels, voluntarily accepted according to each one's personal vocation, contribute to a kind of life and are able to inflame the heart with the fervor of virginity, purification, and poverty, which the Virgin Mary embraced and which, above all, awaken spiritual freedom in the Christian" (n. 46). This humble and punctual observance of the Rule, authoritatively restored to its spirit, and appropriately confirmed and modified, must also tend towards a voluntary imitation of Christ, and the updating, required by the new needs of the times, should facilitate in our time this conformity of individual Religious to the divine Model. This is certainly not an updating that seeks to adapt to the world, but a loving and sincere search for all that stimulates and helps to prolong more faithfully in the world the presence, the example, the life.

[*Latin ed. p. 783*]

The Acts of Pope Paul VI, page 783, speak of the sacrifice of Christ, offered for the glory of the Father and for the salvation of brothers. This is

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what men of today primarily demand of the religious, beyond their strict requirements, beyond criticisms, and even beyond opposition: and it must be said that the hostility of some is perhaps unconsciously the cry of those who, encountering on their earthly path a soul consecrated to God, have not been able to recognize in him Christ, as they deeply desire from the bottom of their hearts.

2. For this purpose, it is necessary to have a sense of the true needs, expectations, and necessities of the world – not of the customs and mentality of the world – in order to better consider and study how the religious can serve its redemption and its prosperity. It is clear that temporal prosperity must not be placed as the supreme good of life: and in this, the religious has a great responsibility to show the world the ideal of evangelical poverty, the model of the perfect Christian, the eschatological anticipation of the Kingdom of God on earth: for the hope of man must not be anxiously and greedily fixed in time, but the transcendent hope of the ultimate end must be pursued, in the search for that which definitively remains above that which, being fleeting and fragile, passes away. This seems to us to be the most urgent and current value of "witness" that religious life is called to present before the community of the faithful: for, if the profession of the evangelical counsels is at the highest point of the exercise of Christian life, planted in germ in the holy Baptism and developed with the sacramental organism and with fidelity to the grace of God, it is clear that those who dedicate themselves to it must shine before their brothers for their total detachment from earthly realities, for their generous and joyful adherence to the commitments assumed in Baptism and in the Sacrament of Confirmation, for the lived testimony, given to Christ and to his Kingdom of truth, of holiness, of love. This is the luminous teaching of the Sacred Council: "For since the people of God do not have here their lasting city, but the religious, who by manifesting to his companions both heavenly things and freedom from earthly cares, testifies to the future life, seeks it more fully in this present age, and acquits all believers of the resurrection to come and the eternal glory of the heavenly Kingdom" (n. 44). Oh, certainly, for this reason the religious does not forget the world, nor is he indifferent.

[*Latin ed. p. 784*]

The Acts of the Apostolic See - Official Commentary 784, bearing witness to the anxieties, the sorrows, and the hopes of the world for greater justice, and freedom, and charity: for — as the Council itself emphasizes — although they may not always directly assist in the building up of the Body of Christ, yet, in some way, they cooperate spiritually with their contemporaries, so that all things may be ordered to the Lord and to the building up of His Church (n. 46). This mature awareness of the place that the Church assigns to Religious in the world, and the task that it entrusts to them, namely to be vigilant interpreters before God of the spiritual and even

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material needs, and to be watchful sentinels for the dawn of eternal light, must make you ever more sensitive to the greatness, the responsibility, and the exalted nature of your vocation.

3. Finally, We expect that you will deepen together the meaning of the Church, as it has been presented in a luminous synthesis by the Ecumenical Council, and as We ourselves have striven for years to illuminate and to make penetrate to those, priests and lay people, who approach Us in the general audiences. We know that We will find in you, sons and heirs of St. Augustine, the most frank and open response on this important and delicate matter. As We have emphasized at the beginning, the Augustinian Order shines through the centuries for its fidelity to the Church, which it venerates and celebrates as a mother. It is the spirit of the Founder that still teaches with powerful vigor: "Love the Church, the Church of Christ, Cattolica; if you enjoy the Spirit, if you rejoice in the Catholic name and faith, do you love its Church? But if you confess Him, the Son, and love Him with charity, will you not offend the Father, whom you know, whom you love? Love the Lord your God, but also love in the Church, not offending Him; love the Church as you would love a mother..." No one should say: "I do not commit sins; I honor God, I confess that I am the Son of the Father." "What do you gain by blaspheming the Mother?" "What is the profit if you confess the Son, and blaspheme the Church?"

Through this delicate and filial disposition, it is necessary to profess fidelity to the thought and the norms of the Church, avoiding certain critical and reformist attitudes towards traditional doctrines, venerable customs, and the fundamental and august structures of the ecclesiastical body; and also avoiding certain supposed returns to the sources, as is asserted.

[*Latin ed. p. 785*]

The acts of Pope Paul VI, number 785, seek to justify a spirit that is impatient with discipline, to undermine the teaching of the Church, and to validate certain naturalistic tendencies that empty souls and institutions of the true spirit of Christ. We are certain that your Order will not only remain immune from these dangerous attractions, but that, by continually deepening its understanding, in the light of the Augustinian doctrine, and in the spirit of its rules, it will demonstrate its adherence to the Church, and will present to the world an exemplary model, a constant commitment, and a shining banner. May the moving hymn of Saint Augustine rise again from your lips, in which is contained his entire soul, burning with love for the Church: "O Holy Catholic Church, mother of Christians, which is one; your living stones, most true... you are the temple of the eternal, not ruinous, not divided, not separated. Faithful of God, and joining together the living stones, your charity is the bond." Beloved sons. With this expression of love for the Church, with this wish for unity, and with this encouragement to charity, We are pleased to accompany the work of the General Chapter of

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the Augustinian Order. We support it with Our prayer, that the light of the Holy Spirit may illuminate your minds, warm your hearts, and that from your united decisions, the Order may draw the necessary impetus to continue on its bright path within the Church, with the wisdom of its studies, with the generosity of its ministry, and with the testimony of its faith. As a pledge of the continued help from Heaven and as a confirmation of Our benevolence, We impart, from the heart, the Apostolic Blessing to the worthy Prior General, to you, Fathers of the Chapter, and to all those here present, to the Brothers of the entire Order, scattered throughout the world in the name of obedience, with particular regard to the missionaries, and to those who suffer in any way *propter iustitiam*; We extend it also to the excellent Augustinian nuns, dedicated to the contemplative life, like flames fueled by love; to the members of the Third Regular Order, to the students of your schools and universities: that all may be rooted in the charity of Christ, which is our hope, our strength, our help: "for He Himself is our hope, He Himself is our strength, He is our help in times of need." Amen, amen. Cf. *De Mor. Eccl.* 30; in Ps. 44, 32. Cf. III, in Ps. 32, 23. 50 - A. A. S.

[*Latin ed. p. 786*]

786 Acta Apostolicae Sedis - Commentarium Officiale II. Iis qui interfuerunt Coetui Ariciae habito, assummo Consilio, domo emigrantibus iuvandis.

* Venerabiles Fratres et carissimi Filii: Respondentes ad vocem Praesidis Consilii Superioris de Emigratione, venistis de diversis terris Europa, et etiam trans Oceanum, ad Aricciam, ut per duo dies experientias vestras pastoralis compararetis et actionem communem melius ordinaretis ad servitium migrantium Europaeorum. Gaudeo vos accipere. Ipse enim mihi erat officium vos convenire, ut in operibus vestris, quae tam magnae sunt, incitarem, et ut labores vestros ad servitium migrantium benedicerem. Certo, quaestiones quae in ministerio vestro occurrunt, sunt amplae, primo quidem per numerum personarum quae interesse habent, cum annis singulis plus quam unum millionem operariorum aestimatur qui ab uno terris ad alteram Europae transire, quaerentes sustentationem sibi et familiae. Amplae etiam sunt, per ipsam naturam eorum. Hae migrationes, ceterum, aspectus positivos habent, in eo quod operam praebent eis qui in patria sua originis non inveniunt, et ad incrementum oeconomiae terrarum quae mancam sunt manuum auxilii. Insunt etiam, paulatim, nexiones quae firmat solidaritatem inter terras Europae, et ita, quodammodo, ad formandam mentem communem conferunt. Sed hae migrationes populorum non sunt sine umbris. Saepe difficultates sequuntur, quas compensare debent praescriptiones administrativae et legislativae, quae destinatae sunt ad tuendam dignitatem personae operariorum et familiae eorum. Praedecessores nostri iam de hoc puncto insisterunt, et ego, meo tum, affirmo quod gravis-

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simum officium est auctoritatibus responsabilis, ut diligenter caveant ad receptionem et implantationem migrantium, ad habitationem eorum, et ad reunionem quam primum familiae. Scio, ceterum, difficultatem quaestionum socialium et oeconomicarum, de quibus mihi non pertinet longius discurrere. Sed non obliviscor progressus notabiles qui recenter facti sunt in his rebus, tam in diversis terris quam in plano Communitatis Europaeae.

* Die 6 mensis septembris a. 1965. N.

[*Latin ed. p. 787*]

Acts of Pope Pius VI, 787: "May those who have contributed to these endeavors be commended and thanked for these arrangements that are favorable to the dignity and flourishing of man. We would, however, wish to take advantage of your presence, dear Sons and venerable Brothers, to once again draw the attention of the competent authorities to your major concerns in these areas of reception, housing, and the bringing together of families. It belongs to the Governments that employ foreign labor, as well as to European organizations, to take all measures of a nature to safeguard the dignity of the worker and his conditions of life. Moreover, We would desire that employers go beyond progressive legislation to generously apply the teachings of the Church in these areas! As for you, who, under the auspices of the Supreme Council for Emigration, are charged with the spiritual assistance of migrants, it is unnecessary to emphasize the importance of your services and your pastoral tasks. We thank you for your work among individuals and among institutions. We sincerely wish for the continuation of your charitable ministry, and We gladly grant you Our paternal Apostolic Blessing."

"We are grateful to Cardinal Carlo Confalonieri, Secretary of the Holy Consistory, and to Monsignor Francesco Carpino, President of the Supreme Council for Emigration, who have prepared this great consolation for Us, to receive today the numerous and expert participants in the Conference of Ariccia, dedicated to the problems of emigration. We greet you with paternal affection, beloved sons; We thank you for the work you do in such a vast and delicate sector as that of emigration, for the good you do to workers and to those who, through dire necessity, must live outside the borders of their homeland, and especially for the spirit of faith and charity with which you dedicate yourselves to your mission. For it is precisely this that is at stake: beyond the problems, the difficulties, and the various complications that the "emigration" factor raises, the eminently spiritual and apostolic reality that it represents must be kept in mind, a reality that is evident and urgent, and which calls for consideration, and, let us say frankly, for an examination of conscience on the part of Christian society. Faith and charity are like the two supernatural eyes with which

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this problem must be essentially..."

[*Latin ed. p. 788*]

Acts of the Apostolic See - Official Commentary 788: A living and generous faith, which recognizes in emigrant families the sorrowful but serene image, tested but confident, active and devoted, of the Holy Family of Nazareth on the path of exile, an image which the initial words of the Apostolic Constitution "Exsul Familia" of Our Predecessor, Pope Pius XII, of blessed memory, have made more dear to the heart and piety of the entire Church. And with this faith, to animate and sustain it and to make it fruitful, here is charity, delicate, discerning, attentive, and thoughtful: charity which reveals the very presence of Christ in our brothers in need; which impels us to go to them with eagerness and joy, to serve more generously Christ, hidden and veiled by their anxieties and labors; charity which finds ineffable and consoling resonances in recalling the words of Christ: "For what you did to one of the least of these my brothers, you did to me." We encourage you lovingly to always see your work in this light, from which so much is expected by the Chair of Peter and the Holy Hierarchy; and we express Our satisfaction for your willingness to delve into your problems and to keep Us informed about them, which is so well demonstrated by your numerous and attentive presence at these days of study, organized with such passion and experience by the Sacred Consistorial Congregation. We are certain that the work of the Congress will be of great utility and effectiveness, so that your activity in favor of emigration may be ever more fruitful and abundant; and to this end, Our wishes encourage you, Our prayer supports you, and Our Apostolic Blessing accompanies you. III. To those who attended the Sixth International Congress on the Doctrine of St. Thomas Aquinas, held with the support of the Pontifical Academy of St. Thomas, in Rome. * We are particularly pleased to welcome you, dear Sons, Members of the Pontifical Academy of St. Thomas Aquinas, as well as all the participants in your Sixth International Congress. The theme you have chosen for these days of study: "God in the work of St. Thomas and in contemporary philosophy," indeed addresses one of Our constant pastoral concerns: the...

[*Latin ed. p. 789*]

789 The Acts of Paul, Pope VI, concerning the denial of God. From our very first Encyclical, We demonstrated that in this denial lies "the most grave phenomenon of our age." And We declared that "We would resist this invasive denial with all Our strength." We also emphasized the drama of modern atheism, which seeks "to avail itself... of a rigorous submission to the rational demands of the human mind, in an effort to provide a scientific explanation of the universe." However, "contrary to the intention of those who believe they are forging an invincible weapon for their atheism,

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this process of thought, We stated, is ultimately drawn by its own intrinsic force to a new affirmation of the Supreme God, both in the metaphysical realm and in the order of logic." We then expressed the desire to see sons of the Church assist Us in "going beyond the point where the atheistic man deliberately stops, to this conception of the objective reality of the cosmic universe, which restores to the mind the sense of the divine Presence and puts on the lips the humble and faltering words of a blessed prayer."

We wish to see in your works, dear Sons, a response to these desires and the undertaking of a serious and lucid examination of the thoughts of men of our time who are lost in atheism. And your studies can further contribute to dispelling the misconception of a certain number of believers who are today tempted by a resurgence of fideism. Attributing value only to scientific-type thought, and being skeptical of the certainties proper to philosophical wisdom, they are inclined to base their adherence to the order of metaphysical truths on a choice of the will. In the face of this abdication of intelligence, which tends to ruin the traditional doctrine of the preambles of faith, your works must recall the indispensable value of natural reason, solemnly affirmed by the First Vatican Council, in accordance with the constant teaching of the Church, of which Saint Thomas of Aquin is one of the most authoritative and eminent witnesses. This underscores the importance of your works in which you intend to confront contemporary philosophy with the work of Saint Thomas on the problem of God. Your approach testifies by itself to the permanent value of a thought that, despite the distrust and even the aversion with which it is regarded by so many modern philosophical currents, represents in the history of human and Christian thought a fact.

[*Latin ed. p. 790*]

The Acts of the Apostolic See – Official Commentary 790, a matter of the greatest importance. Indeed, over the centuries, Thomism, like any system that has entered into a scholastic tradition, has experienced the perils of sclerosis and vain subtleties, as well as the drawbacks of scholastic formalism. But, far from falling into an inevitable decline, the work of Saint Thomas has continued to attract the interest of great minds, and has fostered the development of fruitful schools, while the ecclesiastical magisterium has bestowed upon it approval and support. In particular, in these present times, in order to better ensure this restoration of Christian intelligence, which is so urgently needed, the Roman Pontiffs, following Leo XIII, have prescribed the study of Saint Thomas Aquinas, declared the "common doctor" or "universal" doctor of the Church.

But how can we avoid pressing questions in a time when everything seems to be called into question? Can the doctrine of a thinker from the Middle Ages have any interest other than a historical one, and can it claim a universal value? How could the ecclesiastical magisterium have committed

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its authority to the approval of this doctrine? Finally, do not the freedom and progress of intellectual research risk being hindered by it? The answer to the first of these questions lies in the fact that the philosophy of Saint Thomas possesses a permanent aptitude to guide the human mind towards the knowledge of truth, the truth of being itself, which is its primary object, the knowledge of first principles, and the discovery of its transcendent cause, God. In this way, it escapes the particular historical situation of the thinker who developed and illustrated it as "the natural metaphysics of human intelligence." Thus, we have been able to say that, "reflecting the essences of truly existing things in their certain and immutable truth, it is neither medieval nor specific to any particular nation; but it transcends time and space, and is no less valid for all men today."

This enduring value of Thomistic metaphysics explains the attitude of the ecclesiastical magisterium towards it. Guardian of the revealed Truth received by supernatural faith, the Church knows that this very reception presupposes a mind capable of stable intelligible notions and certain affirmations about the being of things and about God; otherwise, the Word of God proposed and held in the form of human affirmations would be...

[*Latin ed. p. 791*]

The Acts of Pope Paul VI, section 791, paragraph 6, are more readily accessible as absolute Truth. As Our predecessor, Pope Pius XII, said, "It is necessary to determine whether the edifice that Saint Thomas Aquinas constructed with elements gathered and assembled across and above all times, and which was provided to him by the masters of all ages of Christian wisdom, rests on a solid foundation, whether it always retains its strength and efficacy, whether it still effectively protects the deposit of the Catholic faith, and whether it is also of assured use and guidance for new advancements in theology and philosophy." Following this great Pope, We, in turn, answer these questions positively, and therefore We continue to recommend the work of Saint Thomas as a safe standard for sacred teaching. In doing so, We do not intend in any way to diminish—it scarcely needs to be emphasized—the value that the Church has never ceased to recognize in this precious heritage of the great Christian thinkers of the East and the West, among whom the name of Saint Augustine shines with particular brilliance. The natural study of being and truth, as well as the faithful service of the Word of God, are certainly not the exclusive domain of the Angelic Doctor. By declaring him a "common Doctor" and making his doctrine the basis of ecclesiastical teaching, the Magisterium of the Church did not intend to make him an exclusive Master, nor to impose each of his theses, nor to exclude the legitimate diversity of schools and systems, and still less to proscribe the just freedom of research. The preference granted to the Thomist—a preference, and not an exclusivity—is due to his exemplary realization of philosophical and theological wisdom, no less than to the

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harmonious accord that he was able to discern between reason and faith. At a time when the Council is preparing to give practical guidelines for ecclesiastical studies, there is no doubt that a return to the living sources of Holy Scripture, and the study of the Fathers, combined with the indispensable deepening of theological doctrine in the light of the teachings of the Magisterium, will provoke a renewal, so ardently desired. In this humble and confident endeavor of "faith seeking understanding," you will be eager to maintain with the thought...

[*Latin ed. p. 792*]

Acts of the Apostolic See - Official Commentary 792 concerning Saint Thomas — as you have experienced during your Congress — a vivifying and fruitful encounter. You will thus demonstrate by your living example that Thomism, far from being a sterile system closed in upon itself, is capable of successfully applying its principles, its methods, and its spirit to the new tasks that the problems of our time present to the reflection of Christian thinkers. In this confidence, and as a pledge of the divine help which We invoke upon these austere, yet so necessary, labors of the intellect in service of the truth, We impart to you, with all our heart, Our paternal Apostolic Blessing.

To those who participated in the seventh general assembly held in Rome by the Institute "Caritas Internationalis."

Dear sons, We are very pleased to welcome you here, at the conclusion of your seventh general assembly of Caritas Internationalis. We have learned of the topics proposed for your study, and We have appreciated their importance. We offer paternal and fervent wishes that your organization may draw from this new statutory meeting the beautiful impetus of which the Church is in need. In the heart of every Christian, the words of the Apostle resound: "The charity of Christ urges us." At all times in the life of the Church, certainly, the exercise of charity has appeared to be in conformity with the fullness of the Christian mystery. But it seems that the signs of our time require it in an even more urgent way, and, in fact, our era boasts of new endeavors entirely imbued with a burning love of Jesus Christ, spreading to men. Love for one's neighbor, the activity expended to aid the poor, the exercise of works of mercy, upon which Pope John XXIII knew how to draw the attention of the faithful, are all manifestations of Christian life, lived in fullness. After prayer — the cordial interaction of man with God — and as its normal continuation, the exercise of charity is the manifest sign of the fullness of grace in a soul.

* September 10, 1965.

2 Corinthians 5:14.

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[*Latin ed. p. 793*]

Acta Pauli PP. VI 793: Quare Ecclesia semper curavit optimas suas vires adhibere, et filios suos in via caritatis fervoris inducere. Ecclesia omnes eos quos infirmitas humana afficit amore suo involvit, — ut constitutio conciliaris *Lumen Gentium* docet — et, praeterea, in paucorum et infirmorum, imaginem Fundatoris sui, Pauperis et Patiens, cognoscit. Se efficit ad allevandum dolorem eorum, et in eis Christum servire vult.

2. Haec verba vobis non difficilia sunt ad intelligendum, quorum omnia opera generose in vobis regionibus, ad caritatem, diriguntur. Quare, permittetis ut breviter ante vos quaedam puncta exponamus quae ex tali assertione oriuntur, quae a Patribus Concilii probata est, et quae a nobis solenniter promulgatae sunt ad finem ultimae sessionis.

1. Primum, oportet notare prioritatem, urgentiam et spontaneitatem exercitii caritatis. Hoc supponit ab omnibus fidelibus, etiam ab humilioribus, renovatas opiniones et magnam generositatem cordis; et praesertim apud parentes Christianos, educationem patientem et concretam caritatis, quae filiis traditur.

2. Deinde, apparet necessitatem ut in operibus caritatis magis introduantur organizationes, et perfectiones technicae temporis nostri, ut possimus celeriter et efficaciter respondere ad magnae necessitatibus mundi moderni, cum ea cognoscuntur. Scimus hunc modum caritatis exercendi non vos fallere, et vos curare ut eam semper magis vestram faciatis.

3. Denique, necessarium est ut fideles ampliora media pecuniaria ad servitium pauperum ponant. Haec exigens est adhortatio ad spiritum paupertatis, ad mortificationem, ad jejunium, ad voluntatem restringendi necessitates, ut fratribus nostris in difficultate, auxilium possimus dare, fructu oeconomiarum sic factarum. Exempla eloquenta non desunt de eo quod generosae initiae hodie in hoc campo efficere possunt. Igitur, ad Caritas Internationalis et ad diversas organizationes nationales quae eam constituunt, pertinet ut effortus suos in directione quae supra indicata sunt, promoveant. Scimus enim bona... 2 I, 8.

[*Latin ed. p. 794*]

Acta Apostolicae Sedis - Official Commentary 794 achievements accomplished thus far: We thank God for these, and We commend their authors. But, in the face of the immense misery of the world, We exhort Our sons to engage even more resolutely in alleviating it, and We believe that Caritas will be able, better than anyone, to encourage and guide their charitable actions. Thus, your seventh general assembly will mark a significant date. In the spirit of the Council, you will adapt your structures to current needs; you will collaborate in the economic development of young nations; you will strive to respond in a manner that is not too unequal to the miseries

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of men; you will pursue your special programs in favor of the countries of the East and Africa, and you will advance on the path of ecumenical collaboration. We encourage you very paternally in this new flourishing of a task already so opportunely begun. We urge you to continue these happy initiatives with the help of the entire Christian people. We rely on you to promote within the Church, in perfect agreement with the respective Episcopal Conferences, a truer, more effective, more powerful, and, at the same time, more humble charity, the action of which will extend to the ends of the world, as a wondrous testimony to the message of salvation of Jesus, the Savior of men. It is with this confidence that We affectionately bless your persons, those who collaborate with you, as well as your works, and We invoke upon Caritas Internationalis and all those who enable it to exercise its witness of the Church, the abundance of divine blessings.

In the Vatican Basilica, addressed to the Conciliar Fathers, on the feast of the Exaltation of the Cross of Our Lord Jesus Christ, as the fourth session of the Second Vatican Ecumenical Council began, with a solemn Mass celebrated by the Supreme Pontiff himself.

Venerable Brothers, We are very glad that we can begin the fourth session of the Second Vatican Ecumenical Council in the name of the Lord. First, to God the Father, our almighty, through Jesus Christ his... *On the 14th day of the month of September, in the year 1965.*

[*Latin ed. p. 795*]

The Acts of Pope Paul VI, page 795: We deem it fitting to offer praise and thanksgiving to our Son and Savior, and to the Holy Church, guided and governed by the Holy Spirit, for having happily led us to this point, so that we are compelled to attend the final session of this most sacred ecumenical Council; moved, indeed, by the highest deliberation, to adhere with a devoted and firm spirit to the divine words; to be, then, in complete agreement with our brothers in the Catholic faith; to then dedicate ourselves with free and ardent zeal to many questions pertaining to our religion, and especially to the nature and mission of the Church of God; to then, with united effort, strengthen the bonds of communion with our Christian brothers, still separated from us; to then send a sincere message to the world of friendship and salvation; and finally, with a humble and steadfast spirit, to hope that, although unworthy, we may obtain the necessary assistance from the mercy of God, with which, supported, we may fulfill our pastoral duties with a loving, zealous, and devoted spirit. Truly, this Council is a great thing! Therefore, let our hearts rejoice that it has been granted to us to celebrate the visible unity of the Church with such a grand and solemn ceremony: a unity which we have happily professed here, not only outwardly but also in the depths of our hearts, because of the mutual knowledge that has arisen among us, and because of those fervent gatherings in which we have prayed together to God, and have considered

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matters together, and have conversed with one another, and have finally been of one mind: let us always look forward to this, and strive to maintain and support this unity, as a most beautiful and certain inheritance, just as Christ left to the Apostles. And let our hearts rejoice – we say it again – that through this most singular gathering, which, according to the established schedule of the year, has been held for the third time in this Basilica, sacred to the memory of the Apostle Peter, the visible foundation of Christ's Church, and of which the fourth session is now beginning, the Catholic Hierarchy has expressed, affirmed, and illuminated the bonds of that harmonious and unanimous agreement, which those who observe the diversity of human races, and also the most bitter discord, which divides men into opposing factions, would scarcely believe possible; whereas, on the contrary, we see before our eyes, through our efforts, that most profound and Catholic truth being happily brought to fruition. In this regard, the words of our outstanding Doctor, and of our venerable and holy predecessor, Pope Leo the Great, come to mind...

[*Latin ed. p. 796*]

The Acts of the Apostolic See - Official Commentary 796, I see this time, venerable Fathers, and I feel that the angelic priesthood is of the greatest importance to us in all our holy endeavors; frequent gatherings are essential. And may the entire Church, of which we are both pastors and representatives, rejoice, understanding and feeling that it is united with us, and that it is steeped in the very sentiments with which we are filled, sentiments that, if we are vigilant, will surely inflame it. This is a truly great Council! Therefore, since it is possible that, due to the repeated sessions of this Council, our minds may be less affected by the novelty of this gathering of such great importance and weight, we urge you not to be less attentive or less amazed at the event we are celebrating; but rather, may the very familiarity with the subject matter, born of the repetition of these gatherings, make us more prepared and more devout, to explore the great, manifold, and mystical significance of this gathering. Let no one among us, we implore you, neglect this most important hour; nor let them mix up the things learned from this unique experience with the many and customary cases that fill our daily lives. Furthermore, it must be remembered – let us remember this most diligently! – that in this our gathering, we are not alone, for Christ is with us, in whose name we are gathered, and He accompanies our journey. 2 And those who are in this earthly life 3 By virtue of our office, to which we are bound, we are obligated with full assent to pursue the final moments of this Council, a grave duty that each of us must consider in his own heart, and which must be reconciled with his own moral and spiritual dispositions. Let us not be reluctant, beloved Brothers, to set aside time for meditation, amidst the many and pressing concerns that occupy us, so that we may, as is fitting, incline our minds to the hidden workings of God,

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and learn how to unite ourselves with them. This union, as far as grace is concerned, is always in effect, but it is achieved in a particular way and manner, when the welfare of the Church is at stake; as indeed it is when a Council is celebrated. For in such a case, this saying of Saint Paul applies perfectly to us: "For we are God's fellow workers: 4 not so that we may claim to add to the power of God's action, but so that we may hope..."

[*Latin ed. p. 797*]

It behooves us to strive that our zeal and promptness may derive strength and reward from the action of God. Indeed, we are not unaware that this Our Council, when it comes to a close, will employ those sacred and formidable words of the Apostles: "It seemed good to the Holy Spirit, and to us." Therefore, it is necessary that we strive with all diligence that the action of the Holy Spirit may not only be joined with ours, but that it may also deeply affect, illuminate, strengthen, and render holy it. Moreover, we know that this effort must be made with equal care, since in the Book of Revelation, to the pastors of the first Churches – called Angels – this kind of apostolic message is repeated seven times: "He that hath an ear, let him hear what the Spirit saith to the churches." Therefore, first of all, it is commanded to us that, in the coming days, among these final gatherings of the Council, we open our ears again and again to the hidden voice of the Paraclete; and that we allow the Holy Spirit to pour into our hearts that charity, which, being converted into wisdom, that is, into that equity of judgment according to the most excellent reasons of science, may enable the human mind to ascend to God, from whom it received this ineffable gift, and so that every thought, every action, may pass into love and into charity. Charity, having its origin in God, is transformed into charity, which ascends to God, and it looks to the fact that it may return from man to God. This progress of charity must be the distinctive mark of this final part of Our Synod. We must strive as much as possible to perfect this progress of charity in ourselves, so that this time, full of vital significance, which has befallen the Church, may receive the highest meaning and the most effective power. By charity, we must be incited and guided to the truths which we strive to set forth here in their light, and to the goals which we wish to establish here: these truths and goals, announced by this Council, which itself is the instrument of the highest and most loving pastoral authority, are nothing but expressions of charity. Therefore, let charity lead us in following this truth, whether in teaching doctrines or in establishing norms, remembering the clear saying of Saint Augustine: "Nothing is known perfectly, which is not loved perfectly." It does not seem difficult for Our Ecumenical Council to impress a mark of the act of charity: namely, an act of charity that is vehement and threefold:

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towards God, towards the Church, and towards the human race.

[*Latin ed. p. 798*]

Acts of the Apostolic See - Official Commentary 798

1. First, let us examine ourselves, Venerable Brothers. Are we not engaged in a convocation of the Council in a condition that can be called nothing other than a striving of souls and a spiritual endeavor? This convocation has drawn us away from the torpor of daily life and has awakened within us a full awareness of our divine vocation and our office, stimulating the hidden forces within us, and inflaming our minds with the spirit of prophecy, which is proper to the Church of God. It has moved us to feel the necessity and the duty of openly professing our faith, of celebrating the praises of God, of adhering completely to Christ, of proclaiming in the world the mystery of Revelation and Redemption. Do not all these things arise from charity? Having been summoned to these platforms, from which the modern world is observed, covered as it is by clouds of doubt and the darkness of religious neglect, we have, in a certain way, ascended into the region of divine light; having attained this spiritual height, we, ourselves, companions and brothers of the men among whom we live, have seen ourselves emerge from the earth, from its entanglements and its losses, and to behold the bright and warm sun of life, according to the words: "And the light was the life of men;" indeed, we have seen God, our Father, with humility, as sons, with joy, in spirit and in truth; otherwise, we would offer Him praise through singing and action, for His great glory, which is now more manifest through the increased knowledge of the world; we would signify our happiness to Him, because He has revealed His name, His kingdom, and His will to us; and then we would reveal the sorrow with which the world is afflicted, the grievous distress and the immensity of the miseries and errors that widely spread. But here we feel ourselves to be strong, more than ever before, because of the certain conviction that we have, and which strikes our minds with a singular force, reminding us that we are defenders of the spirit, guardians of the fortunes of men, heralds of true hope. Is not this the charity of which it is said in the divine scriptures with these excellent and significant words: "We have believed in the charity that God hath in us"? For the Council is inserted into the vicissitudes of this world's age as an event, by which, with the most excellent, clearest, and most human reason, the sublime religion is affirmed, not devised by men, but revealed by God; which is founded on a relationship, full of nature and love, which the very ineffable Father established with the human race through Christ, His Son and our Brother, in the vivifying Holy Spirit. 1 John 1:4. 1 John 4:16.

[*Latin ed. p. 799*]

Acts of Pope Paul VI, 799, 2. And indeed, another reason for our charity

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is that of the Council itself; for, as we proclaim these things, we feel that we are not alone. We are one people, namely, the people of God. We constitute the Catholic Church. We constitute a unique, visible, and spiritual society. The Council reminds us more clearly that our Church is a society founded on the unity of faith and the universality of love. When it is a question of establishing a perfect and higher social communion, a matter of the utmost importance in human history, which seems impossible to resolve – it is enough to consider that perennial Babylonian case, confirmed by the most bitter events of this age – that same communion, as far as its principles are concerned, is absolute for us, although in reality it is only virtually brought to effect. However, we know that the solution we have is not lacking, namely, the communion by which we are united to one another and to which we are urged, because it is not based on the deformed reasons of subservience to any particular man or society, but on an immutable principle: namely, on love for those whom we do not love because of their merits or our own advantages, but because of the love of God. The Church, as never before, since its very beginning, has desired to be one heart and one soul, affirming, living, and rejoicing, so that the mystical unity which Christ grants to it may be perfectly fulfilled, as in this celebration of the Council. It was necessary, as it were, through experience, to know the unity by which we are all made one family, and temple of God, and the Mystical Body of Christ, while the events of our time are turbulent, while other disturbances are foreseen for the future, while we constantly observe discord being stirred up among men who are without hope, while, on the contrary, peoples are irrevocably progressing towards association and union; it was necessary that we gather together, that we feel ourselves to be brothers, that we offer each other the kiss of peace, so to speak, that among ourselves we love one another as Christ has loved us. This mutual love has already been manifested and is being manifested here, so that it will become the distinctive mark of this Council in the present and future. From this, a man who desires to describe the Church in this momentous and dangerous time for its life will receive an answer: what did the Catholic Church do in that time of trial? It will be answered: It loved. It loved with a pastoral heart, as everyone knows, although the depth and richness of this love are difficult to perceive, which Christ drew three times from the heart of Simon Peter, moved by repentance and zeal (Acts 4:32).

[*Latin ed. p. 800*]

800 Acta Apostolicae Sedis - Commentarium Officiale (When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.) 11 Indeed, the command, born of Christ's love for me [Jesus], to tend His flock, still holds its force, and this is the reason for the existence of this See, just as it pertains to you, Venerable

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Brothers, and the reason for the existence of your Sees; and today, this is affirmed by us with new awareness and strength. This Council asserts that the Church is a society governed by love! The Church, at the time our Council was held, loved – so to speak – with a missionary heart. No one is unaware that this Holy Synod has commanded every upright and approved son of the Catholic Church to be an apostle, and has fostered that apostolic zeal so that it encompasses all people of every kind, all nations, all classes of citizens. Here, the universality of love is solemnly proclaimed – and we desire that it be so for all time – surpassing even the strength of those who oppose it, or who demand that it be limited to a select few, following the example of the strongest men. Indeed, when the Second Vatican Council was held, the Church loved with an ecumenical heart, that is, a heart that humbly and kindly opened itself to all Christian brothers, not yet united with this our Church, which is one, holy, catholic, and apostolic. If a frequent and moving note in the discussions of this Council was that it concerned a serious question of restoring the unity of all Christians, which Christ willed, of the obstacles that stand in the way, and of the hope that shines forth. Is not this a sign of charity? 3. Nor can this universal Synod, which is entirely devoted to the name of Christ and His Church, and therefore has a definite character and is circumscribed by certain limits, claim to have accomplished everything, if it excludes, ignores, and neglects the benefits of countless other people, to whom the good, which we enjoy without merit, has not reached; namely, those who are not gathered in this most blessed kingdom of God, which is the Church. It is not so, it must not be so. For the love by which our communion is strengthened does not separate us from people, nor does it allow us to be alien to others, serving only our own interests. On the contrary, love, because it comes from God,

[*Latin ed. p. 801*]

Acta Pauli Pp. VI 801 teaches us that we must pursue universality; truth compels us to charity; remember the exhortation of the Apostle: "Let us walk in truth in charity." Here, in this Assembly, such a precept of charity, which is proclaimed, receives a sacred and weighty name: it is, indeed, the reason for the office that we have undertaken; and the holy Paul uses the word "urging" to signify this: "The charity of Christ urges us." In this way, we feel obligated to all of humankind. We are debtors to all. The Church, in this world, does not look only to itself, as if it were an end, but serves all people; it is its duty to make Christ present among all people and all nations, as widely and with the most ardent zeal; this is its mission. It is the herald of love, it is the advocate of *Verae Pacis* (Verapaz, Cobán), repeating the words of Christ: "I am come to send fire upon the earth." In order that this might also become known, in order that it might be clearly proclaimed, it was the work of the Church; and the Council provided an opportunity for this. Can we forget that here, as if to its ultimate destination,

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the course of salvation history, that is, the divine love, converges? Can we, with the help of this Council, fail to become more fully and perfectly aware, either of ourselves, or of the hidden plans of God who loved the world, or of the nature of its mission, which has always been rich and fruitful, always giving new vigor to human society? Furthermore, the Ecumenical Council offers the Church, and above all to us all, a prospect of the entire world: what can the Church, what can we ourselves do, except to contemplate and love it? Why, in this contemplation of the world, will this Session, which is beginning, primarily focus? Then, and especially, love will follow; we speak of love for those people who are alive today, as they are, where they are, that is, for all people. Others, who establish principles far different for the promotion of human culture, think and act differently, such as power, wealth, doctrine, conflicts, and private interests: but the Church proclaims the necessity of love. And indeed, the Council solemnly and publicly proclaims...

[*Latin ed. p. 802*]

Acta Apostolicae Sedis - Official Commentary 802. The signification of love is certainly towards human society. May Christ be with us, so that this may truly happen. In this place, a thought occurs to Our mind, which seems to be quite incongruous with this sweet and fervent outpouring of Our human and Christian benevolence, with which We embrace each individual and each people of the world. Indeed, from bitter and present experience, We have observed that even love, or perhaps especially love, has companions and generates neglect, opposition, contempt, and envy. And truly, no lamentable event, no pitiable case, can be compared to the immolation of Christ, for whose sake, indeed, His love and the hatred of His enemies were the cause that He bore the torment of the cross. Often, the art of loving is converted into the art of suffering. The same is true with regard to the Church: can it be that it should withdraw from the pursuit of love, because to its love are opposed snares and obstacles? Hear again the words of Saint Paul: "Who shall separate us from the love of Christ?" 18 And remember the adverse circumstances, which the Apostle, as if challenging them, immediately enumerates, in order to remind us that there is nothing that can separate us from the love of Christ, nor ought to. Indeed, this Council piously implores that it may be worthy to be filled with joy, as were the first Apostles, 19 if, perhaps, they themselves should endure insults for the name of Jesus. For a grave and bitter insult is still inflicted upon this peaceful Council; for not a few of those who ought to be present here with you, Venerable Brothers, have been unjustly prevented from obeying Us, who summoned them. This clearly shows that grievous and bitter vexations still persist, with which the Catholic Church is oppressed in not a few nations, and that efforts are being made to extinguish and eradicate it. While We consider these things with you, Our mind is

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filled with sadness, as We perceive that the world is still far from truth, from justice, from freedom, from love, that is, from peace, to use the words of Our Predecessor John XXIII. 20 But if We truly wish to follow the path and the reason of this Council, We shall respond with the twofold signification of love, of which one pertains to Our Brothers who are in distress, may the Angels of God announce to them that We offer them greetings, and We turn Our minds 18 1 9 20 Rom. 8, 35. Cf. Acts 4, 41. Cf. Encyclical Letter *Pacem in Terris*.

[*Latin ed. p. 803*]

The Acts of Pope Paulus VI, paragraph 803, should always be a source of inspiration for our thoughts, and we should pursue them with fervent love! Our Brothers should be fully convinced of this, so that they may see their own example contributing to the glory of the Church. Therefore, let them ensure that the communion of charity with which they are united to the Church is not extinguished by sorrow, but strengthened by hope. Furthermore, we wish to convey another meaning of love to those who attack Christ and His Church, and who weaken the worshippers of God through fear and persecution; namely, that we, towards them, act according to the example of humble and heavenly charity, which the Divine Master commanded us: "Diligite inimicos vestros... et orate pro persequentibus, et calumniantibus vos." Therefore, this Council will clearly and firmly defend the correct doctrine; and with regard to those who, moved by preconceived opinions, or led by unjust intentions, afflict the Church so greatly, we say that the Council, rather than condemning anyone, desires to testify to the sentiments of goodness and peace, and prays to God for them. Indeed, Venerable Brothers, we pray to God with all our heart, that He may deign to extend that mercy which we implore for ourselves, also to them. May love alone triumph among all! And may peace also triumph among men! We speak of peace, which these days is wounded and bleeding through the bitter conflicts of peoples, who so greatly need peace! We cannot remain silent on this most pressing matter, and we express our fervent wish that the war may cease, that the mutual duties of honor and concord may be restored among the peoples, and that, finally, peace may triumph, now and always! We conclude our address, in which we have sought nothing other than to make the meaning of this final session of the Ecumenical Council clearer, and to strengthen its purpose with new vigor. As you know, we have not touched upon any of the arguments that will be discussed and decided upon in this session; but our silence is not empty of meaning, rather, it clearly declares that we have refrained from speaking, so that our words may not hinder the free flow of your opinions. However, we do not wish to leave certain things unsaid. First of all, we wish to express the feelings of our grateful and appreciative hearts to all those who have

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worked diligently in the Commissions and Subcommissions.

[*Latin ed. p. 804*]

The Acts of the Apostolic See have provided 804 documents, truly excellent and diligent, so that the drafts might be reduced to a more suitable form. Whatever judgment you may have formed concerning these drafts, nevertheless, all those who have contributed study, time, and labor in their preparation deserve praise and gratitude. Furthermore, We are pleased to announce to you that, according to the wishes and votes of this Council, a Synod of Bishops will soon be established; which Synod will consist largely of Bishops appointed by Us from among the various national Episcopal Conferences; and the Roman Pontiff will convene it for the needs of the Church, so that the pastors may be assisted by counsel and work, whenever it seems opportune to Him for the common good and benefit of the Church. We believe it superfluous to add that such an auxiliary undertaking should greatly benefit the Holy See and the entire Church, and in a particular way, should assist the daily labors of the Roman Curia: to which We owe so much gratitude, for the most important assistance given to Us; by which We, as the Bishops in their respective dioceses, are constantly in need for Our apostolic concerns. News and regulations concerning this matter will be brought to the attention of this Council as soon as possible. We have not wished to withhold the honor and joy of briefly communicating this to you, so that We may once again express to you Our trust and Our fraternal union. We commend this new undertaking, which is certainly excellent and full of hope, to the patronage of the Most Blessed Virgin Mary. And finally, as you already know, We have accepted the invitation made to Us to attend the Council of the United Nations at its headquarters in New York, on the occasion of the completion of twenty years since the founding of this Council of all nations. This journey, God willing, We shall undertake during this session of the Council, in the shortest possible time, so that We may offer to those assembled there, representing the nations, a testimony of Our obedience and Our message of peace. We are confident that, with this Our message of peace, We shall receive the united agreement of you all. For We are guided by no other purpose than to ensure that Our voice reflects the agreement of your voices; which voices, entrusted to you, as to Us, by Christ in the apostolic office, always proclaim and pray for concord, justice, fraternal love, and peace among men, beloved by God and endowed with His will.

[*Latin ed. p. 805*]

Acts of Pope Paul VI, 805. It remains that, with due reverence, we earnestly command you all, individually and collectively, to be saved in Christ, Our Brothers, whether of the East or the West, who are present at this Council. We also wish to offer a particular testimony of esteem and

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goodwill to the most excellent men who belong to the Body of Delegates. Furthermore, we greet all the Observers with a grateful heart; pleased and honored that we are permitted to see them present here, and we wish to assure them of our sincere regard. Finally, we greet the Auditors, the female Auditors, the Experts, who are certainly very dear to Us, and all others who attend or contribute to the Council, and especially those men who are devoted to delivering messages, whether in writing, or through radio and television. Lastly, we impart the Apostolic Blessing to all.

RADIO MESSAGE to the faithful of Peru, on the occasion of the Eucharistic Gathering in the city of Huancayo, the seventh such gathering in that nation.

Beloved children of Peru: With the vibrant manifestation of this day, you conclude the VII National Eucharistic Congress, which has been held in the historic and glorious city of Huancayo. We reach you through the radio, with hearts filled with joy, in intimate communion with your spirits, which have gathered before the Altar. Our message is for your souls – we desire that it be so – to move them, to invite them to a response, in order to compel the inner eyes of thought and feeling to open to the grace of these days, and thus to fill each one with new vigor and a fascinating vision of the meaning of one's own life. We will summarize in three ideas the many themes that desire to participate in this first personal colloquy with you. And so, we will immediately tell you that we see in the solemnities that you are celebrating a public, social, and solemn tribute of the entire nation of Peru to Christ in the Eucharist.

August 30, 1965.

[*Latin ed. p. 806*]

Acts of the Apostolic See - Official Commentary 806. The crowds that throng around the Custody, the lines of communicants in the churches of the city and even of the national territory, the acts of Eucharistic worship in streets and squares, are they not an evident sign of the depth with which the Christian faith has taken root in the Peruvian soul? Peru remains Catholic, and this is a great comfort to the Vicar of Christ. Beloved children: faith is a gift from Heaven which has found its most brilliant expression in the sanctity which has flourished on your soil: so say Rosa of Lima, Toribio de Mogrovejo, Brother Martin de Porres, and so many others. But to preserve and transmit this heritage to posterity, one's own cooperation is necessary. In this evening's meditation, each one must consider how to make the Christian message their own experience, how to give it transparency before a world adverse to interiority, how to decompose the light of its wonderful prism into the various refractions of personal choice. This will not be achieved without a serious application to the knowledge of religious truth through instruction; this is the first and fundamental step to move from a routine Catholicism to a wholly Christian existence, with

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a flavor of salt for our society and civilization, amiable and attractive in the face of the hedonistic invasion of modern life, capable of capturing the sympathy of the young and the old, the learned and the uneducated, the businessman and the common worker, endowed with a formidable virtue to subject mental schemes and ways of acting that are far removed, to the gentle yoke of the law of Christ. The Christian profession demands, among other things, to know the Lord, to conform customs to the precepts of the Decalogue and the Gospel, to contribute to building a better, more just, more attentive society to human needs. It stems from a fundamental and decisive commitment, it introduces us to a new and peculiar style, it regenerates us, it makes us penetrate into God, into His very life. What a luminous horizon to contemplate, what a safe path to follow! A second reflection is suggested to us by the Altar on which Christ is present as the Victim of the unbloody Sacrifice of the Mass and as spiritual nourishment at the Eucharistic banquet. The Fraction of the Bread unites all those who participate in it, acting as a powerful unifying force that unites all believers in the same love of Christ who is immolated, as the head of a single body. The fact of participating in the same Table must have a practical application in the observance of charity and justice in social relations. "Therefore, we," said Saint Justin, "after this (having received baptism and the cornu-

[*Latin ed. p. 807*]

Acta Pauli Pp. VI 807 nión) Nos recordamos siempre, y lo haremos en el futuro, estas cosas entre nosotros; y aquellos de nosotros que poseen bienes, asistimos a todos los necesitados, y siempre estamos unidos los unos con los otros. La participación en el banquete eucarístico, en una palabra, es una invitación a corregir las injustas desigualdades sociales entre personas, sectores o pueblos. Acompañe, por lo tanto, la comunicación de la riqueza sobrenatural por parte de Cristo, Nuestro Salvador y hermano, la solidaridad, la distribución más justa de los bienes de la tierra entre los miembros de las comunidades humanas. Finalmente, queremos extraer otra lección de vuestro magnífico Congreso Eucarístico: el culto al Santísimo Sacramento, en torno a la Presencia Real, es un tesoro que no podemos dejar pasar como una flor que ya ha llegado a su otoño. La sensibilidad del pueblo cristiano que disfruta de la grandeza de los Congresos Eucarísticos Internacionales y se recrea con el humilde saludo popular de "Alabado sea el Santísimo Sacramento"; esas velas de Adoradores Nocturnos ante la Custodia, tantas Capillas o Iglesias que, teniendo al Señor manifiesto, invitan al coloquio personal; las visitas al Santísimo que dan calor espiritual a la jornada; la belleza de las procesiones del Corpus; todas estas son cosas de tanta tradición en la Iglesia, de tanta eficacia santificadora que, aunque susceptibles de adaptación, nunca se deberá renunciar a ellas. Su misma belleza exige por nuestra parte una actitud de atención. ¿No son las cosas más hermosas las que se tratan con más mimo? Si en el espíritu del Concilio está el atraer

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de nuevo más y más al pueblo a un culto eucarístico mayormente centrado en la Misa, más penetrado de profundo sentido pascual, más orientado hacia la plenitud de su significación misteriosa de prolongación del sacrificio de la cruz, no por eso el culto de adoración ha de dejar de ser tan vivo, tan operante como antes. La Palabra, el Verbo mismo hecho carne, que reside en el tabernáculo, merece un culto que es cumbre, completándolo, de aquel con que se venera y se acoge la palabra contenida en los Libros Sagrados. Cristo personalmente presente junto a la luz vacilante de la lámpara solitaria sigue exigiendo una respuesta personal, invitando al diálogo a los que le adoran con fe. Toda la Comunidad eclesial recibe su vida y su amor de este centro permanente que es la persona misma de Cristo: 1 2 a S. Justino, cfr. Apología I, 67 y 94; PG 6, 431. Ofr. lo. 4, 23.

[*Latin ed. p. 808*]

Acts of the Apostolic See - Official Commentary 808: Adherence to this presence ensures the preservation and development of the communal life of the Church, of its unity with Him. O, most beloved Priests, who, administering the sacrament, touch the virginal body of Christ! Nourish your faith with this ineffable mystery. Before Jesus, you will taste the experience of the disciples of Emmaus, whose hearts burned with the unnoticed company of the Master. 3 O, parents! Think of the bread of Heaven when you provide daily sustenance for your children. O, Virgins consecrated to God! If you love Him, you will be chaste; if you touch Him, you will be pure; if you receive Him, you will be 4 virgins. O, most beloved children of the world of work! If you come to Christ, the burden will not be heavy for you, and your spirit will be ennobled with the dignity that the humble Worker of Nazareth conferred upon human labor. O, Peru, glorious cradle of Saints and Heroes! If you follow Christ, Master and King of love, as you promise Him on this solemn day, in Him you will find, for your salvation, the words of eternal life. 6 In the name of Christ, may our most worthy Cardinal Legate, our venerable Brother, the zealous Pastor of Huancayo, the Episcopate, civil, military, and academic authorities, the Priests, religious families, and lay people, and the entire beloved Peruvian people, receive our cordial Apostolic Blessing. 3 4 Cf. Luke 24:13 and following verses. Cf. Brief Rom. January 21, response, second reading, in the feast of St. Agnes. 5 Cf. Matthew 11:30. 6 Cf. John 6:69.

[*Latin ed. p. 809*]

Sacred Congregation for Seminaries and Pontifical Universities 809

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR SEMINARIES AND PONTIFICAL UNIVERSITIES

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DECREE:

The Faculty of Sacred Theology in the National Major Seminary of Dalat, in the Republic of Vietnam, is canonically established.

From the rising of the sun unto the going down thereof, let the name of the Lord be praised. For many centuries, the Catholic Church has sent forth heralds of Christ Jesus to the farthest reaches of Asia, who have brought the light of the Gospel to the wise and the foolish, offering the pledge of eternal life and fostering the greatest growth of human wisdom, as received from the fathers through a long-standing tradition.

The Indochinese regions (commonly known as "Vietnam"), which are singularly flourishing in human probity and are "naturally Christian," have been followed with particular benevolence by the Apostolic See, so that in the city of Dalat, in the year of grace 1958, a Pontifical Seminary was established, named after Saint Pius X, in which all clerics from the Indochinese dioceses would be received and instructed in theological and philosophical studies, according to canon 1365 of the Code of Canon Law.

Furthermore, a Catholic University was begun to educate laymen and ministers of any religion, who would be imbued with historical, literary, philosophical, natural, experimental, technical, didactic, pedagogical, juridical, and administrative disciplines, in order to promote the sciences and arts and to perform public duties for the common good of their people.

As the culmination of this institution of higher studies, the Apostolic Delegate for Indochina, through the prayers of all the Vietnamese bishops, as well as the Fathers of the Society of Jesus, who have been in charge of the aforementioned esteemed Pontifical Seminary from its very beginnings,

1 Cf. Mal. 1:11.

[*Latin ed. p. 810*]

810. The Acts of the Apostolic See, contributing to the official commentary, and with the aim of benefiting the Catholic University, approved, and humbly requested the establishment of a Faculty of Theology within the buildings of the Pontifical Seminary of Dalat, which, in the future, would greatly benefit and preside over the entire Catholic University, and particularly promote, foster, and support the Philosophical Faculty located there. Therefore, the Sacred Congregation for Seminaries and Catholic Universities, with the authority granted to it by His Most Holy Lordship, Pope Paul VI, after thoroughly considering the matter, for the glory of God, for the honor of the Catholic Church, and for the abundant growth of the Vietnamese dioceses, establishes and declares established a Faculty of Sacred Theology, with its seat in the buildings of the National Major Pontifical Seminary of Dalat, with the right to confer academic degrees according to the Apostolic Constitution "Deus scientiarum Dominus" and its annexed "Ordinances," as well as the special statutes to be approved by the same

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Sacred Dicastery, under the condition that it be morally connected to and, to some extent, preside over the Catholic University of Dalat, particularly in the promotion of philosophical doctrines, with all rights and privileges, honors, and offices that are customarily due to ecclesiastical Faculties, with all other things to be observed as prescribed by law, and with nothing to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation, on the thirtieth day of July, in the year of Our Lord 1965, in the feast of Saint Ignatius, the Confessor.

† IOSEPHUS Card. PIZZARDO, Bishop of Alba, Prefect.

† DINUS Staffa, Archbishop titular of Caesarea in Palestine, Secretary.

[*Latin ed. p. 811*]

DIARY OF THE ROMAN CURIA 811

DIARY OF THE ROMAN CURIA

SECRETARY OF STATE

By Apostolic Brief, the Most Holy Father Paul VI, reigning happily, has deigned to appoint:

July 1, 1965.

The Most Reverend and Venerable Monsignor Felice Ugo, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

August 2.

The Eminent and Reverend Cardinal Aloisi Masella Benedetto, Protector of the Venerable College of Capra.

September 2.

His Excellency, the Most Reverend Monsignor Perrin Maurizio, titular Archbishop of Babylon of the Latins, Apostolic Delegate in Iraq.

In Rwanda.

By Apostolic Brief, the Most Holy Father Paul VI, reigning happily, has deigned to appoint:

Assistants to the Papal Throne:

June 20, 1964.

July 31.

November 18.

January 30, 1965.

March 15.

March 27.

May 6.

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His Excellency, the Most Reverend Monsignor Fernandes Giuseppe Alessandro, Archbishop of Delhi.

His Excellency, the Most Reverend Monsignor Baud Giuseppe A., Bishop of Visakhapatnam.

His Excellency, the Most Reverend Monsignor Matos Aureliano, Bishop of Limoeiro do Norte.

His Excellency, the Most Reverend Monsignor Beovich Matteo, Archbishop of Adelaide.

His Excellency, the Most Reverend Monsignor Rohracher Andrea, Archbishop of Salzburg.

His Excellency, the Most Reverend Monsignor da Silveira d'Elboux Emanuele, Archbishop of Curitiba.

His Excellency, the Most Reverend Monsignor De Uriarte Bengoa Bonaventura Leone, titular Bishop of Madauro.

His Excellency, the Most Reverend Monsignor Boland Tommaso Luigi, Archbishop of Newark.

[*Latin ed. p. 812*]

Acta Apostolicae Sedis - Official Commentary 812, May 17, 31 » 1965. His Excellency, Reverend Monsignor Kelly, Patrick Joseph, Bishop of Benin City. » His Excellency, Reverend Monsignor McCarty, William T., Bishop of Rapid City. Apostolic Protonotaries, participating in the manner of those holding that office: March 15, 30 » May 13, June 18, 28 » 1965. Monsignor Fullam, Thomas (Natchez-Jackson). » Monsignor Nelligan, Joseph (Baltimore). » Monsignor Billing, Julius Luke (Strasbourg). » Monsignor Lesiak, Ladislaus (Tarnow). » Monsignor Babini, Constantine (Faenza). With tickets from the Secretariat of State, the Holy Father, Pope Paul VI, may he happily reign, deigned to appoint: Prelates Domestic of His Holiness: January 16, 1965. Monsignor Mojica Marquez, John Joseph (Tunja). » Monsignor Barrientos Conto, of Fiorentino (Tunja). » » Monsignor Bartok, Charles Louis (Saint Augustine). » » Monsignor Burns, John Patrick (Saint Augustine). » » » » » Monsignor Jordan, Harold Frederick (Saint Augustine). » Monsignor McLoughlin, Mark Joseph (Saint Augustine). » » Monsignor Scully, John Francis (Saint Augustine). » » » Monsignor Kucingis, John (Los Angeles). February 11. Monsignor Roncken, Charles G. E. A. (Roermond). March 9. Monsignor Hegenauer, John (Covington). March 11. Monsignor Hunter, Charles C. (Natchez - Jackson). March 12. Monsignor Mullen, Edward (Natchez - Jackson). » » Monsignor Campbell, Michael H. (Natchez - Jackson). » » Monsignor Koury, Joseph A. (Natchez - Jackson). » » » Monsignor Michelin, Edward (Natchez - Jackson). » Monsignor Mitty, Edward (New York). March 20. Monsignor Francoeur, Edwin A. (Manchester). March 22. » » Monsignor O'Doherty, John (Bathurst). » » Monsignor McCourt, Joseph

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G. (Baltimore). March 23. Monsignor Cummings, Daniel F. (Baltimore). Monsignor Egan, Michael R. (Baltimore). Monsignor Zinkand, Thomas B. (Baltimore). » » Monsignor Scarff, Stanislaus (Baltimore). » » Monsignor Delawder, Edwin A. (Baltimore). » » Monsignor Philipps, Hugh (Baltimore). » » Monsignor McGlone, John F. (Baltimore). Monsignor Broderick, Gerard W. (Baltimore). Monsignor White, Porter (Baltimore). » » » Monsignor Gamber, Martin (Baltimore). March 26. Monsignor Faux, Alfred (Tournai). » Monsignor Samain, Peter (Tournai). » » Monsignor Daubin, Venantius (Tournai).

[*Latin ed. p. 813*]

Diarium Romanae Curiae

April 3, 1965.

April 21.

April 29.

April 30.

May 7.

May 12.

May 18.

May 19.

May 22.

May 26.

June 6.

June 8.

June 12.

June 16.

July 1, 1965.

The following individuals were appointed:

Most Reverend Carrière, Paul (Châlons).

Most Reverend Buckley, Edwin Timothy (Burlington).

Most Reverend Coleman, Thomas F. (Cincinnati).

Most Reverend Didona, Anthony (Cassano all'Ionio).

Most Reverend Dimmerling, Harold (Saint Cloud).

Most Reverend Van Camp, Henry (Malines-Bruxelles).

Most Reverend Hughes, Patrick (Port Pirie).

Most Reverend Yukwan Deng, Pius (Malakal).

Most Reverend Tiboi, Lino (Rumbek).

Most Reverend Magennis, John (Pretoria).

Most Reverend Ward, Francis (Pretoria).

Most Reverend D'Ascenzi, John (Montefiascone).

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Most Reverend Kilcullen, Martin E. (Scranton).
Most Reverend Wolf, Stanislaus G. (Scranton).
Most Reverend McAndrew, James P. (Scranton).
Most Reverend Speltz, Richard E. (Winona).
Most Reverend Kerr, Francis (Sydney).
Most Reverend Hudson, Bernard (Sydney).
Most Reverend Lowry, Richard (Ossory).
Most Reverend Filippo, Philibert (Melfi).
Most Reverend Mees, Joseph (Malines-Bruxelles).
Most Reverend Faistl, Francis G. (Pueblo).
Most Reverend Kane, Joseph F. (Pueblo).
Most Reverend Fernandez, John (Trivandrum dei Latini).
Most Reverend D'Cruz, Gabriel (Trivandrum dei Latini).
Most Reverend Ampudeyan, Emmanuel (Trivandrum dei Latini).
Most Reverend Dellegrotti, Augustus (Norcia).
Most Reverend Grassi Scalvini, John (Crema).
Most Reverend Iurilli, Michael (Bari).

The following individuals were appointed as honorary prelates of His Holiness:

January 30, 1965.
Most Reverend Brandis Wells, John F. (Saint Augustine).
Most Reverend Danaher, Mortimer (Saint Augustine).
Most Reverend Farrelly, Terence Joseph (Saint Augustine).
Most Reverend Heslin, James Joseph (Saint Augustine).
Most Reverend Nugent, James Irvin (Saint Augustine).
February 11.
Most Reverend Dobrovolskis, Casimir (VilkaviSkis).
February 15.
Most Reverend Tapia, Raphael (Monterey-Fresno).
March 12.
Most Reverend Canonici, Paul V. (Natchez - Jackson).
Most Reverend Harkins, Patrick T. (Natchez - Jackson).
Most Reverend McGough, James P. (Natchez - Jackson).
Most Reverend Scanlon, John M. (Natchez - Jackson).
March 22.
Most Reverend Molan, John E. (Manchester).
Most Reverend Murray, George E. (Manchester).
March 23.

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Most Reverend Newman, William C. (Baltimore).
Most Reverend Gallagher, John Joseph (Baltimore).
Most Reverend Gossman, Francis Joseph (Baltimore).
Most Reverend Murphy, Francis P. (Baltimore).

[*Latin ed. p. 814*]

Acta Apostolicae Sedis - Official Commentary 814, April 22, May 12, 19, 22, 26, June 1, 2, 11, 12, 21, 22, 23, 26, July 1, 1965.

Most Reverend Borghese, Alfonso M. (Palermo).
Most Reverend El-Hayek, Elia (Antioch of the Maronites).
Most Reverend Mirabella, Francesco (Palermo).
Most Reverend Vitetti, Alessandro (Cariati).
Most Reverend Donovan, William L. (Scranton).
Most Reverend Clark, Eugene (Scranton).
Most Reverend McGowan, Andrew (Scranton).
Most Reverend Amoroso, Angelo (Chieti).
Most Reverend Cano, Salvatore (Carthage).
Most Reverend Henao, Tobias (Carthage).
Most Reverend Duffy, Cornelius James (Sydney).
Most Reverend Dundon, Edmund Patrick (Sydney).
Most Reverend Madden, William Gregory (Sydney).
Most Reverend Slowey, John Francis (Sydney).
Most Reverend Alterio, Victor (Policastro).
Most Reverend Carpentieri, Mario (Policastro).
Most Reverend Florenzani, Umberto (Veroli-Frosinone).
Most Reverend Mancini, Francesco (Veroli-Frosinone).
Most Reverend Parente, Romolo (Veroli-Frosinone).
Most Reverend Sarra, Andrew (Veroli-Frosinone).
Most Reverend Sementini, Louis (Veroli-Frosinone).
Most Reverend Trocchi, Francis (Veroli-Frosinone).
Most Reverend Bisengimana, Michael (Butare).
Most Reverend Lacchio, Oscar (Biel).
Most Reverend Parri, Anthony (Fabriano).
Most Reverend Laggia, William (Padua).
Most Reverend Brugnoli, Anthony (Norcia).
Most Reverend Magaldi, Mario (Tricarico).
Most Reverend Rossi, Peter (Casale Monferrato).
Most Reverend Giganti, Donato (Acerenza).
Most Reverend Lega, Benedict (Faenza).

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Most Reverend Lega, Pius (Faenza).

Most Reverend Zini, Alfred (Faenza).

Most Reverend Gordini, Giandomenico (Faenza).

Most Reverend Tambini, Joseph (Faenza).

Most Reverend Monterisi, Francis (Bisceglie).

Most Reverend Erriquenz, Leonardo (Conversano).

Most Reverend Baékis, Audrys (Kaunas).

Honorary Chamberlains in peacock blue attire of His Holiness: April 22, May 26, 1965.

Most Reverend Schachinger, Ubert (Vienna).

Most Reverend Luongo, Alfred (Venosa).

Honorary Chamberlain, extraordinary, with sword and cape, of His Holiness: March 7, 1964.

Mr. Berardi, Mario (Rome).

[*Latin ed. p. 815*]

From the Roman Curia Diary, 815: HONORS. By Apostolic Brief, the Most Holy Father Paul V I, reigning happily, deigned to bestow:

The Collar of the Order of Saint Pius: July 2, 1965. Upon His Excellency, the Honorable Don Frei Montalva Eduardo, President of the Republic of Chile.

The Grand Cross of the Order of Saint Pius: June 22; July 2, 1965. Upon His Excellency, Mr. Mohamed el Tabei Mohamed, Ambassador of the United Arab Republic to the Holy See.

Upon His Excellency, Mr. Valdes Gabriele, Minister of Foreign Affairs of the Republic of Chile.

Upon His Excellency, Mr. Pérez Zanartu Clemente, Ambassador of the Republic of Chile to the Holy See.

The Grand Cross of the Order of Saint Gregory the Great, civil class: June 19, 1965. Upon His Excellency, Mr. Habibur Rahman, Extraordinary Envoy and Minister Plenipotentiary of Pakistan to the Holy See.

The Grand Cross of the Order of Saint Sylvester the Pope: December 9, 1961. Upon Mr. de la Cuesta Urquiza Antonio (Bilbao).

April 26, 1965. Upon Mr. Siisterhenn Adolfo (Trier).

June 4, 1965. Upon Mr. Wallnöfer Eduardo (Austria).

June 23, 1965. Upon Mr. Flory Carlo (Rome).

July 2, 1965. Upon Mr. Cisternas Eduardo (Chile).

July 12, 1965. Upon Mr. Rodríguez Antonio (Chile).

July 12, 1965. Upon Mr. Seda Francesco Saverio (Indonesia).

By Letters from the Secretariat of State, the Most Holy Father Paul V I, reigning happily, deigned to bestow:

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The Knighthood of the Order of Saint Sylvester the Pope: February 28, 1965. Upon Mr. Serafini Rutilio (Frascati).

Upon Mr. Alessandrelli Luciano (Rome).

Upon Mr. De Angelis Filippo (Rome).

Upon Mr. Foschi Alberto (Rome).

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis - Official Commentary, February 28, 1965. To Mr. Galimberti Maurizio (Rome). To Mr. Gasparri Pietro (Rome). To Mr. Granieri Luciano (Rome). To Mr. Guardigli Piergiovanni (Rome). To Mr. Mischianti Eraldo (Rome). To Mr. Strozzi Remo (Rome). To Mr. Valentini Fulvio (Rome). To Mr. Venturoni Luciano (Rome). March 9. To Mr. Pescatore Ferdinando (Luxembourg). To Mr. Welter Eligio (Luxembourg). To Mr. Tamagnini Agostino (Rimini). To Mr. Addari Luigi (Rome). To Mr. Zacarese Saturnino (Rome). To Mr. Martorella Bergamino (Rome). March 11. To Mr. Massa Mario (Casale Monferrato). March 12. To Mr. Buglia Mario (Rome). To Mr. Coccarelli Romualdo (Rome). To Mr. Acqua Gaetano (Italy). To Mr. Aureli Roland (Italy). To Mr. Berta Remigio (Italy). To Mr. Bonollo Giancarlo (Italy). To Mr. D'Este Rino (Italy). To Mr. Fantini Pietro (Italy). To Mr. Gaeta Carmelo (Italy). To Mr. Piana Fausto (Italy). To Mr. Pietrobelli Sergio (Italy). To Mr. Rossetto Fabrizio (Italy). To Mr. Schreiber Corrado (Italy). To Mr. Semperboni Giovanni (Italy). To Mr. Ambrosino Giovanni (Italy). To Mr. Di Pietro Mario (Italy). To Mr. Favetta Carlo (Italy). To Mr. Fiscella Bartolomeo (Italy). To Mr. Gavazzi Dante (Italy). To Mr. Loffredo Carlo (Italy). To Mr. Mandozi Niso (Italy). To Mr. Merlini Andrea (Italy). To Mr. Napoli Alfonso (Italy). To Mr. Nardi Franco (Italy). To Mr. Nigro Giuseppe (Italy). To Mr. Palombini Elio (Italy). To Mr. Polimeni Giuseppe (Italy). To Mr. Toriello Anthony (Italy).

[*Latin ed. p. 817*]

Year and Volume L VU, November 15, 1965, No. 12. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. Apostolic Letters. To the Venerable Servant of God, James Berthieu, Priest and Martyr, of the Society of Jesus, Beatification is announced. PAUL VI, POPE. FOR PERPETUAL REMEMBRANCE. "Between the persecutions of the world and the consolations of God, the Church journeys" (St. Augustine, *Civ. Dei*, 18, 51, 2; PL 41, 614), proclaiming the Cross and the death of the Lord, until He comes" (cf. 1 Corinthians 11:26; Second Vatican Ecumenical Council, Constitution *De Eccl.*; *A. A. S.*, LVII, 1965, p. 12). The principal electors and witnesses of this reality are the martyrs, whose "multitude is sent forth in every age to the Father" (cf. St. Irenaeus, *Adv. Haer.* 4, 33, 9; PG 7, 1078). Let us rejoice, that it is given to us in this very age, in which the Second Vatican Ecumenical Council is being

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held, through whose aid the mystery of the Church is more clearly and effectively presented, that we may solemnly enroll among the Blessed, a most pious son of the same most holy Mother, a humble and patient priest, a zealous herald of the Gospel, worthy member of the Society of Jesus, James Berthieu. These are the highest glory of the Church, which "flourishes all the more, the more abundantly it is watered with the blood of martyrs" (cf. St. Augustine, *De cat. rud.* 24, 44; PL 40, 341). We also rejoice that the abundant spiritual harvest, which has sprung forth from the blood profusely shed by him whom we celebrate today, is in Madagascar.

[*Latin ed. p. 818*]

818 Acta Apostolicae Sedis - The official commentary mentions a vast land, adjacent to Africa, which, including the Ugandan Martyrs among its saints, we could not help but call "a new region open to the Gospel and a new homeland for Christ" (cf. Homily; A. A. S. LXI, 1964, pp. 907-908). James was born on the twenty-seventh day of November in the year one thousand eight hundred and forty-four, in a property called Monlogis, located in the region of Polminhac and within the boundaries of the diocese of Saint-Flour, the second of seven children of the farmers Peter Berthieu and Catherine Lamoure, who possessed the virtues proper to the people of Auvergne and were devoted to the institutions of Christian life. He was born on that day and, in his home, lived a pious and innocent life. When he was almost eleven years old, having received the Holy Eucharist for the first time, he began, it seems, to consider the priesthood. To the call of God, as throughout his entire life, he responded with a willing and eager heart. He diligently pursued his studies in the minor seminary of the town of Pleaux and in the major seminary of the city of Saint-Flour. Having completed these studies, on the twenty-first day of May in the year one thousand eight hundred and sixty-four, he received the priesthood and began the ministry of caring for souls. At the order of the Bishop, he served as a priest in the parish of Roanne-Saint-Mary, assisting the pastor; he was well-received by the people due to his devotion to religion and his charity, and he bore his domestic difficulties with an even and patient spirit. Following his old inclination, after having spent nine years in that parish, he decided to enter the Society of Jesus, in which he would pursue a more devout way of life and would bring the message of the saving Cross to ethnic peoples. Therefore, after leaving his mother and brothers, whom he loved above all else—his father had died prematurely—he joined that same Society in the city of Pau, in the province of Toulouse. There, conformed to the precepts of Saint Ignatius of Loyola, he became a valiant soldier of Christ, ready to do and suffer all things for the sake of promoting his glory. His younger brother, Gabriel, followed his example, providing an example of true and higher brotherhood. From the religious house in the town of Valler, from

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which he had departed to spend a time of probation, he offered himself to go to the island of Madagascar, having made his vows. This was assigned to him as a gymnasium for the exercise of virtue and apostolic labor. "I will only cast my net in the name of the Lord," were his words, when

[*Latin ed. p. 819*]

The Acts of Pope Paul VI, page 819, state that he arrived in that region, from which he knew he would never return. Therefore, that man of God, valuing all things by the standard of true Christian faith, seeking nothing but the propagation of the Kingdom of Christ, began missionary work on the island of Santa Maria, which is adjacent to Madagascar. He devoted himself entirely to imparting catechesis, administering the Sacraments, visiting the faithful, comforting the sick, especially the lepers, whom he embraced with singular charity. Furthermore, with his versatile nature, he improved agriculture, thereby improving the social condition of the native inhabitants, and he established a missionary station that could support a children's playground. And from those to whom he conferred so many benefits, he received immense gratitude. However, a fierce storm soon arose: in the year one thousand eight hundred and eighty-eight, the authorities of France, under whose jurisdiction Madagascar was, issued decrees that were hostile to religious congregations, specifically the Society of Jesus. For this reason, the Servant of God was compelled to leave the island of Santa Maria, "after so many labors, efforts, undertakings, and studies," as he himself wrote. In the following period, amidst both favorable and adverse circumstances, he traveled to many places, not for himself, but for God and for souls. In the district of Ambohimandroso, located within the boundaries of the island of Madagascar, he established a new missionary work with a rich harvest of fruits. But, due to a war that arose between the French and the Madagascans, he was driven out and, amidst dangers and vexations, was taken along with his companions to the town of Tamatave; where, while detained, he used his leisure to perform sacred duties, especially among the French soldiers, who were frequently present, and to provide for the needs of the community through gardening. With the restoration of peace, he returned to the town of Tamatave, from where he was called to Tananarive, the capital of Madagascar. He rejoiced, because, amidst so many disturbances, vexations, and trials, not a few laypeople had shone as examples of faith and constancy. Then, the tireless apostle was appointed to the station of Ambositra, where he again strove "to do all things to all men" (cf. 1 Corinthians 9:22). But after more than five years, the athlete of Christ was finally summoned to the arena to receive his crown. Indeed, at the will of the authorities, enduring the annoyance of discord with fortitude, he undertook the task of cultivating the extensive station of Andrainarivo, which was also called Anjozorofady, through missionary labor. While the strength of his body was waning, the vigor of his spirit seemed to increase:

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moreover,

[*Latin ed. p. 820*]

820 Acta Apostolicae Sedis - Commentarium Officiale. He was more and more detached from earthly matters, he subjected himself to voluntary penances, he practiced humility; he himself, immersed in the life eternal, spoke more frequently to the faithful about that life, and about the resurrection of the dead. With the renewed war, he was forced for a time to go into exile. As soon as the opportunity arose to return, he embraced his faithful with pastoral charity. But a graver danger loomed: a band of seditious men, who were now commonly called Fahavalo or Menalamba, began to traverse the region. These rebels were especially incensed against the preachers of the Gospel, because, having embraced the Christian religion, they had abandoned their idols and amulets in Potenza, and were thus deprived of their power and influence; therefore, they had to be eliminated, and the faith proclaimed by them must be completely eradicated. They had already invaded the territory entrusted to the care of the Servant of God: the good pastor, not abandoning his flock in any way, was there with them, comforting them and strengthening them. He was taken from his dwelling with them, and, though afflicted by extreme poverty and grievous sufferings, he complained of nothing, as one who possesses the greatest riches, namely, God. He was seized by a fever and taken to Tananarive by the Christians. There, as he recovered from his illness, he spent many hours adoring the august Sacrament of the Eucharist. But he could not long remain absent from his faithful. Although his strength was still weak, he hastened to the place where he knew his children were being threatened by dangers. But after a short time, he was ordered to leave with nearly two thousand refugees; he set out with a sorrowful procession: to a young man who could not continue the journey on foot, the concerned priest gave his own horse, on which he himself was being transported; he raised up the one who was being dragged along, and sought to offer comfort and encouragement to the afflicted. When the seditious men attacked, they took refuge in a village called Ambohibe-masoandro. There, James offered the Divine Victim for the last time in the Eucharistic Sacrifice, and he himself was soon to become a victim. Already, the wicked fury of Christ sought out his herald: he was seized, stripped of his sacred vestments, and deprived of the cross which he wore before his breast. He was accused of praying to God, of leading others to do so, and of defending the indissoluble bond of marriage. They dragged him outside the village and brought him before the leader. One of the former tried to persuade him to renounce the Catholic religion: "In this matter," replied the Servant of God, "I cannot agree with you at all; I prefer death." Stripped naked, the supplicant to God—with a rosary in his hands—was subjected to insults and led to his death near the

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town of Ambiatibe. He knelt.

[*Latin ed. p. 821*]

The Acts of Paul VI, 821, mention that, for the first time, then again, and a third time, lists were sent out concerning the lead bullets; finally, the most ferocious prefect struck his head with a club. But this inhumanity was not completed by this act. For the body, lacking the honor of a sepulcher, was thrown into a nearby river. Thus, on the eighth day of June, in the year one thousand eight hundred and ninety-six, James Berthieu, a pious and intrepid priest of Christ, gave a most excellent testimony of faith and love; and therefore, these words, attributed to Saint Ambrose, are fittingly applied: "I shall call him a martyr, for I have preached enough" (cf. De Virg. I, 2; PL 16, 200, note). However, the suffering endured for the sake of virtue and religion did not escape the memory of the people and his brethren. Therefore, with such fame increasing, after the ordinary proceedings, which they call "processes," a question was raised before the Sacred Congregation of Rites concerning the martyrdom of the Servant of God, James Berthieu, and the cause of his martyrdom. Then, Pope Pius XII, our blessed predecessor, instituted a Commission for the Introduction of the Cause of the same Servant of God, and on the twenty-sixth day of June, in the year one thousand nine hundred and forty, he signed the document with his own hand. After all that which was to be investigated and treated according to the statutes of that Holy Council had been completed, and after the customary assemblies had been held, We, by a wide decree on the eighth day of April, in the year one thousand nine hundred and sixty-four, declared that the martyrdom of the Venerable James Berthieu and the cause of his martyrdom were so manifestly established that, with the granting of indulgences or miracles and all other suitable dispensations, it could proceed to the next steps. Therefore, only one thing remained to be determined: whether, with the approval of the martyrdom and the cause of the martyrdom, and without the granting of indulgences or miracles, it was permissible to proceed safely to the solemn Beatification of the same Servant of God. And this was indeed the case. The Reverend Fathers entrusted with the preservation of the Sacred Rites, the Official Prelates, and the Consultor Fathers affirmed that this could be done with unanimous agreement. After considering their votes and offering prayers to God, We declared on the eighth day of July, in the year one thousand nine hundred and sixty-five, that it was permissible to proceed safely to the solemn Beatification of the Venerable Servant of God, James Berthieu. Since these things are so, We, fulfilling the wishes of the Society of Jesus, as well as of the faithful people of France and Madagascar, by Our Apostolic authority, grant and

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declare, forevermore, the power to the Venerable Servant of God...

[*Latin ed. p. 822*]

822 Acta Apostolicae Sedis - Official Commentary. James Berthieu, Martyr, may henceforth be called "Blessed," and his relics, if they exist, shall not be carried in solemn processions, but are presented for the public veneration of the Christian faithful, and may be depicted in images adorned with rays. Furthermore, by Our authority, We grant that his Office, a service for a single Martyr with readings approved by Us, be recited annually, and that a Mass with approved proper parts be celebrated according to the rubrics of the Roman Breviary and Missal. We generously grant, in the diocese of Saint-Flour, within whose boundaries the Blessed was born, and, by a special indulgence, throughout all of Madagascar, where, crowned by martyrdom, he passed away; also in all temples and chapels throughout the world used by the Society of Jesus, that all the faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, all priests, attend the temples or chapels in which the feast of the Blessed is celebrated, when convenient. Finally, We grant that the solemnities of the Beatification of this Servant of God, with due observance, be celebrated in the aforementioned dioceses and temples and chapels, on a day to be determined by legitimate authority, within the year following the completion of the same solemnities in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, nor any Decrees concerning the prohibition of cults, nor any other contrary provisions. We decree that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Congregation for Sacred Rites and sealed with the seal of that Congregation, shall have the same full faith given to them in judicial proceedings, as would be given to these Letters expressing the signification of Our will. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of October, the nineteenth Sunday after Pentecost, in the year 1965, the third year of Our Pontificate. [Signed] HAMLETUS I. Card. CICOGNANI, for public affairs of the Church.

[*Latin ed. p. 823*]

ACTS OF POPE PAUL VI, No. 823. APOSTOLIC CONSTITUTION CONCERNING THE DIOCESES OF CHILAPA AND OTHERS (OF THE CITY OF ALTAMIRANO).

The territory of the dioceses of Chilapa, Acapulco, Toluca, and Tacámbaro being divided, a new diocese is founded, to be called "of the City of Altamirano."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, to the people of God, who is the Church, in order that, through the division of Christian communities and the suitable pro-

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vision of pastors, the faith in Christ may be strengthened, we have gladly received the petitions presented to us by the Most Reverend Aloysius Raimondi, Archbishop with the title of Tarsus, and Apostolic Delegate in the Mexican jurisdiction, concerning the division of the territories of the dioceses of Chilapa, Acapulco, Toluca, and Tacámbaro, and the establishment of a new diocese therefrom, within the boundaries of the civil region known as Guerrero.

Regarding this matter, after consulting the Most Reverend Fathers, Cardinals presiding over the Consistorial affairs, and the Ordinary prelates concerned, and with the consent of those who have some right or claim regarding this matter, we, with our supreme authority, decree the following:

From the diocese of Chilapa, we separate the municipalities commonly known as Zirandaro, Coyuca-de-Catalán, Pungarabato, or Ciudad Altamirano, Cutzamala, Tlapehuala, Tlalchapa, Ajuchitlán, San Miguel Totolapan, and Arcelia; from the diocese of Acapulco, the municipalities named La Unión, Coahuayutla, and Zihuatanejo; from the diocese of Toluca, the municipalities known as Tlatlaya, Amatepec, Tejupilco, Sultepec, Otzoloapan, and Zacazonapan; and also from the diocese of Tacámbaro, the municipalities known as San Lucas and Huetamo, and from these, we establish a new diocese, to be called the diocese of the City of Altamirano, within the same boundaries, and the aforementioned municipalities are, for the present, included within its territory.

The boundaries of the new diocese will be: to the north, the dioceses of Tacámbaro and Toluca; to the east, the diocese of Chilapa; to the south, the diocese of Acapulco; and to the west, the diocese of Apatzingan.

The Church which we have founded we make suffragan to the See of Morelia.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis - An Official Commentary, whereby the Metropolitan Archbishop shall be the Prelate of the City of Altamirano, subject to the norms of law. The new diocese shall have its head and Episcopal seat in the city commonly known as Ciudad Altamirano, and the parish church located therein, dedicated to God in honor of St. John the Baptist, we elevate to the dignity of a cathedral church, with all due rights and honors. Furthermore, let the Archpriest take care that a college of Canons be established, who shall assist the Bishop with counsel and aid; in the meantime, however, diocesan Consultors shall be chosen, who shall cease from their office when Canons have been established by other Letters which We shall issue. The Episcopal table, which they call the "Curia," shall be supported by revenues from the Curia, by collections from the faithful, and by that portion of the goods which shall be allocated to the new See, according to canon 1500. With regard to the governance and administration of the established Church, the norms established by

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Canon Law shall be observed; likewise, with regard to the election of a Capitular Vicar, and similar matters. The Bishop shall endeavor to establish a seminary as soon as it is possible, at least a smaller one, in accordance with the laws of common law and the norms of the Sacred Congregation for Seminaries and Universities, for the reception of boys who are called to the priesthood. When these young men have reached the age at which they must devote themselves to philosophical and theological disciplines, those who are the best shall be sent to Rome, to the Pontifical College of North America. Furthermore, We deem it fitting that, as soon as these Letters of Ours have been put into effect, the priests of that Church shall be considered assigned to the territory in which they hold a benefice or office; the other clerics and seminarians shall be added to them in the place where they legitimately reside. Finally, all acts and documents pertaining to the new diocese, or to its priests and citizens, shall be promptly sent to its Episcopal Curia, and shall be kept in the religious archive. Moreover, these Our decrees shall be carried out by the venerable Brother Aloysius Raimondi, whom We mentioned, or by whomever he shall delegate, provided that the necessary faculties have been granted. After the acts and documents have been carried out, copies shall be made and sent promptly to the Sacred Consistorial Congregation. If, at that time, another person presides over the Apostolic Delegation, he shall carry out Our mandates. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since We hereby repeal all that is contrary to it. Furthermore, it shall not be permissible for anyone to divide or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of an official, shall be kept in the ecclesiastical archive.

[*Latin ed. p. 825*]

The Acts of Pope Paul VI, page 825, if they are established with a certain dignity and are signed by a public notary, shall have full validity, just as if they were shown. Given in Rome, at St. Peter's, on the twenty-seventh day of the month of October, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. James A. Cardinal Copello, Secretary of the Holy Roman Church. Charles Cardinal Conpalonieri, of the Eighth Congregation of the Consistory, Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Sylvius Romani, Bishop, titular of Palmyra, Apostolic Protonotary. In the Apostolic Chancery, table, volume CXVII, number 9.

II. BUDJALA (LISALA). A certain territory is detached from the diocese of Lisala, and a new diocese is founded, to be called "Budjala."

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PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

Since, without any merit of our own, but by the divine goodness, we have been placed at the summit of priestly authority, to preside over the entire assembly of Christians, and to guide them through the trials of this life to the shores of eternal blessedness, as to a harbor, we believe that we have sufficiently fulfilled our office as the highest pastor, not only by presenting to our children and to the faithful of Christ the most holy doctrines and precepts of our faith to be believed and observed, but also by attending to the needs of individual dioceses, since often the happiness and prosperity of these sees depend greatly on this. Therefore, when the Sacred Congregation for the Propagation of the Faith heard...

[*Latin ed. p. 826*]

The Acts of the Apostolic See – Official Commentary 826: Whereas the venerable Brother Vitus, Robert, Archbishop with the title of Tomitan, and Apostolic Nuncio in the Congo, has requested that a new diocese be established in that nation, and We deem that this will contribute something good to the Church, We decree and command the following. We separate the western part of the territory from the diocese of Lisala, thereby establishing another diocese, to be called Budjala, from the principal city of that region, and to be entrusted to the Fathers of the Congregation of the Immaculate Heart of Mary. The boundaries of this new diocese shall be as follows: on the side where the diocese of Budjala touches the diocese of Lisala, the river Mongala; in the other areas, the same as those that have been in effect thus far. Furthermore, We deem it fitting that the seat of the diocese and the residence of the Bishop be in the city of Budjala, and that the cathedral be in the principal church of that city. Also, that the newly established Church be placed under the archdiocese of Coquilhatville as a suffragan, so that its priestly prelate will be subject to the laws of that same Metropolitan. We exhort the venerable prelate to whom the cathedral seat of Budjala is entrusted to ensure that at least a small seminary be established for the education of boys of good hope; likewise, that a college of canons be established; and if this cannot be done immediately, that advisors be appointed in their place, who will provide counsel and assistance. All other matters shall be governed according to Canon Law. We also remind that documents and acts pertaining to the new diocese should be sent promptly to this Episcopal Curia, so that they may be preserved in the religious archives. Furthermore, let all that We have commanded be carried out by the venerable Brother Vitus Robert, whom We remember, or by someone whom he may delegate. Once these matters have been completed, let the documents be drawn up, and true copies thereof be sent promptly to the Sacred Congregation for the Propagation of the Faith. We intend that this Constitution be effective now and in the future, notwithstanding any

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contrary provisions. Given at Rome, near St. Peter's, on the twenty-fifth day of the month of November, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of R.E. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Francis Tinello, Apostolic Secretary. Francis Sylvius Hannibal Ferretti, Roman, at the place of £B Lead, in the Apostolic Cane, volume CXVI, number 88. Protonotary. Apostolic Protonotary. Apostolic Decanus.

[*Latin ed. p. 827*]

Acta Pauli PP. VI 827 III NYERIENSIS (MARSABITENSIS) Certain territories having been detached from the diocese of Nyeri, a new cathedral seat is established, to be called "Marsabitensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, recalls the words of the prophet Isaiah: "The people that walked in darkness, have seen a great light" (Is. 9, 2). These words were truly fulfilled when Christ, the Son of God to be adored, clothed in mortal flesh, appearing as both man and God, appeared to men; through whom not only the nations, peoples, and tribes have most happily found hope of eternal salvation, but also have been illuminated by the light of truth, by which they may enter the certain path to eternity and attain to the possession of eternal life. Therefore, when the venerable Brother Vido Dei Mestri, Archbishop with the title of Tuscamiensis and Apostolic Delegate in Eastern Africa, proposed that a new diocese be established in the territory of Kenya, and when the Sacred Congregation for the Propagation of the Faith approved this plan, We, considering that it would contribute something to strengthening the faith of that people, decree and order the following, after having heard the opinions of those concerned.

We separate from the diocese of Nyeri those territories, or districts, which are commonly called Marsabit and Samburu by the local people; and We establish a new diocese, to be called the Marsabit diocese, from the principal city of the region, and We entrust it to the care of the fathers of the Institute of the Consolata Missionaries.

The boundaries of the new diocese shall be as follows: to the north, Ethiopia; to the east, the diocese of Meru; to the south, the diocese of Nyeri; and, finally, to the west, the diocese of Eldoret. This diocese of Marsabit shall be a suffragan of the metropolitan See of Nairobi.

The seat of the new Church and the Bishop's residence shall be in the city of Marsabit, where the episcopal cathedral, a seat of teaching and authority, is located in the principal church of that city.

We also order that a college of canons be established; but if that cannot be done at present, diocesan consultors shall be chosen, who will assist the Bishop in his work and counsel. Furthermore, We desire that at least a small

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seminary be built, to receive boys.

[*Latin ed. p. 828*]

Acts of the Apostolic See - Official Commentary 828, concerning those who are called by divine vocation to the priesthood, whose governance shall be regulated according to the norms of common law and the Sacred Congregation for Seminaries and Universities. Finally, documents and acts pertaining to the new diocese, or to its citizens, shall be sent to its episcopal curia, and preserved therein in the archives of religious matters. Furthermore, these things which we have commanded, the venerable Brother Vido Dei Mestri shall see to it that they are brought to completion, or someone whom he has delegated with the necessary faculties; and in truth, the acts and documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we derogate from all such. Moreover, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of November, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of State. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. Place © Plumbi In Ap. Cane, tab., vol. CXVI, n. 98. Apostolic Protonotary.

[*Latin ed. p. 829*]

Acts, Paul VI, No. 829, IV, Londrina - Campo Mourão (Apucarana). Certain territories are detached from the Churches of Londrina and Campo Mourão, and a new diocese is established, to be called "Apucarana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event:

The apostolic office, which we have undertaken in imitation of the blessed Peter (cf. John 21:15-17), requires that we not only strive to spread the glory of Christ and the Gospel of salvation among all nations and peoples, but also that the sacred religion of Christ be fostered with great zeal, reverence, and devotion among those who, having received grace, are called Christians, so that our venerable faith may be strengthened in

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hearts, and grow in minds, as vines on hills, taking deep and firm root.

Therefore, when the Most Reverend Prater Sebastian Baggio, Archbishop with the title of Ephesus and Apostolic Nuncio in Brazil, requested from this Roman See the establishment of a new diocese in that nation, We, considering that this would be beneficial for the souls, and after carefully considering the matter and with the desired opinion of Our Venerable Brothers, the Most Eminent Cardinals presiding over the Consistorial affairs, We decree the following, after first having inquired what the Ordinary prelates of all the ecclesiastical provinces of Curitiba thought about it.

We separate the following municipalities from the diocese of Londrina, as they are united by civil law: Apucarana, Arapongas, Araruva, Astorga, Borrazópolis, Cafeara, California, Cambira, Colorado, Faxinal, Florida, Guaraci, Iguarassu, Itaguagé, Lobato, Munhoz de Mello, Nossa Senhora das Graças, Sabáudia, Santa Fé, Santa Inês, Santo Inácio; and from the diocese of Campo Mourão, the territory of the civil municipality of Ivaiporã. We constitute a new diocese from these territories, to be called Apucarana.

The seat of this Church and the residence of the Bishop will be the city of Apucarana, and the cathedral will be located in the church of the Immaculate Conception, which is dedicated to Our Lady of Lourdes, in that same city, and We decree that it shall enjoy the rights and honors of a cathedral.

We make the diocese of Apucarana a suffragan of the metropolitan See of Curitiba, and the Bishop of Apucarana shall obey the sacred authority of that prelate, according to the norms of law.

The aforementioned Bishop shall take care to establish a college of canons in the cathedral church, according to the norms to be established in other documents of Ours. In the meantime, he shall choose consultants to assist him in the affairs of the diocese. He shall also take care to establish a seminary.

[*Latin ed. p. 830*]

The Acts of the Apostolic See - Official Commentary 830, which, burdened with a grave conscience, according to the rules of common law and the Sacred Congregation for Seminaries and Universities. Therefore, let young men be sent to Rome to the Pontifical College of Piana in Brazil, so that there they may diligently undertake the study of sacred theology and philosophy. The episcopal table shall be provided by: revenues of the curia, contributions of the faithful, and a portion of goods, if any, which, according to canon 1500 of the Code of Canon Law, will be ceded to the new diocese. At the same time that these Letters of Ours are put into effect, priests and clerics who hold a benefice or office in any of the three dioceses shall be assigned to it as its own clergy; and other clerics and seminarians

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shall be assigned to it in the place where they legitimately reside. Finally, all acts and documents concerning the new Church of Apucarana or its citizens shall be sent to its curia, where they shall be religiously preserved. Furthermore, let the venerable Brother Sebastian Raggio carry out what we have prescribed in these Letters, or whoever he may delegate, with the necessary means and faculties. Moreover, let him strive to have documents drawn up, and let him promptly send true copies thereof to the Sacred Consistorial Congregation. We will and desire that this Constitution be effective now and in the future; so that what has been decreed by it shall be religiously observed by those to whom it pertains, and thus obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since by it we derogate from all such. Furthermore, it shall not be permissible for anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, as would be given to this Constitution itself, if it were presented. Given in Rome, at St. Peter's, on the twelfth day of the month of November, in the year of Our Lord nineteen hundred and sixty-four, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of State. CHARLES Cardinal CONPALONIERI, Secretary of the Sacred Consistorial Congregation. Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary.

[*Latin ed. p. 831*]

Acta Pauli PP. VI 831 and TEHUANTEPECENSIS (MIXEPOLITANAE). From certain territories detached from the diocese of Tehuantepec, in Mexico, a new territorial prelature is established, to be called "Mixepolitana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

In the Church, it is readily apparent that there are certain dioceses so extensive in territory that it is entirely fitting and beneficial to divide them and establish new circumscriptions.

Since the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Republic of Mexico, considered this to be the case with regard to the diocese of Tehuantepec, and earnestly requested that this be carried out by the Apostolic See, We, considering this matter to be most conducive to the fostering of Catholic affairs in those lands, and having received the opinion of the venerable Brother Joseph of Jesus Alba Palacios, the sacred Prelate of Tehuantepec, We decree and order the following, with the consent of those who have some right or claim in

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this matter.

From the diocese of Tehuantepec, We separate the territory inhabited by the people commonly called Mixes, comprising the following municipalities: San Juan Juquila Mixes, San Pedro Ocotepec, San Miguel Quetzaltepec, Asunción Cacalotepec, Santa María Tepantlali, Totontepec Villa de Morelos, Santa María Tlahuitoltepec, Santa María Mixistlan, Espíritu Santo Tamazulapan, San Pedro y San Pablo Ayutla, Santo Domingo Tepuxtepec, San Lucas Camotlan, Santiago Ixcuintepec, San Juan Maztlan, Santiago Zacatepec, Santiago Cotzocon, with the exception of the land of this municipality that extends to the right of a certain line that runs from the place commonly called Jaltepec de Candayó, on the shore of the Jaltepec River, to the place commonly called San Felipe Xihualtepec, near the bank of the river called La Trinidad; Santa María Alotepec, Santiago Atitlan, Santiago Choapan, San Juan Comaltepec, Santiago Yaveo, San Juan Petlapa, Santiago Jocotepec, and San Juan Laiana. From these, We establish a new territorial prelature, "nullius," called Mixepolitana.

[*Latin ed. p. 832*]

832 Acta Apostolicae Sedis - Official Commentary, concerning those matters and those boundaries and municipalities which we have mentioned, the boundaries of which shall be as follows: to the north, the archdiocese of Antequera and the diocese of Saint Andrew of Tuxtla; to the east, the dioceses of Saint Andrew of Tuxtla and Tehuantepec; to the south, the diocese of Tehuantepec; and finally, to the west, the archdiocese of Antequera. The seat of the newly established praelature, which is "nullius" [exempt], shall be in the city commonly called Ayutla, and the praelatic temple shall be in the sacred curial building located there, dedicated to the honor of the Holy Apostles Peter and Paul. We grant the temple all appropriate rights, and we impose upon the Ordinary Prelate, together with the just rights, duties and obligations which are proper to such Prelates by common law. We make this praelature a suffragan of the metropolitan See of Antequera; and we appoint the Metropolitan of Mixepolitan as an archbishop of Antequera. The Prelate of the newly founded Church shall see to it that, as soon as possible, a seminary is built for the reception and training of those boys who are called by divine inspiration to the priesthood. Of these, when they have grown, he shall select those who are best endowed with talent and virtue, and send them to Rome, to the Pontifical College of Latin America, to be instructed in philosophical and theological disciplines. The praelatic table, which is mentioned, shall be maintained by the revenues, by the spontaneous offerings of the faithful, and by goods, according to the norms of Canon Law, Canon 1500, which shall be allocated to the Metropolitan See. Furthermore, with regard to the governance and administration of the praelature, Vicars Capitular, when the See is vacant, shall regulate elections and other matters, according to ecclesiastical laws. Finally, all acts

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and documents pertaining to the new praelature, concerning clergy, the faithful, and temporal goods, shall be transferred from the episcopal curia of Tehuantepec to the praelatic See, and shall be kept there in the archives, properly and religiously. As soon as these Our Letters have been put into effect, the priests of that Church shall be attached to it, those who legitimately hold a benefice or office within its territory; and other priests, clerics, and seminary students shall be attached to it, those who legitimately reside there. All of these matters shall be taken care of by the venerable Brother Aloysius Raimondi, whom we have mentioned, or by a person delegated by him, provided that he is constituted in an ecclesiastical dignity. Whoever completes this task shall order that appropriate documents be drawn up, and shall send them to the Sacred Congregation of the Consistory as soon as possible. We will and desire that this Constitution be effective now and in the future, notwithstanding any contrary provisions, even those of special note. Furthermore, it is not permitted to anyone to divide or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, shall be kept, with the seal of the person.

[*Latin ed. p. 833*]

The acts of Pope Paul VI, number 833, concerning those established in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented; and they shall be held to be entirely valid, as if they were shown. Given in Rome, at St. Peter's, on the twenty-first day of the month of December, in the year of Our Lord one thousand nine hundred and sixty-four, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary. CHARLES Cardinal CONPALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Apostolic Chancellor, governing the Apostolic Chancery. Francis Caesar Hannibal Federici, in the place of ℔ß Plumbi, in the Apostolic Cane, table, volume CXVII, number 11. 53 - A. A. S. Ferretti, Protonotary Apostolic, Apostolic Decanus.

[*Latin ed. p. 834*]

Acts of the Apostolic See - Official Commentary 834. AGREEMENT BETWEEN THE APOSTOLIC SEE AND LOWER SAXONY. CONCORDAT. BETWEEN THE HOLY SEE AND THE LAND OF LOWER SAXONY. His Holiness Pope Paul VI and the President of the Ministers of Lower Saxony, united in the desire to consolidate and promote, in a spirit of friendship, the relations between the Catholic Church and the Land of Lower Saxony, have resolved to conclude a solemn Agreement, by which the legal situation of the Catholic Church in Lower Saxony shall be developed and permanently regulated, as it results especially from the Concordats between the Holy See and Prussia of June 14, 1929, and between the Holy See and the German Reich of July 20, 1933, which remain in force. For this purpose, His Holiness

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has appointed His Excellency, the Most Reverend Monsignor Dr. Corrado Bafile, titular Archbishop of Antioch in Pisidia, Apostolic Nuncio in Germany, as His Plenipotentiary; after the presentation of his Full Powers, which were found to be in good and due form, he and the President of the Ministers...

[*Latin ed. p. 835*]

The Acts of Paul VI, Paragraph 835, concerning the Ministers of Niedersachsen, have agreed upon the following articles:

Article 1: The Minister-President of Niedersachsen has agreed upon the following articles:

Article 1 (1) The Land of Niedersachsen grants legal protection to the freedom to profess and practice the Catholic Religion, and to the charitable works of the Catholic Church.

(2) The protection of Sundays and ecclesiastical feasts remains guaranteed.

Article 2:

Article 2 (1) The current diocesan organization and circumscription of the Catholic Church in Niedersachsen remains in force, which is primarily based on the following documents, agreed upon with the Governments or recognized by them, namely:

In the territory of the former Land of Hannover, on the Bull *Impenso Romanorum Pontificum* of March 26, 1824, by which the territory of the former Kingdom of Hannover was assigned to the Dioceses of Hildesheim and Osnabrück, and on the Concordat between the Holy See and the Kingdom of Prussia of June 14, 1929;

In the territory of the former Land of Oldenburg, on the Bull *De salute animarum* of July 16, 1821, and on the further demarcation of boundaries, carried out in execution of the same, through the Agreement to regulate the diocesan affairs of the Catholic inhabitants of the Duchy of Oldenburg of January 5, 1830, by which the territory...

[*Latin ed. p. 836*]

The Acts of the Apostolic See - Official Commentary 836: The territory of the ancient Duchy of Oldenburg was assigned to the Diocese of Münster; the territory of the former Duchy of Oldenburg was assigned to the Diocese of Münster, and within the territory of the former Duchy of Braunschweig, by the Consistorial Decree of July 2, 1834, by which the territory of the ancient Duchy of Braunschweig was assigned to the Diocese of Hildesheim.

(2) In order to better regulate, within the State of Lower Saxony, the boundaries between the Dioceses of Hildesheim and Osnabrück, the following territorial changes are made:

a) The Diocese of Osnabrück cedes to the Diocese of Hildesheim the

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portions of its territory within the districts (Landkreise) of Holzminden, Hameln-Pyrmont, and Verden, the district of Schaumburg-Lippe, the city of Cuxhaven, and the remaining territories of the former district of Ritzebüttel, as well as the islands of Neuwerk and Scharhörn, and also the part of the city of Nienburg situated on the left bank of the Weser.

b) The Diocese of Hildesheim cedes to the Diocese of Osnabrück that part of the district of the County of Hoya which is situated on the right bank of the Weser.

(3) The part of the Diocese of Münster situated in Lower Saxony (the former Duchy of Oldenburg) remains as a special ecclesiastical district, the direction of which will continue to be entrusted by the Bishop of Münster to his permanent representative, with the same powers as he has enjoyed until now.

(4) Any eventual change remains in effect.

[*Latin ed. p. 837*]

The Acts of Pope Paul VI, Section 837, concerning the diocesan circumscription, insofar as they do not pertain solely to boundary adjustments in the interest of the local care of souls, remain subject to a supplementary agreement.

Article 3

Article 3 (1) For the appointment of clergy throughout the territory of the State of Medersachsen, the provisions of the Concordat of June 14, 1929, shall apply. The obligation to notify, provided for in paragraph 2 of Article 10, ceases to be in force.

(1) For the filling of ecclesiastical offices throughout the territory of the State of Niedersachsen, the provisions of the Concordat of June 14, 1929, shall apply. The notification requirement provided for in Article 10, paragraph 2, is waived.

(2) Before the appointment of the representative mentioned in paragraph 3 of Article 2 of this Agreement, the Bishop of Münster shall confidentially inform the Government of the State of the name of the clergyman being considered, in order to give the Government the opportunity to raise any general political objections to the person designated within 20 days. The Bishop shall not proceed with the appointment before the expiration of the indicated period or the examination of any objections raised.

(2) Before the appointment of the representative mentioned in Article 2, paragraph 3, of this Agreement, the Bishop of Münster shall confidentially inform the State Government of the name of the person under consideration, in order to give the State Government the opportunity to raise any objections of a general political nature regarding that person within 20 days. The Bishop shall not proceed with the appointment before the expiration

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of the indicated period or the examination of the objections raised.

(3) In the Cathedral Chapter of Münster, two non-resident canonries will be conferred, as hitherto, upon the clergy of Oldenburg, one of which will be assigned to the representative of the Bishop, as mentioned in paragraph 3 of Article 2.

(3) In the Cathedral Chapter in Münster, two of the positions reserved for non-resident canons will be assigned to the clergy of Oldenburg, and one of these positions will be assigned to the representative of the Bishop mentioned in Article 2, paragraph 3.

(4) In the future, two non-resident canons will be members of each of the Cathedral Chapters of Hildesheim and Osnabrück. After the establishment of the theological faculty mentioned in Article 4, one additional non-resident canon will also become a member of the Chapter of Hildesheim.

[*Latin ed. p. 838*]

838 Acta Apostolicae Sedis - Commentarium Officiale. Another Canon, who is not a resident, shall be chosen from among the ordinary members of said Faculty. (5) The provisions of paragraph 2 of Article 6 of the Concordat of June 14, 1929, shall apply to the members of Cathedral Chapters mentioned in paragraphs 3 and 4. (6) The legislative provisions currently in force in the Land (specifically, landesrechtliche Vorschriften) concerning patronage, insofar as they are state regulations, are abrogated.

Article 4

Article 4 (1) In due time, the Land shall establish a Catholic theological faculty at the University of Göttingen. The relationship of said Faculty with the ecclesiastical authority is regulated by paragraph 1 of Article 12 of the Concordat of June 14, 1929, and the relevant provisions of the Final Protocol. (1) The Land shall, at the appropriate time, establish a Catholic theological faculty at the University of Göttingen. Its relationship with the ecclesiastical authority shall be governed by Article 12, paragraph 1, of the Concordat of June 14, 1929, and the corresponding provisions of the Final Protocol. (2) With the establishment of the Faculty mentioned in paragraph 1, paragraph 2 of Article 12 of the Concordat of June 14, 1929, shall cease to be in force for the Bishops of Hildesheim and Osnabrück. (2) With the establishment of the faculty provided for in paragraph 1, Article 12, paragraph 2, of the Concordat of June 14, 1929, shall no longer apply to the Bishops of Hildesheim and Osnabrück.

Article 5

Article 5 (1) For the appointment of chairs in Catholic religious education and in the methodology of teaching Catholic religion in the Higher Pedagogical Schools, paragraph 1 of Article 12 of the Concordat of June 14, 1929, and the relevant provisions of the Final Protocol, shall be applied analogously. (2) The current character of the Higher Pedagogical School

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of Vechta shall be guaranteed. (1) In the appointment of professors for chairs in Catholic religious education and for the methodology of Catholic religious instruction at the Pedagogical Colleges, Article 12, paragraph 1, of the Concordat of June 14, 1929, and the corresponding provisions of the Final Protocol, shall be applied accordingly. (2) The current character of the Pedagogical College in Vechta shall be guaranteed.

[*Latin ed. p. 839*]

Acta Pauli Pp. VI 839 Article 6 Article 6 (1) The Land guarantees the preservation and the new establishment of Catholic confessional schools. These elementary schools (properly, *Volksschulen*) can, as a rule, only be united with schools of the same kind; the same applies to schools which, being the only schools existing within the scope of a school authority, have a very large majority of Catholic students. (1) The Land guarantees the preservation and the new establishment of Catholic confessional schools. These elementary schools can, as a rule, only be combined with schools of the same kind; the same applies to schools which, being the only schools existing within the scope of a school authority, have a very large majority of Catholic students. (2) At the request of parents or other persons responsible for education, Catholic confessional schools are established within the scope of municipal or inter-municipal school authorities (properly, local or supra-local), provided that an appropriate structure of the desired school is ensured and the school education of other students within the scope of the school authority is protected. Furthermore, the establishment of such schools *ex officio* remains unaffected, in accordance with general administrative principles. (2) At the request of parents or other persons responsible for education, Catholic confessional schools are established within the scope of local or supra-local school authorities, provided that an appropriate structure of the requested school appears to be ensured and the school provision of other students within the scope of the school authority is maintained. In addition, the establishment of such schools *ex officio* remains unaffected, in accordance with general administrative principles. (3) When Catholic students attend schools other than Catholic confessional schools, the Land will ensure that, as a rule, the number of Catholic teachers corresponds to the percentage of Catholic students. (3) The Land will ensure that, insofar as Catholic students attend schools other than Catholic confessional schools, the number of Catholic teachers generally corresponds to the proportion of Catholic students. Article 7 Article 7 (1) The teaching of the Catholic religion is a regular subject in the public schools of Lower Saxony. This instruction is given in accordance with the principles of the Catholic Church; the Dioceses have the right to ensure this, in agreement with the state school authorities, through the work of per- (1) Catholic religious instruction is a regular subject in the public schools of Lower Saxony. This instruction is given in accordance with the principles of the

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Catholic Church; the Dioceses have the right to ensure this, in agreement with the state school authorities.

[*Latin ed. p. 840*]

Acts of the Apostolic See - Official Commentary 840 persons are to be entrusted. This task is conferred upon suitable employees of the state school service, especially school inspectors, school principals or ecclesiastical personnel attached to teaching, or teachers of religious pedagogy at Higher Pedagogical Institutes; in agreement with the Land, other persons experienced in pedagogy may also be entrusted with this task. Furthermore, the right of visitation of the teaching of Religion remains with the Bishops.

(2) Regarding the teaching of Religion, the Government of the Land and the Dioceses shall agree upon the number of hours of instruction, the criteria, the programs, and the textbooks, guidelines, curricula, and textbooks, the measures to facilitate the teaching of Religion in the schools referred to in paragraph 3 of Article 6, and the procedure for the employment of ecclesiastical teachers.

(3) The teaching of Religion presupposes the corresponding canonical mission from the diocesan Bishop. To ensure the teaching of Religion, the Land will assign teachers who possess the canonical mission, which allows them to do so, to the schools referred to in paragraph 1 of Article 6, and, in proportion to the need for Religion teachers, to the remaining schools.

(4) The Minister of Education of Lower Saxony will contact the diocesan Bishops in order to reach a friendly agreement regarding the prerequisites and requirements for (the teaching of) Catholic Religion for teachers in schools of all kinds.

[*Latin ed. p. 841*]

Acts of Pope Paul VI, 841: Examinations in Catholic Religion for teachers of all types of schools. The examinations in Catholic Religion, both initial and supplementary, to which a representative of the competent ecclesiastical authority has the right to participate, will be recognized as proof of professional suitability for the granting of the canonical mission. In the examination for qualification to teach in secondary schools (properly, higher schools), a member of the Catholic Theological Faculty of the University of Göttingen participates on behalf of the Church. The Diocesan Bishops will cooperate with the aim of a friendly understanding. Those examinations and supplementary examinations for the subject of Catholic Religion, in which a representative of the competent ecclesiastical authority is authorized to participate, will be recognized as proof of professional suitability for the granting of the canonical mission. In the examination for the teaching profession in higher schools, a member of the Catholic Theological Faculty at the University of Göttingen participates on behalf of the Church. Article 8: Within the general framework of subsidies to private

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schools, the State will continue to provide assistance to schools managed by Catholic institutions. In accordance with state regulations, these schools are recognized by the State and supported through financial contributions – maintaining at least the current proportion with the amounts allocated to public schools managed by municipalities or associations of municipalities – as well as through facilitations in the exchange of teaching staff. The State Government and the Dioceses will conclude a special agreement regarding the application of the state regulations. Article 8: The State will, within the general framework of promoting private schools, continue to provide assistance to schools of Catholic institutions. In accordance with state regulations, these schools will be recognized by the State and supported through financial aid – at least maintaining the existing ratio to the expenses for public schools managed by municipalities and associations of municipalities – as well as through facilitations in the exchange of teachers. The State Government and the Dioceses will conclude a special agreement regarding the application of the state regulations. Article 9: The Church has the right to participate in the education of adults with its own institutions. These are included in the financial support provided by the State for adult education. Article 9: The Church is entitled to participate in adult education with its own institutions. These will be included in the financial support for adult education provided by the State.

[*Latin ed. p. 842*]

842 Acta Apostolicae Sedis - Official Commentary, Article 10. Article 10: The Land shall ensure that in the radio and television entities in which it has a share, the statutes contain provisions that are effective in preventing offenses to the religious sentiments of the Catholic population in the programs, that they allocate appropriate transmission times to the Catholic Church, and that they make possible a suitable representation of its interests in matters relating to the programs. The Land will take care that, in the broadcasting institutions in which it participates, the statutes contain provisions whereby the programs do not offend the religious sensibilities of the Catholic population, and that the Catholic Church is granted appropriate broadcasting times, and that it is enabled to have a suitable representation of its interests in matters relating to the programs.

Article 11. Article 11: (1) In hospitals, penal institutions, and other establishments of the Land, competent Catholic clergy shall be admitted, within the framework of the general regulations of the institution, to perform pastoral visits and religious functions. The expenses will be borne by the Land in the case where there is a need for pastoral care with a salaried incumbent; the clergy required will be appointed by the Land in agreement with the competent ecclesiastical authority. In the case of regular pastoral care, but without a salaried incumbent, the Land will pay a reasonable contribution to the expenses, when the religious assistance in the institution excessively

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burdens the competent local clergy and entails additional expenses. (1) In hospitals, penal institutions, and other institutions of the Land, the competent Catholic clergy shall be admitted, within the framework of the general regulations of the institution, to perform pastoral visits and religious functions. To the extent that there is a need for salaried pastoral care, the costs will be borne by the Land; the clergy will be appointed by the Land in agreement with the competent ecclesiastical authority. For the costs of regular, non-salaried pastoral care, the Land will contribute a reasonable amount, if the institutional pastoral care unduly burdens the locally responsible clergy and entails additional expenses.

(2) With regard to the exercise of pastoral functions, the clergy employed by the Land are subject to the diocesan bishop, without prejudice to the disciplinary powers of the Land. (2) The clergy employed by the Land are subject, insofar as it concerns the exercise of their pastoral functions, to the diocesan bishop, without prejudice to the disciplinary authority of the Land.

(3) With regard to institutions of other public bodies, the Land will endeavor to ensure that... (3) The Land will endeavor that...

[*Latin ed. p. 843*]

Acts of Pope Paul VI, 843 b. So that those received there may receive suitable religious assistance. Article 12. Article 12 (1) The Dioceses shall communicate to the Government of the Land the decisions regarding the erection or modification of parishes or similar ecclesiastical communities, as well as of groupings thereof, eight weeks before the issuance of the relevant ecclesiastical document. They shall re-examine such decisions if the Government of the Land raises objections. The same applies to modifications of existing legal entities, other than those mentioned in paragraph 1, and to modifications of existing public law institutions and foundations with their own legal personality. (1) The Dioceses will communicate to the Land Government decisions regarding the establishment and alteration of parish communities and associations of parish communities eight weeks before the issuance of the corresponding ecclesiastical document. They will review their decisions if the Land Government raises concerns. The same applies to the alteration of existing public law corporations of a different nature than those mentioned in sentence 1, and to the alteration of existing public law institutions and foundations with their own legal personality. (2) The involvement of the State in the erection of ecclesiastical legal entities, other than those mentioned in paragraph 1, sentence 1, and in the erection of public law institutions and foundations with their own legal personality, shall take place according to rules that will be established in agreement with the diocesan bishops. Until such an agreement is reached, the legal situation currently in force shall continue to apply. (2) The state's involvement in the establishment of public law ecclesiastical corporations

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of a nature other than those mentioned in paragraph 1, sentence 1, and in the establishment of public law institutions and foundations with their own legal personality, shall take place according to guidelines agreed upon with the diocesan bishops. Until such an agreement is reached, the existing legal situation shall remain in effect. Article 13. Article 13 The provisions governing the involvement of the State in the legal and patrimonial representation of the Dioceses, parishes or similar ecclesiastical communities, and of groupings thereof, as well as of other entities, institutions and foundations.

[*Latin ed. p. 844*]

844 Acta Apostolicae Sedis - Commentarium Officiale, a public law compendium of the Catholic Church, are replaced by the regulations established in the Annex. For the Catholic Church, these are superseded by the regulations set forth in the Annex. Article 14, Article 14 (1) Dioceses and parishes, or similar ecclesiastical communities, are authorized, in accordance with state laws and based on specific regulations, to collect ecclesiastical taxes from members of the Catholic Church. The regulations concerning ecclesiastical taxes and their rates require state approval. At the request of the Dioceses, the authorities of the Land (state) may, for compensation, assume the tasks of registration and collection of the diocesan tax. Upon request, ecclesiastical authorities may have access to documents from government and municipal authorities that are of interest to them in relation to ecclesiastical taxes. (1) Dioceses and church communities are entitled, in accordance with state laws, to levy church taxes from members of the Catholic Church, based on tax regulations. The church tax regulations and church tax rates require state approval. At the request of the dioceses, the determination and collection of the diocesan church tax may be taken over by the state authorities for compensation. The church authorities may, upon request, have access to documents from the state and municipal authorities that are relevant to them in connection with the church tax. (2) By agreement between the parish or similar ecclesiastical community and the municipality (or district), the determination and collection of local church taxes may be entrusted to the municipality (or the district). (3) The State Government and the Dioceses will conclude an agreement for a more precise regulation of the matter, which, with regard to the State, requires the approval of the Landtag (state parliament). In particular, this agreement shall establish the conditions under which the rates of ecclesiastical taxes may be considered approved in general form; conditions under which the church tax rates may generally be considered approved.

[*Latin ed. p. 845*]

Acta Pauli Pp. VI 845: To ensure certain uniform rates of diocesan taxes within the territory of the Land; to establish the compensation due to the

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authorities of the Land for the collection of ecclesiastical taxes; to regulate the procedures for the payment of diocesan taxes to the Dioceses. To determine the compensation for the collection of church taxes by the state authorities, and to regulate the transfer of diocesan church taxes to the Dioceses.

Article 15:

Article 15 (1): The Land shall pay to the Dioceses, starting on January 1, 1965, as a grant and as a contribution for the economic support and pensions of the parish priests, three million two hundred and fifty thousand German Marks annually. This amount shall be continuously adjusted to reflect changes in the salaries of the state employees (properly, Landesbeamte).

(2): In the event of a change in status, in accordance with Article 140 of the Basic Law of the Federal Republic of Germany in conjunction with paragraph 1 of Article 138 of the Constitution of the German Reich of August 11, 1919, the legal situation previously in force shall remain in effect.

Article 16:

Article 16: The Episcopal See of Hildesheim waives, with respect to the Land, any rights concerning diocesan buildings and properties, and exempts the Land from all obligations to provide financial or material contributions to parishes or similar ecclesiastical communities. In return, the Land transfers the ownership of buildings and properties to the Episcopal See. The details are specified in the Appendix.

(2): For a redemption in accordance with Article 140 of the Basic Law for the Federal Republic of Germany in conjunction with Article 138, paragraph 1, of the Constitution of the German Reich of August 11, 1919, the legal situation previously in force shall remain applicable.

[*Latin ed. p. 846*]

846 Acta Apostolicae Sedis - Commentarium Officiale Article 17 Article 17 (1) The property and other patrimonial rights of the institutions mentioned in Article 13, as well as of the Catholic religious associations, are guaranteed within the scope of paragraph 2 of Article 138 of the Constitution of the German Reich of August 11, 1919. (1) The property and other rights of the institutions mentioned in Article 13, as well as of the Catholic religious associations, with respect to their assets, are guaranteed within the scope of Article 138, paragraph 2, of the Constitution of the German Reich of August 11, 1919. (2) In the event of expropriation and authorization for the purchase of replacement land (in place of that expropriated), the authorities of the Land shall, in accordance with the provisions of the Annex, take into account the interests of the Church. (2) The authorities of the Land shall, in accordance with the Annex, take into account the interests of the Church in the event of expropriation and in

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the granting of permits for the acquisition of replacement land. Article 18 Article 18 The Annex attached to this Convention is an integral part thereof. The Annex attached to this Agreement is an integral part of the Agreement. Article 19 Article 19 (1) The Contracting Parties shall maintain constant contact on all matters relating to their relations, particularly those arising from the provisions of this Convention and those mentioned in the preamble. They shall amicably resolve any disagreements that may arise in the future regarding the interpretation of a provision of this Convention. (1) The Contracting Parties shall maintain constant contact on all matters relating to their relations, particularly those arising from the provisions of this Convention and the agreements mentioned in the preamble. They shall amicably resolve any disagreements that may arise between them in the future regarding the interpretation of a provision of this Convention. (2) The Contracting Parties reserve the right to request negotiations – in the event of a substantial change in the current structure of the public education system – with a view to adapting the provisions of this Convention in accordance with its spirit. (2) The Contracting Parties reserve the right to request negotiations regarding an adaptation of its provisions in accordance with its spirit, in the event of a substantial change in the current structure of the public education system.

[*Latin ed. p. 847*]

Acta Pauli PP. VI 847 Article 20, Article 20 (1) This present Agreement, whose Italian and German texts have equal validity, shall be ratified, and the Instruments of ratification shall be exchanged in Bad Godesberg, at the Apostolic Nunciature. It shall enter into force on the day of the exchange of said Instruments. (1) This Agreement, of which the Italian and German texts have equal force, shall be ratified, and the instruments of ratification shall be exchanged in Bad Godesberg, at the Apostolic Nunciature. It shall come into force on the day of their exchange. (2) With the entry into force of this present Agreement, the provisions that are in opposition to its prescriptions shall cease to have effect. (2) With the entry into force of this Agreement, the provisions that are contrary to its provisions shall become invalid. In witness whereof, this solemn Agreement has been signed in duplicate. For the purpose of attestation, this solemn agreement has been signed in duplicate. Hannover, 26 February 1965. Hannover, on 26 February 1965. CORRADO BAPILB, Apostolic Nuncio Dr. GEORG DIEDERICHS, Minister-President of Lower Saxony. APPENDIX ANNEX (regarding paragraph 1 of article 1) (regarding Article 1, paragraph 1) The Dioceses and the parishes, or similar ecclesiastical communities, have the right to collect voluntary offerings from their members for ecclesiastical and charitable purposes. Each year, the Dioceses may organize, within their territory, without particular state authorization, a door-to-door collection for these purposes; the time shall be determined

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after consultation with the Government of the Land. The Dioceses and the church communities are authorized to collect voluntary gifts from their members for ecclesiastical and charitable purposes. The Dioceses may annually organize a house collection for these purposes within their territory without special state permission; the time will be determined in consultation with the state government. § 1

[*Latin ed. p. 848*]

848 Acta Apostolicae Sedis, Commentarium Officiale, § 2, § 2 (regarding paragraph 1 of Article 4) (zu Artikel 4 Absatz 1) (1) Before proceeding with the appointment, that is, the offer of a professorship in the Catholic Theological Faculty, the Minister of Education shall obtain from the competent Bishop the declaration provided for in the Final Protocol of the Concordat of June 14, 1929, in the provisions relating to section 2 of paragraph 1 of Article 12. (1) The Minister of Culture shall, before the appointment, that is, the offer of a professorship at the Catholic Theological Faculty, obtain the declaration of the competent Bishop as provided for in the Final Protocol to Article 12, paragraph 1, sentence 2, of the Concordat of June 14, 1929. (2) A committee shall decide regarding the lists of suitable individuals to be presented to the Minister before the professorships of the Catholic Theological Faculty are assigned for the first time, consisting of three members of the University faculty, to be elected by the University Senate, and three members from each of the Catholic Theological Faculties of the Universities of Bonn and Münster, to be elected by the respective Faculties. (2) A committee shall decide regarding the lists of suitable individuals that must be presented to the Minister, according to the statutes of the higher institutions, before the assignment of the professorships, upon the proposal of a committee consisting of the Rector, two other members of the faculty, as well as three lecturers in Catholic religious education from other pedagogical higher institutions in the state, and three representatives of the theological faculty of the University of Göttingen. Until such faculty is established, the representatives will be replaced by...

[*Latin ed. p. 849*]

The Acts of Pope Paul VI, section 849, concerning this matter, also involve three other professors of Catholic religious education from higher pedagogical institutions of the Land. Before proceeding with the appointment, that is, the offer of a professorship, the Minister of Education will obtain from the competent Bishop the declaration provided for in the Final Protocol of the Concordat of June 14, 1929, in the provisions relating to period 2 of paragraph 1 of article 12. Stelle, along with its representatives, includes three further lecturers for Catholic religious education from the pedagogical institutions of the Land. The Minister of Culture will, before the appointment, that is, the offer of a professorship, obtain the declaration

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of the competent Bishop as foreseen in the Final Protocol to Article 12, paragraph 1, sentence 2, of the Concordat of June 14, 1929.

§ 4 § 4 (regarding articles 6 and 7) (circa gli articoli 6 e 7) The provisions of period 2 of paragraph 1, paragraph 2, and paragraph 3 of article 6, as well as paragraph 1 of article 7, leave intact the regulations concerning elementary schools (properly called *Volksschulen*) in the administrative district of Oldenburg. The provisions of Article 6, paragraph 1, sentence 2, paragraph 2, and paragraph 3, as well as Article 7, paragraph 1, leave the regulations concerning *Volksschulen* in the administrative district of Oldenburg unaffected.

§ 5 § 5 (regarding article 7) (zu Artikel 7) In vocational schools, where the teaching of religion is not a subject of the curriculum, the Land will promote the organization of religious study groups on a voluntary basis. In vocational schools, the Land, insofar as religious instruction is not part of the school curriculum, will promote the organization of religious working groups on a voluntary basis.

§ 6 § 6 (1) The Josephinum Gymnasium in Hildesheim, remaining a public school, is transferred, as the managing entity, to the Bishopric of Hildesheim. The Land has rights and duties there as with other public secondary schools; the Bishopric has the same rights and duties as... (1) The Gymnasium Josephinum in Hildesheim is transferred as a public school to the Bishopric of Hildesheim as the managing entity. The Land has rights and duties there as with other public secondary schools; the Bishopric has the same rights.

[*Latin ed. p. 850*]

850 Acta Apostolicae Sedis - Commentarium Officiale, pertaining to municipalities which are managing bodies of schools, in accordance with the general school legislation of the Land. The contributions for the school building, provided for in the general school legislation of the Land, are settled through a subsidy of one million five hundred thousand German Marks, to be paid in a single sum, which includes the contributions already paid. (2) In the Gymnasium Josephinum, the traditional connection with the Episcopal See must be ensured through the composition of the teaching staff. The position of Director will only be filled in agreement with the Episcopal See. und Pflichten wie die kommunalen Schulträger nach dem allgemeinen Schulrecht des Landes. Die im allgemeinen Schulrecht vorgesehenen Beiträge des Landes zum Schulbau werden unter Anrechnung der schon gezahlten Beträge durch einen einmaligen Zuschuß von einer Million fünfhunderttausend Deutsche Mark abgefunden. (2) Beim Gymnasium Josephinum soll die traditionelle Verbundenheit mit dem Bischöflichen Stuhl durch die Zusammensetzung des Lehrkörpers gewahrt werden. Die Leiterstelle wird nur im Einvernehmen mit dem Bischöflichen Stuhl besetzt werden. (3) The Land renounces its rights over this school,

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derived from agreements previously concluded. (3) Das Land verzichtet auf seine Rechte aus den früher über diese Schule geschlossenen Verträgen. § 7 (regarding article 12) § T (regarding article 12) The establishment and alterations of the institutions mentioned in article 12 are published in the Official Gazette of the governmental district in which the institution is located. Die Errichtung und Veränderung der in Artikel 12 genannten Institutionen wird im Amtsblatt des Regierungsbezirks veröffentlicht, in dem die Institution ihren Sitz hat. § 8 § 8 (regarding article 13) (zu Artikel 13) (1) Diocesan regulations, concerning the legal and patrimonial representation of the institutions mentioned in article 13, will be presented to the Government of the Land before their promulgation. (2) These regulations will ensure a proper representation (1) Vorschriften der Diözesen, welche die vermögensrechtliche Vertretung der in Artikel 13 genannten Institutionen betreffen, werden der Landesregierung vor ihrem Erlaß vorgelegt. (2) Die Vorschriften werden eine geordnete Vertretung der Institutio-

[*Latin ed. p. 851*]

Acta Pauli Pp. VI 851 concerning institutions. In parishes or similar ecclesiastical communities, the majority of members of those communities participate in the representative bodies, who are appointed periodically by the members of those communities through direct and secret election. For groupings of parishes or similar ecclesiastical communities, the representative body is composed in the majority by elected members of the representative bodies of the parishes or similar communities involved, unless it is formed through direct election. The Dioceses will agree to adopt uniform regulations for the territory of the Land of Medersachsen.

(3) After the promulgation of such regulations, the Land will repeal the corresponding state provisions; inasmuch as these provisions provide for governmental authorizations for the purpose of oversight, they cease to be in force with the entry into force of the present Agreement.

(4) The Land will publish in the Ministerial Gazette of Medersachsen the episcopal regulations concerning the legal and patrimonial representation of the institutions referred to in Article 13. The same applies to regulations that reserve certain authorizations to the diocesan ecclesiastical authority, and to other provisions, the publication of which serves the security of legal relations.

§ 9 § 9 (regarding Article 15) (concerning Article 15)

(1) Regarding the use of state funds, documentation as required by § 64 a is not required. (1) For the state contribution, a statement of use according to § 64 a of the Imperial Budget Code is required.

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Commentarium Officiale Reichshaushaltsordnung. Dioceses shall agree among themselves regarding the appor-

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tionment of the right to state benefits. Such agreement shall be brought to the knowledge of the Land government. (2) The state benefit shall be paid in advance in monthly installments equal to one-twelfth of the annual sum. (3) For the period up to December 31, 1964, a one-time payment of seven million four hundred thousand German Marks shall be made. (4) Adjustments to changes in the salaries of Land officials shall be made according to the criteria followed for similar state benefits.

§ 10 § 10 (regarding article 16) (zu Artikel 16) (1) The Episcopal See of Hildesheim waives all its prior rights against the Land, relating to the properties mentioned in § 11 paragraph 1 and the related buildings, as well as to the Cathedral, including its annexes and its interior furnishings; the same applies to all other financial and material benefits of the Land, in particular, also to the obligation to maintain the treasury of the Hildesheim Cathedral. (1) The Episcopal See in Hildesheim waives all previous claims against the Land, which relate to the properties mentioned in § 11 paragraph 1 and the associated buildings, as well as to the Cathedral, including its outbuildings and its interior furnishings; the same applies to all other financial and material benefits of the Land, in particular, also to the obligation to maintain the Hildesheim Cathedral treasury. (2) The Episcopal See releases the Land from all obligations for financial and material benefits to parishes or similar ecclesiastical communities, especially those relating to the maintenance of buildings. (2) The Episcopal See releases the Land from all obligations for financial and material benefits to the parishes, in particular, from those relating to the structural maintenance of buildings. (3) Where buildings exist (3) If buildings exist,

[*Latin ed. p. 853*]

Acts of Pope Paul VI, section 853, states that buildings intended only in part for the use of the local Catholic Church must have their maintenance costs regulated, insofar as possible, through separate agreements. (4) Without the consent of the Episcopal See, the Land [government] cannot, in any way, either in judicial or extrajudicial proceedings, recognize obligations from which it must be exempted. Should the Land, due to these obligations, become involved in a legal dispute, it will immediately inform the Episcopal See and allow it to examine its documents regarding the matter of the proceedings. The judicial and extrajudicial costs must be reimbursed to the Land.

(5) The Episcopal See will take care to conclude agreements with the parishes or similar ecclesiastical communities concerned, whereby the Land is relieved of its obligations.

(5) The Episcopal See will endeavor to establish contracts with the entitled ecclesiastical communities, through which the Land is released from its obligations.

§ H § 11 (regarding Article 16)

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(zu Artikel 16)

(1) The Land transfers to the Episcopal See of Hildesheim the ownership of the properties located in Hildesheim, Domhof numbers 9, 10, 11, 17, 22, 23, 26, 27, 28, 29, and 29a, and Pfaffenstieg 2, as well as the property located in Dörnhof between numbers 17 and 18. If the Episcopal See requests that the two Domhof properties be registered in its name in the land registry, the Land will support the request of the Episcopal See.

[*Latin ed. p. 854*]

854 Acta Apostolicae Sedis - Commentarium Officiale (2) The Land (government) will transfer to the Episcopal See (Bishop's seat) the ownership of the properties located in Hildesheim, Dörnhof, numbers 18, 19, 20, and 21, as soon as new buildings are constructed for the Land offices that are currently located there, but no later than December 31, 1969. If, by that date, the new buildings are not completed, the Episcopal See will allow the Land to continue using the buildings for a further period, in exchange for a reasonable rental fee. (2) The Land will transfer to the Episcopal See the ownership of the properties located in Hildesheim, Domhof, numbers 18, 19, 20, and 21, as soon as new buildings are constructed for the Land offices that are currently located there, but no later than December 31, 1969. If, by that date, the new buildings are not completed, the Episcopal See will allow the Land to continue using the buildings for a further period, in exchange for a reasonable rental fee. (3) The Land will transfer the ownership of state buildings and properties – used exclusively for local ecclesiastical purposes – to the Episcopal See, or even to the parish or similar ecclesiastical community, provided that an agreement has been reached regarding this matter between the Episcopal See and the parish or similar community. In individual cases, and under particular circumstances, a different solution may be agreed upon. (3) The Land will transfer the ownership of state buildings and properties, which are exclusively dedicated to Catholic local church purposes, to the Episcopal See, or, if an agreement has been reached between the Episcopal See and the parish, to the parish. In individual cases, and under special circumstances, something else may be agreed upon. (4) The Land and the Episcopal See will jointly identify, with all appropriate markings, the buildings and properties that are being transferred to the Church. (5) The transfer of ownership, as described in paragraphs 1-3, is exempt from purchase tax and court fees; the same applies if, within five years from the date of entry into force of this Agreement, the Episcopal See further transfers the ownership to parishes or similar communities. (4) The Land and the Episcopal See will jointly determine, with all characteristics, the buildings and properties that are being transferred to church ownership. (5) In the transfer of ownership according to paragraph 1 to 3, purchase tax and court fees will not be levied; the same applies if the Episcopal See

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transfers the ownership further to the parishes within five years after the entry into force of this Agreement.

[*Latin ed. p. 855*]

Acta Pauli PP. VI, 855, § 12, § 12 (regarding Article 17) concerning the application of expropriation regulations, the authorities of the Land shall take into account the interests of the Church. If, in the case of expropriation or the alienation of ecclesiastical property in order to avoid expropriation, the institutions concerned intend to purchase land in replacement, the authorities of the Land shall facilitate for them, within the framework of the existing legal regulations, the granting of the authorizations prescribed by the special legislation on the trade of real estate.

The authorities of the Land will take into consideration the ecclesiastical interests when applying expropriation regulations. If the institutions concerned intend to acquire replacement land in cases of expropriation or the sale of ecclesiastical property in order to avoid expropriation, the authorities of the Land will facilitate for them, within the framework of the applicable legal provisions, the granting of permits required by special provisions of the law on the transfer of real estate.

§ 13, § 13

The Dioceses shall devote particular attention to the preservation and care of buildings of historical and artistic value, together with their related real estate, and other objects. They shall carry out sales or alterations only after having contacted the authorities of the state superintendency for monuments. They shall ensure that other ecclesiastical institutions act in accordance with this.

The Dioceses will devote their special attention to the preservation and care of buildings of historical and artistic value, together with the related properties and other objects. They will carry out sales or alterations only in consultation with the authorities of the state office for the protection of monuments. They will ensure that other ecclesiastical institutions proceed accordingly.

§ 14, § 14

(1) Cemeteries of which the parishes, or similar ecclesiastical communities, or groupings thereof, are the owners or administrators, enjoy the protection of the State to the same extent as municipal cemeteries.

(1) Cemeteries that are in the ownership or under the administration of parish communities and associations of parish communities enjoy the same degree of state protection as municipal cemeteries.

[*Latin ed. p. 856*]

Acts of the Apostolic See - Official Commentary 856 (2) Parishes or similar communities, and groupings thereof, have the right to establish new

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cemeteries in accordance with state regulations. (2) Church parishes and associations of church parishes are authorized to establish new cemeteries, subject to the provisions of state law. Article 15, Paragraph 1. Exemptions from taxes based on state legislation also apply to the institutions mentioned in Article 13. Exemptions from fees based on state law also apply to the institutions mentioned in Article 13. Hannover, February 26, 1965. Hannover, February 26, 1965. CORRADO BAFÌLE, Apostolic Nuncio Dr. GEORG DIEDERICHS, Minister-President of Lower Saxony. Following a more solemn agreement concluded and received on the fourth day of October of the year of Our Lord nineteen hundred and sixty-five, and in accordance with Article XX of the Apostolic See, a mutual agreement was made between the Apostolic See and Saxony. Subsequently, in the year nineteen hundred and sixty-five, the aforementioned solemn agreement was struck with Lower Saxony, and the agreement began to be effective.

[*Latin ed. p. 857*]

Acta Pauli PP. VI, 857. EPISTULA Ad E. M. P. D. Bernardum Ioannem S. R. E. Cardinalem Alfrink, Archiepiscopum Ultraiectensem, to whom he offers congratulations for the fact that the Bishops of Holland have presented the mystery of the Most Holy Eucharist for the consideration of their Christian faithful.

PAULUS PP. VI. Beloved Son, health and the Apostolic Blessing.

We have received with great pleasure, and have read with careful attention, the pastoral letter of the Bishops of Holland, which you recently arranged to be sent to Us, translated into the French language. It was most pleasing to Us that you have deemed it fitting to present the mystery of the Most Holy Eucharist for the consideration of your flock. This has demonstrated, even more clearly, your vigilant and prudent care, which, as the necessities of the times and the spiritual good of the flock demand, spares no efforts or labors, so that the piety of the flock may shine brightly and the faith may be preserved entirely, free from any stain of the errors of serpents. Indeed, nothing can be more beneficial, nothing can be more salutary for the Christian faithful, than to turn their thoughts, minds, and studies to the Eucharistic Sacrifice, the perpetual memorial of the Passion of Christ, and to lead them frequently to the august Sacrament of the altar, in which Christ is present, the heavenly nourishment of our souls, and to offer to all those who adore Him in the tabernacles, a never-ending source of blessings. Therefore, we gladly seize this opportunity to encourage you to insist on these matters in your pastoral instructions.

Furthermore, we are pleased to inform you that whatever plans you have conceived, whether for the proper explanation, according to the documents of the Holy Church, of the doctrine of this great mystery to the German-speaking faithful, or for the increase of love and devotion to the august Sacrament, will be most welcome to Us.

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In the meantime, as a testimony to our appreciation of your prudence, accept our congratulations and praise, to which we add our fervent wishes that, with the favor of Christ, whatever you strive to accomplish and achieve, guided by pastoral concern, may achieve the desired outcome and bring sweet consolations to you and to your collaborators.

These things expressed from the heart, we impart to you, beloved Son, and to the other sacred pastors of Holland, and also to all the Christian faithful entrusted to your care, our Apostolic Blessing, earnestly in the Lord.

Given at Rome, at Saint Peter's, on the nineteenth day of the month of July, in the year 1965, the third year of Our Pontificate.

PAULUS PP. VI.

[*Latin ed. p. 858*]

Acta Apostolicae Sedis - Official Commentary 858 ACTS OF THE HOLY CONGREGATIONS SACRED CONGREGATION FOR RITES. In SÃ£o Paulo. Concerning the beatification and canonization of the Servant of God, Mary Theodora Voiron, of the Congregation of Sisters of Saint Joseph of Chambery. REGARDING A DOUBT: Whether a commission should be appointed for the introduction of the cause, and for the purpose of what is being discussed. The most beautiful parables of our Lord Jesus Christ, in which the Kingdom of God is likened to a treasure found, as well as to a pearl, the most precious of all gems (cf. Mt. 13, 44-46), can aptly represent the religious state, which is described as "a stable way of living in common, in which the faithful, besides the common precepts, also observe the evangelical counsels through vows of obedience, chastity, and poverty" (C.I.C., Can. 487). Indeed, this profession of religious life is most exalted. For in it, a man is given, as much as is permitted in this life, to know God and divine things, and to enjoy that sweetness which is the image of heavenly delight and happiness, a foretaste and a path. Just as that man, of whom the Lord speaks in the parable, sells all that he has, so that, with all diligence, he may acquire the hidden treasure for himself, and just as the merchant, having sold all that he possesses, buys the precious pearl, so, in order to attain the good things of religious life, countless young people have willingly and joyfully relinquished all temporal advantages. Among those to be mentioned is the Servant of God, Mary Theodora Voiron, of the Congregation of Sisters of Saint Joseph of Chambery. She was born in Chambery, the principal city of Savoy, on April 6th of the year 1835, to pious parents, Claude Voiron and Catherine

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Héritier.

[*Latin ed. p. 859*]

Acts of Pope Paul VI, 859, she was born, with five children; but on the following day, she was reborn through the sacred washing of Baptism, in which the names Ludovica and Iosephina were given to her. Furthermore, from her very infancy, she seemed to be favored by the blessings of God; for the girl, being three years old, who had long lain paralyzed at home, is said to have been suddenly restored to health by the Blessed Virgin, whose help her parents earnestly implored. Then, subject to the pious instruction and firm discipline of her mother, she diligently strove to resist childish temptations and to cultivate Christian virtues, and, scarcely nine years old, she was admitted to the Holy Communion for the first time, which was unusual for that time. In her tenth year, orphaned by the death of her mother, she proved to be a valuable helper in managing the household and in the education of her younger brothers. At about the same time, she began to attend the school of the Sisters of St. Joseph, where she earned a considerable reputation. Constantly engaged in works of piety and penance, and having refused honorable marriages more than once, in the year 1853, after invoking the most Holy Virgin with long and fervent prayers, she responded to the call of God and entered the Congregation of the same Sisters of St. Joseph, among whom she proved herself so worthy that, scarcely having made her profession, she was deemed worthy to be entrusted with the care of the external school. How much prudence she possessed is clearly evident from the fact that, when in 1859 the Congregation decided to send some of its Sisters to the Brazilian regions, Maria Theodora, our own—so named in religion—at the age of twenty-four, went there, and spent the remainder of her life there, that is, for almost sixty-six years. It should be noted, however, that the local Ordinary refused to recognize her as the house superior, due to her lack of maturity. Therefore, she who had come to govern, had to hold the lowest place among the Sisters, until the ecclesiastical Superiors, having recognized the handmaid of God's patience, humility, and prudence, finally abandoned the plan they had conceived. From then on, she governed, renewed, and increased the house entrusted to her, as a diligent mother. She devoted herself wholeheartedly to the work entrusted to her, and in the city which bears the name I, she founded a college of the Blessed Virgin Mary of Perpetual Help, which she governed with such diligence and prudence that this institution quickly gained an excellent reputation throughout Brazil. In the year 1872, she was appointed Superior of the newly established Brazilian Province of the Congregation, and the handmaid of God extended the work of charity with tireless effort, even amidst great difficulties. Indeed, she successfully expanded the institution, founding colleges in various places, schools for the rural population, even for the negroes, orphanages, hospitals, and institutions for those suffering

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from leprosy.

[*Latin ed. p. 860*]

The Acts of the Apostolic See – Official Commentary, 860, devoted herself to this cause; and, above all, she worked diligently for the Christian instruction of young girls. She spared no effort to ensure that the Brazilian Province, which she founded, would experience remarkable growth, and she also devoted great care to ensuring that the Sisters would attain a suitable education and remain on the path of religious perfection. For this purpose, she often visited them and was always available to them through letters, sermons, and her own example. In 1920, she was forced to relinquish the administration of the Province due to a fractured femur, and for five full years, until the very end of her life, she lay in bed with admirable patience and submission of spirit, enduring suffering in both body and soul, until, ripe for heaven, she peacefully fell asleep in the Lord on July 17, 1925. The fame of the sanctity of the Handmaid of God, which she enjoyed even in life on earth, has grown daily since her death, due to the favors, or rather, the miracles, which are said to have been obtained through her intercession. Therefore, a cause has been initiated to grant her the honors of the Blessed in Heaven. Accordingly, the ordinary process was conducted with proper authority in the archiepiscopal Curia of São Paulo in Brazil; which, completed from 1942 to 1950, was sent to the Congregation for Sacred Rites in Rome. In the meantime, numerous Cardinals of the Holy Roman Church, many Archbishops, Bishops, Abbots, and superiors general of religious orders and institutes, as well as other prominent figures in civil authority, urged the Supreme Pontiff to request the introduction of the cause for the beatification of the Handmaid of God. The Sacred Congregation of Rites, after carefully considering the writings attributed to the aforementioned Handmaid of God, according to the norms of law, decreed on June 22, 1951, that nothing stood in the way of proceeding further. With the urging of the Reverend Father George Idamo Scatena, a member of the Congregation of the Most Holy Savior, of the Lateran Sacred and Apostolic Order of Regular Canons of Saint Augustine, and a diligent promoter duly appointed for this cause, the Most Reverend and Reverend Lord Arcadius Maria Cardinal Larraona, Prefect of this Sacred Congregation, in place of and on behalf of the Most Reverend and Reverend Lord Clement Cardinal Micara, Bishop of Velletri, and the Promoter or Relator of the cause itself, at a special meeting of the Congregation for Sacred Rites held on July 14, 1964, at the Vatican, proposed the following question for discussion: Whether a commission should be appointed to introduce the cause and to what effect. And the Most Reverend Fathers, entrusted with safeguarding the sacred rites, who were present, after hearing the votes of the Official Prelates, especially the Reverend Father Ferdinand Antonelli, O.F.M., the Promotor

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General of the Faith, having carefully considered everything,

[*Latin ed. p. 861*]

The Acts of Pope Paul VI, page 861, record that it was deemed advisable to respond in the affirmative, or to indicate that the commission should be signed, if it pleased the Most Holy [Pope]. Finally, a faithful report on all of these matters was presented to Pope Paul VI by the same General Promoter of the Faith, and His Holiness approved and ratified the response of the Congregation of Holy Rites, and graciously deigned to sign the commission for the introduction of the cause with his own hand, for the Servant of God, Mary Theodora Voi. Given in Rome, on the 10th of December, in the year of Our Lord 1964. ARCADIUS M. Cardinal LARRAONA, Prefect. © S. © Henricus Dante, Archbishop of Carpasia, Secretary II. Concerning the Canonization of the Blessed Leonard Murialdo, Confessor, Founder of the Pious Society of Saint Joseph. REGARDING THE DOUBT: Whether the commission for the resumption of the cause should be signed in this case and to the effect of what is being discussed. The fertile land of Piedmont was illuminated in the nineteenth century, above all, by the heroic virtues and the outstanding reputation for holiness of most illustrious men, who shine in the firmament of the Church like bright stars with inextinguishable splendor. Among these, it will be fitting not to omit Saint Joseph Benedict Cottolengo, an outstanding hero of charity towards the poor and the sick; Saint Joseph Cafasso, a master in forming the clergy and a most loving father in assisting those detained in prisons; Saint John Bosco, a most facile teacher in educating young people; and Saint Dominic Savio, a wondrous example in preserving innocence and in readily acquiring virtues. To this number, in addition to some of whom the cause for beatification is being considered with the Congregation of Holy Rites, Leonard Murialdo rightfully and deservedly belongs, to whom the solemn honors of beatification were conferred in the splendor of the Basilica of Saint Peter in the Vatican, on the 3rd of November, in the year 1963. Regarding the venerable Blessed, the piety, religion, and devotion of the faithful are present among...

[*Latin ed. p. 862*]

The Acts of the Apostolic See - Official Commentary 862. Members of the Institute founded by him have been widely disseminated, and many graces are said to have been obtained through his intercession, among which certain ones appear to bear the marks of a true miracle. In order that an investigation may be legally conducted concerning these matters, it is necessary, observing the proper legal procedures, to proceed with the resumption of the cause. In the meantime, certain petitions have reached the Apostolic See, among which are those of the Most Eminent Cardinals Maurilius Fossati, Archbishop of Taurinensis, Alfonsus Castaldo, Archbishop of Neapolis, Ioannes Urbanus, Patriarch of Venetiarum, and other Archbishops and

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Bishops. At the request of the Reverend Father Felice Magnetti, legitimately constituted promoter of causes for the Pious Society of Saint Joseph, during the ordinary Congregation of Holy Rites held on February 9th of this year, the undersigned Cardinal, Prefect of the same Congregation of Holy Rites, in place and instead of the Most Eminent and Reverend Cardinal Clementis Micara, Bishop of Veliterni, as cause promoter, proposed for discussion the following question: "Should a commission be appointed for the resumption of the cause of the Blessed Leonard Murialdo?" And the Most Eminent Fathers entrusted with the observance of the sacred rites, after the report of the aforementioned Cardinal, and after hearing the votes of the Prelate Officials, having carefully considered all matters, decreed: "That a commission shall be appointed, if it has pleased the Most Holy [Father]." Finally, all of these matters were faithfully reported to our Most Holy Father Pope Paul VI by the undersigned Cardinal, and His Holiness has deigned to sign the commission for the resumption of the cause of the Venerable Leonard Murialdo, Founder of the Pious Society of Saint Joseph. He has also ordered that this decree be duly promulgated and recorded in the Acts of the Congregation of Holy Rites. Given at Rome, on March 4th, in the year of Our Lord 1965. ARCADIUS M. Card. LARRAONA, Prefect. © S. Ferdinandus Antonelli O.F.M., Secretary.

[*Latin ed. p. 863*]

Acts of Pope Pius VI, 863, Section III, Concerning the Beatification, or Declaration of Martyrdom, of the Venerable Servant of God, James Berthieu, a professed priest of the Society of Jesus, who was killed on the island of Madagascar, for hatred of the Faith. CONCERNING A DOUBT: Whether, with the approval of the martyrdom and the cause of the martyrdom, and with the dispensation from signs or miracles, the solemn beatification of the same Venerable Servant of God can proceed safely. At no time has the Church of Christ lacked those venerable heralds of the Gospel, who, with their shed blood, have given the highest testimony of faith and the most excellent proof of charity, and who, thus, have become a fertile seed for the ample harvest of the Mother Church. An example of these has been presented to this sacred forum for the examination of the cause of the Servant of God, James Berthieu, a priest of the Society of Jesus, who, at the end of the last century, was killed on the island of Madagascar for the Christian faith. He was born on the 27th day of November, in the year 1838, in Polminhac, within the boundaries of the diocese of Saint-Flour in France. After being raised to the priesthood, he diligently served for nine years as a parish vicar. In the year 1873, he entered the Society of Jesus, and after two years, he went to Madagascar on a mission. His integrity of life and morals, his sincere and robust faith, his tender charity towards God, his inexhaustible zeal for souls, his constant mortification, his humility, and his paternal love for the indigenous people were evident

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in him. After twenty-one years spent there preaching the Gospel to the people, he suffered a glorious death for the faith of Christ. The fame of his martyrdom, increasing day by day, and the devotion of the inhabitants of the island of Madagascar, who religiously commemorate his death each year, led to the consideration of granting him the honors of the blessed in Heaven. Hence, an informative process was instituted in the year 1933, with ordinary authority, in the Curia of Tananarive, concerning the fame of his martyrdom, which, after being completed in the year 1935, was sent to Rome, and the cause was introduced before this Sacred Congregation, with the authority of Pope Pius XII, on the 26th day of June, in the year 1940. Subsequently, Apostolic processes were established concerning his martyrdom and its cause.

[*Latin ed. p. 864*]

From the Acts of the Apostolic See – Official Commentary 864, and others concerning matters reserved by law, Pope Paul VI of blessed memory, on the 8th day of April in the year 1964, decreed that the aforementioned martyrdom was to be considered as such. This one legal requirement was superseded, so that the entire Congregation for the Sacred Rites might be consulted regarding the doubt: Whether, with the approval of the martyrdom and the cause of the martyrdom, it could safely proceed, and also regarding the granting of a solemn dispensation from the signs of the Venerable or the Servant of God, for the purpose of beatification. That this could safely be done, the Reverend Cardinals presiding over this Congregation, the Official Prelates, and the Consultor Fathers, with unanimous and favorable agreement, gave their support. However, Our Holy Father, Pope Paul VI, in this matter of such great importance, withheld his judgment for a time, until, with fervent prayers, he sought heavenly light. Having done this diligently, on this day, after having performed sacred duties, he approved and confirmed the vote of the Congregation for the Sacred Rites, decreeing: that it could safely proceed to the solemn beatification of the Venerable James Berthieu. This Decree was to be promulgated, recorded in the acts of the Sacred Congregation for Rites, and Apostolic Letters sealed with the Fisherman's Ring were to be dispatched concerning the solemnities of the beatification to be celebrated whenever in the Patriarchal Basilica of the Vatican. Given in Rome, on the 8th of July, in the year of Our Lord 1965. ARCADIUS M. Card. LARRAONA, Prefect. © S. Ferdinandus Antonelli, O. F. M., from the Secret Archives.

[*Latin ed. p. 865*]

Annus et volumen LVQ, 4 de December 1965, N. 13.

ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE.

Directio: Palazzo Apostolico, Vatican City.

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ACTA PAULI PP. VI.

Ad universos habentes:

DHORTATIO.

Episcopis, pacem et supplicationes indicuntur.

APOSTOLICAE COMMUNIONIS INSTANTE EXITU,

Cum Apostolica Concilii Sede Oecumenici Vaticani secundi.

PAULUS PP. VI.

VENERABILIS FRATRES, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

POSTREMA SESSIO Concilii Oecumenici Vaticani II iam ad exitum properat.

Mox amplissimus huiusmodi Consessus, qui quattuor ante annos apud Sancti Petri Apostoli sepulcrum congregatus est, ut exspectationi, optatis et gravioribus urgentioribusque christiani populi necessitatibus consuleret, dimittetur.

Ac vos, Venerabiles Fratres, a vestris tandem redibitis sedes, post diuturnum frugiferumque laborem, gaudio iure merito exsultantes, quod, vestra opera, salutaria instrumenta apparata sunt, ad veram Ecclesiae renovationem et christianorum omnium unitatem promovendam, atque ad pacem humanarum rerum ordinem digniore ratione componenda.

Dum Oecumenica Synodus, laboribus fere absolutis, in eo est ut novam quandam uberem spiritualis vitae effusionem Ecclesiae et mundo afferre videatur, facere non possumus, quin christifideles ad crebriores instantioresque supplicationes Deo.

[*Latin ed. p. 866*]

The Acts of the Apostolic See – Official Commentary 866 earnestly exhort us to approach this matter with paternal concern. We desire, Venerable Brothers, that that most fervent zeal for prayer, to which we have repeatedly urged the children of the Church throughout the course of the Council, not only should not diminish, but, especially at this time, when the work of the Council is drawing to a close, should burn with greater intensity; so that, on these days, the entire Church, gathered throughout the entire world, may, as in former times with Mary, the Mother of Jesus, and our own, in the Cenacle, be united with the fervent prayers of the Apostles and

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their successors, to obtain a new Pentecost, whereby the countenance of the Bride of Christ and the communion of men may be healthfully renewed by the grace of the Holy Spirit.

And first, due thanks are offered to Almighty God, who, throughout the entire period of the Council's celebration, bestowed His heavenly grace and a host of celestial lights upon the Ecumenical Synod present. Indeed, if we consider the immense amount of work that the Council has accomplished thus far, we are certainly filled with admiration, whether because of the many doctrinal principles proposed by the extraordinary Magisterium of the Church, or because of the wise norms of discipline imparted, which, faithfully preserving ecclesiastical tradition, open new paths for the action of the Church and contribute greatly to the good of souls. And if we turn our attention to the common estimation with which the profane have regarded the celebration of the Council, we are not less delighted, for we observe that the Ecumenical Synod has so greatly attracted the attention and thoughts of men, that the questions and precepts of the Church seem to be of the greatest importance in our time among all men of excellent will, who sincerely seek the truth and strive to promote the welfare of mankind; which provides the Church with an opportunity to begin a fruitful dialogue with the world, that is, with the peoples and men of any religion and of any civil culture, so that it may offer its cooperation in preserving the true good of men and in resolving human questions more appropriately according to the evangelical doctrine. The Catholic Church is, indeed, a light to all nations.

1 Cf. Acts 1:14.

[*Latin ed. p. 867*]

867 The acts of Pope Paul VI shone with a brilliant light, placed, as it were, above the mountain of dignity, a steadfast guardian of the divine truths, like a human city. It is not a difficult task to foresee the future growth of the religious life, which will follow, provided that the Holy Spirit, with that sacred breath of spiritual renewal which the Council has stirred up in the Church, is ever more infused into it. These considerations, while comforting to all those whose works have been abundantly blessed with "the manifold grace of God," * at the same time urge us to strive with all our might, lest any impediment delay that flowing river of heavenly graces, which at present "The stream of the river maketh the city of God joyful," * and lest the vital spirits * with which the Church is ablaze today, be in any way diminished. This, of course, could happen if, after the time of discussions and the establishment of laws, the apostolic zeal of the Holy Pastors should suddenly slacken, and if they do not sufficiently attend to the duties proper to that time, which will follow the celebration of the Council. For the happy outcome of the Council and its salutary fruits in the life of the Church will depend more truly on the zeal and effort with

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which those same laws will be put into effect in the future, rather than on the multitude of laws themselves. It will certainly be necessary, above all, for the faithful to prepare their minds to receive the new norms; to stir up those who are reluctant to adapt to the new course of events; to restrain the excesses of others, who may indulge too readily in novelties, and who can thus do no small harm to the work of renewal; to contain the changes in discipline within the limits prescribed by legitimate authority; and finally, to instill in the minds of all a full trust in the Holy Pastors, and to encourage complete obedience, which is a testament to true love for the Church, and the safest guarantee of a happy and successful outcome. It is enough to touch upon these matters briefly, so that the gravity and importance of the tasks may be evident. Indeed, a very great work must now be undertaken.

[*Latin ed. p. 868*]

Acta Apostolicae Sedis -> Commentarium Officiale 868, which demands prudence, perseverance, and sagacity in counsel from you; but it also demands united labor, and that labor must be prompt and generous, from the entire flock entrusted to each of you. The Ecumenical Council, since it pertains to the spiritual life of all the children of the Church, cannot be lacking in the common effort of all. Therefore, it is certain that, above all, the most beloved priests will be of assistance to their pastors, especially those devoted to the care of souls. The Ecumenical Council, having provided norms pertaining to them, has given them an incomparable instrument for exercising the duties of the priesthood more worthily and effectively; let them therefore receive and use it, striving always more firmly to attain sanctity and to approach the sacred ministry with a diligent and generous spirit. From Our pastoral experience, We have clearly observed how many workers of Christ, truly worthy, toil diligently in cultivating the Lord's field; nor are We ignorant of the difficulties and sorrows to which the lives of many are subjected, in solitude, in poverty, and among hostile people, often in traducta. Let these most beloved sons of Ours know that the Vicar of Christ turns His thoughts to them and constantly prays to God for them; their troubles, which are often hidden from men, may indeed remain hidden from men, but God cannot fail to see them, and He prepares a reward for them in Heaven, worthy of their labor. Our mind also flies with particular confidence to the valuable service which the entire family of religious orders contributes to this very purpose. For the Church derives a great part of its strength from the flourishing condition of religious life, acquiring apostolic zeal and the fervor of pursuing sanctity. And now, more than ever, the Church needs the public and social witness that religious life offers, as well as the assistance it can provide to the diocesan clergy in the apostolate. Therefore, may their examples shine ever more brightly, for they truly demonstrate that the Kingdom of God is not of this world; nor

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does their apostolic zeal, by which they are inflamed, remain within fines.

[*Latin ed. p. 869*]

The Acts of Pope Paul VI, number 869, concern the establishment of a sodality, but it should be open to all, so that it may address the spiritual needs with which our age is so miserably afflicted. We place great hope in the Christian faithful, both men and women, who are devoted to the apostolate, whom we embrace with paternal benevolence. The Ecumenical Council clearly demonstrated the works that it wished to accomplish concerning these individuals, and described their place and duties within the Church, thereby making it sufficiently manifest that great importance should already be given to lay people. Truly, the pastoral work of the sacred administration cannot achieve its full potential unless it is accompanied by the action of lay people, whose task it is to assist the Church in the sacred ministry, to supplement the priests as far as their abilities allow, especially in those places where there is a scarcity of clergy, and also to discover new ways and means by which the Church may more effectively and efficiently convey the message of salvation to the people of our time. Therefore, we encourage our sons with a paternal heart to dedicate themselves to this great hour of the Ecumenical Council, and to eagerly fulfill the hope and expectation that the Church has placed in them. Venerable Brothers, a good hope shines for us, that your sons in Christ, just as they have shared in your concerns regarding the outcome of the Council, through prayer, anxiety, hope, and joy, so too, when they return to your dioceses, they will greatly please you with the generous offering of their assistance. Indeed, we earnestly hope that, upon their return to their homeland, they will not be lacking in public honors and in expressions of due gratitude, as is fitting for the great work that you have accomplished with such prudence, wisdom, and diligence, and as is fitting for those who have opened up new goals for the Church to achieve, and who have simultaneously shown humanity the right path of dignity, fraternal love, unity, and peace with such authority. Great hope has been aroused in the Church and in the world; blessed are those who will contribute their assistance to nurture, strengthen, and perfect it. Regarding the arduous and most important task that is assigned to you after the Council, you know, Venerable Brothers, how inadequate human strength is. Therefore, that the execution of the laws of the Council may bring about the desired fruits for the Church, it is necessary that the help of the Divine Redeemer be...

[*Latin ed. p. 870*]

Let those who say, "Without me, you can do nothing," be joined, and may the action of the Holy Spirit continue to profoundly affect, illuminate, and strengthen the hearts of the sacred pastors. Therefore, prayers – in which the vital breath of the Church consists – must be offered in a

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special way to the Holy Spirit, whose office it is to direct the steps of the followers of Christ. This is the first thing that is urged above all at this time of the Council. From this, let the faithful draw heavenly strength so that they may more valiantly pursue the path that is opened before them with hope; so that they may obey all the teachings of the Church, which now especially desires its children to be docile in obedience, eager in action, and magnanimous in enduring the hardships that may arise; and finally, so that they may obtain from God the company of holy men, who, like Saint Charles Borromeo, may be an example and an encouragement to the Christian people in faithfully carrying out the decrees of the Council, for from these men, indeed, the true renewal of the Church, which the Ecumenical Council so ardently desires, will finally be awaited. In this matter, We decree, Venerable Brothers, that before the Ecumenical Council reaches its conclusion, solemn supplications be held for three days in all the dioceses, religious parishes, and communities of the Catholic world. These supplications, which will be held during the coming novena in honor of the Blessed Virgin Mary Immaculate, should not only be directed to rendering due thanks to God and to requesting new heavenly graces, but they can also provide a suitable opportunity to remind the faithful of their new duties, and to encourage them to eagerly put into practice the salutary precepts of the Ecumenical Council, joining their efforts to yours in your endeavors, whether in private or public Christian life. Finally, We wish to signify to you, Venerable Brothers, that We also desire that you be given timely reminders and encouragement from this city regarding the holding of such supplications for your flocks; and that this be done in such a way that, when the solemn conclusion of the Ecumenical Council is celebrated in the Basilica of the Vatican, at the same time and hour, the entire Catholic family, with the Vicar of Christ, and according to John 15:5: "I am the vine."

[*Latin ed. p. 871*]

The Acts of Pope Paul VI, together with his sacred pastors, in the year 871, seem to be united in fervent prayer, with one voice and one heart. Encouraged by this hope, and as a pledge of divine favor and of Our benevolence, Brothers, We impart to you all, and to your clergy and people, Our Apostolic Blessing, which We grant with paternal affection in the Lord. Given in Rome, near Saint Peter's, on the fourth day of November, in the feast of Saint Charles Borromeo, in the year 1965, the third year of Our pontificate. PAUL VI, POPE.

DURING THE HOLY FATHER'S JOURNEY TO AMERICA.

Having accepted the invitation extended to him to address the UNITED NATIONS Council in Neo-Eboracum, on the twentieth anniversary of the founding of this Council of all nations, the Supreme Pontiff embarked on

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a journey to America by airplane, departing from the city at the break of dawn on the fourth day of October, in the year 1965, the feast of Saint Francis of Assisi, in order to offer his testimony of obedience and to bring a message of peace to those who are gathered there representing the nations.

At the airport known as "Leonardo da Vinci," before boarding the aircraft, the Most Blessed Father explained the reasons for this journey, expressing hope for the success of the undertaking and making promises: "As We embark on Our journey to the seat of the United Nations, on the twentieth anniversary of the founding of that international organization, while We entrust the outcome of Our mission of peace and good will to the Providence of the Lord, We send a heartfelt greeting to all the peoples of the world. We know that they look with hope to this initiative, and We have received numerous and very welcome testimonies of this in recent days: We thank them all from the heart, together with their leaders."

[*Latin ed. p. 872*]

We shall converse with the learned and esteemed representatives of the various States, assembled for a constructive dialogue within the framework of the United Nations. And while we express our esteem and goodwill to all, it is dear to us to offer, at this particular moment, an assurance and a hope. The assurance: that our undertaking, as well as every word that we shall pronounce in the forthcoming meetings, has no other ambition, no other purpose, than to encourage, comfort, and bless the efforts of men of good will, who are dedicated to the preservation, guarantee, and advancement of universal peace. This is the goal that we have set for ourselves in accepting the invitation, so courteous and yet so urgent, extended to us on the twentieth anniversary of the founding of the United Nations. The hope, or, rather, the certainty: that our action, undertaken with a sincere awareness of our own inadequacy and with confidence in divine assistance, as it has been received with unanimous and consoling acclaim, may find a willing response in the hearts of men, especially those who guide the destinies of nations. The world awaits and demands peace; the world needs peace; the world requires true, stable, and lasting peace, after the sufferings of the wars that have shaken our century, after the immense sorrows that have devastated humanity. Hostilities must cease; disagreements, which are inevitable, must be resolved through just and courageous negotiations; the orderly progress of civil life and the flourishing of free intellectual and artistic activities must be ensured. Only peace can guarantee this. And peace we implore, with a voice that is unarmed but strengthened by the very power of the Prince of Peace, of Whom we are minister and representative on earth; we implore peace from the heads of state, as well as from politicians, from diplomats, as well as from experts in economics and finance, from scientists and philosophers, from scholars and journalists. All are called to contribute to the great work of peace, which needs the

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contribution of all to take deep and lasting root in the present time. With this promise and with this certainty, we begin our journey in the name of the Lord, and we also trust in the protection of She who is invoked as Queen of Peace. And we bless all, invoking the almighty protection of the Lord upon the individual nations of the world. Peace be with you all!

[*Latin ed. p. 873*]

Acta Pauli Pp. VI 873. Praeterea, iter suscipiens, Beatissimus Pater ad universos orbis terrarum populos hos misit nuntios: Durante la Nostra visita all'Organizzazione delle Nazioni Unite, ove Ci rechiamo per rivolgere le Nostre parole di pace ai suoi membri ed al mondo intero, Noi saremo ospiti dell'illustre Arcivescovo di New York, il Signor Cardinale Spellman. Pertanto, a tutti i popoli dell'America del Nord inviamo il Nostro cordiale saluto, augurando loro un costante e fecondo progresso, mentre facciamo voti che i mirabili rapporti che regnano tra loro, et la loro salda amicizia possano servire d'esempio a tutte le nationes del mundo. Confidando nell'ausilio delle loro preghiere per il buon esito dei Nostri sforzi, de corde invochiamo su di loro da Deo abbondantes gracias de luce, de protectione et de pace. Nel momento in cui intraprendiamo, in favore della pace, un solenne viaggio que Ci è dettato dal Nostro Ministerio Apostolico, Noi rivolgiamo un commosso saluto ai popoli dell'Europa, que sarà rappresentata, durante questo viaggio, dal Signor Cardinale Eugenio Tisserant, Decano del Sacro Collegio. Possa questo continente, così spesso tormentato nel corso della sua storia millenaria dalle guerras et dal loro seguito di miseries, trovare finalmente le vias de una intesa stabile, que gli permetterà di esercitare, nel novero delle nationes, l'influsso cui lo designa il suo grandioso passato, così ricco di valores de civiltà et de cultura. Nell'intraprendere la Nostra Missione di Pace alle Nazioni Unite, Ci compiacciamo di volgere il Nostro affettuoso saluto a tutti i popoli del Centro et del Sud America, i quali sono rappresentati nel Nostro viaggio dal Signor Cardinale Antonio Caggiano, Arcivescovo di Buenos Aires. Facciamo voti et demandiamo ardentemente al Signore que tutti questi Paesi, uniti in communitate de fide et affratellati con vinculis de gloriose tradictiones Christianae, vivano semper in continuo progresso fundato sulla justitia et sulla concordia degli spiriti. Ad essi chiediamo que Ci aiutino, soprattutto con le loro preghiere, perché siano realizzate le Nostre speranze de pacifica et prospera convivenza internationalis. L'Africa, terra diletta de cui conserviamo i più felices ricordi, con la varietas dei suoi popoli et delle sue tradictiones, è rappresentata, nel Nostro...

[*Latin ed. p. 874*]

Acta Apostolicae Sedis - Official Commentary 874: Journey to the United Nations to plead for peace, by the Most Reverend Cardinal Rpgambwa, Bishop of Bukoba. Concerning that great continent and all its inhabitants,

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We earnestly invoke the richest heavenly blessings of prosperity, progress, well-being, and every good of both a material and spiritual order, especially the divine gift of peace among themselves and with the entire world. For the attainment of such lofty goals, We ask for the support of their prayers and their concern. To all the peoples of Asia, so worthily represented in Our Mission of Peace to the United Nations by the Most Reverend Cardinal Tatsuo Doi, Archbishop of Tokyo, We send a cordial greeting, invoking upon them all that tranquility of order in justice and charity, in which true peace resides. May the empire of law, based upon fraternal respect and love, with the help of God, secure peace for troubled spirits and hearts, and restore a cordial friendship among men and nations. For this purpose, We ask for the cooperation of their prayers and their good will. The presence among the illustrious Prelates who accompany Us on this journey to the United Nations, where We shall address the world with Our plea for peace, of the Most Reverend Cardinal Gilroy, Archbishop of Sydney, impels Us to turn Our affectionate thoughts to Australia and Oceania, and to their diverse races and peoples. May universal concord and progress bring them happiness and prosperity, and may God, Creator of all things, especially grant them all those spiritual gifts to which human life aspires for its fulfillment in eternal joy. We ask them to pray for a just and lasting peace on earth. We greet the numerous faithful, wherever they may be, who belong to the venerable Eastern Churches. By associating with Us, in this solemn visit that We are about to undertake to the United Nations, the Most Reverend Cardinal Agagianian, We have wished to signify that all Eastern Christians are in some way present with Us on this journey, the peaceful character of which seeks to embrace both the East and the West in a single love. To all, We send with affection Our Apostolic Blessing.

[*Latin ed. p. 877*]

In the Acta Pauli PP. VI, page 877, number Unitarum, commonly known as the "Palace of Glass," he addressed a large gathering in a spacious hall, including representatives of nations, and those present, delivering this distinguished discourse:

THE HOLY FATHER'S ADDRESS TO THE UNITED NATIONS.

At this moment, about to speak before this unique audience in the world, We wish first to express Our profound gratitude to Mr. Thant, your Secretary-General, who kindly invited Us to visit the United Nations on the occasion of the twentieth anniversary of this global institution for peace and collaboration among the peoples of the entire world. We also thank Mr. the President of the Assembly, Mr. Amintore Fanfani, who, from the very beginning of his term, has had such kind words for Us. We thank you all, who are present here, for your gracious welcome. To each

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of you, We offer Our cordial and respectful greetings. Your friendship has invited Us and admitted Us to this gathering: We present ourselves to you as a friend. In addition to Our personal homage, We bring you that of the Second Vatican Ecumenical Council, currently assembled in Rome, and whose Cardinals, who accompany Us, are its eminent representatives. In their name, as well as in Our own, honor and greetings to you all!

Simplicity and Grandeur of a Meeting.

This meeting, you are all well aware, has a double character: it is marked by both simplicity and grandeur. It is marked by simplicity, because the one who speaks to you is a man like you; he is your brother, and even one of the smallest among you, who represent Sovereign States, since he is invested—if you please to consider Us from this point of view—with only a minuscule and almost symbolic temporal authority, the minimum necessary to be free to exercise his spiritual mission and to assure those who deal with him that he is independent of any worldly authority. He has no temporal power, no ambition to compete with you. In fact, We have nothing to ask; no questions to raise; all.

[*Latin ed. p. 878*]

Acts of the Apostolic See - Official Commentary 878: A desire to express, a permission to request: that of being able to serve you in matters within our competence, with disinterest, humility, and love. Such is the first declaration that We have to make. As you see, it is so simple that it may seem insignificant to this assembly, accustomed to dealing with extremely important and difficult matters. And yet, We tell you, and you all feel it, this moment is imbued with a singular grandeur: it is great for Us, it is great for you. For Us, first of all. Oh! You know well who We are. And whatever your opinion of the Pontiff of Rome may be, you know Our mission: We are the bearer of a message for all humanity. And We are so not only in Our own person and in the name of the great Catholic family: but also in the name of the Christian brethren who share the sentiments that We express here, and especially of those who have kindly entrusted Us with the explicit task of being their interpreter. And just as the messenger, at the end of a long journey, delivers the letter entrusted to him: so too We are aware of living this privileged moment, — however brief it may be — in which is fulfilled a desire that We have carried in Our heart for nearly two thousand years. Yes, you remember. We have been on this journey for a long time, and We carry with Us a long history; We celebrate here the epilogue of a laborious pilgrimage in search of a dialogue with the entire world, from the day when it was commanded to Us: "Go, and preach the Gospel to every creature!" And it is you who represent all the nations. Let Us tell you that We have a message for you, yes, a happy message, to deliver to each of you. A moral and solemn ratification. Our message wants to be, first of all, a moral and solemn ratification of this high Institution. This message

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comes from Our historical experience. It is as "expert in humanity" that We bring to this Organization the endorsement of Our predecessors, of the entire Catholic Episcopate, and Our own, convinced as We are that this Organization represents the necessary path of modern civilization and of world peace. In saying this, We also make Our own...

[*Latin ed. p. 879*]

The acts of Pope Paul VI, page 879: The voices of the dead are no less powerful than those of the living: the voices of those who fell in the terrible wars of the past, dreaming of concord and peace in the world; the voices of those who survived, and who condemn in their hearts those who would attempt to renew such conflicts; and still other living voices: the young generations of today, who advance with confidence, rightfully expecting a better humanity. We also make our own the voices of the poor, the dispossessed, the unfortunate, those who aspire to justice, to the dignity of life, to freedom, to well-being, and to progress. The nations turn to the United Nations as to the ultimate hope for concord and peace: We dare to offer here, along with our own, their tribute of honor and hope. And therefore, this moment is momentous for you as well. Both the one and the other.

2. We know this, you are fully aware of it. Now listen to the rest of our message. It is entirely directed towards the future. The edifice that you have built must never again fall into ruin: it must be perfected and adapted to the demands that the history of the world will present. You mark a stage in the development of humanity: from now on, it is impossible to go backward, it is necessary to advance. To the plurality of states, which can no longer ignore each other, you propose a form of coexistence that is extremely simple and fruitful. Here it is: first, you recognize and distinguish each other. You do not, of course, confer existence upon the states: but you qualify each nation as worthy to sit in the ordered assembly of peoples; you give a recognition of high moral and legal value to each sovereign national community, and you guarantee it an honorable international citizenship. This is already a great service rendered to the cause of humanity: to clearly define and honor the national subjects of the world community; to establish them in a legal condition that earns them the recognition and respect of all, and from which a well-ordered and stable system of international life can derive. You sanction the great principle that relations between peoples must be regulated by reason, by justice, by law, and by negotiation, and not by force, nor by violence, nor by war, nor by fear, nor by deceit. Thus it must be. And allow us to congratulate you for having had the wisdom to open the doors of this assembly to young nations, to states that have recently attained independence and freedom.

[*Latin ed. p. 880*]

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presence here is proof of the universality and magnanimity that inspire the principles of this institution. Thus it must be. This is Our praise and Our wish, and as you see, We do not attribute them from without: We draw them from within, from the very genius of your Institution. One with the others 3. Your Statute goes even further: and Our message advances with it. You exist and you work to unite nations, to associate states. Let us adopt the formula: to bring together one with the others. You are an Association. You are a bridge between peoples. You are a network of relationships between states. We are tempted to say that your characteristic somehow reflects, in the temporal order, what Our Catholic Church seeks to be in the spiritual order: unique and universal. Nothing can be conceived as more elevated, on the natural plane, in the ideological construction of humanity. Your vocation is to foster fraternity, not among some of the peoples, but among all peoples. A difficult undertaking? Without a doubt. But such is the undertaking, such is your very noble undertaking. Who does not see the necessity of gradually establishing a global authority capable of acting effectively on the legal and political plane? Here again We repeat Our wish: go forward! We will say more: strive to bring back among you those who have become detached from you; study the means of calling to your pact of fraternity, with honor and with loyalty, those who do not yet share it. Ensure that those who are still outside desire and deserve the common trust, and then be generous in granting it. And you, who have the good fortune and the honor of sitting in this assembly of the peaceful community, listen to Us: this mutual trust that unites you and allows you to accomplish good and great things, ensure that it is never undermined, that it is never betrayed. Not one above another 4. The logic of this wish, which, one might say, belongs to the structure of your Organization, leads Us to supplement it with other formulas. Here they are: let no one, as a member of your union, be superior to others: Not one above another. This is the formula of equality. We know, of course, that other factors must be considered besides mere membership in your organization. But equality also...

[*Latin ed. p. 881*]

Acta Pauli PP. VI, 881, est une partie de sa constitution : non pas que vous soyez égaux, mais ici vous vous rendez égaux. Et il se peut que, pour plusieurs d'entre vous, ce soit un acte de grande vertu : permettez que Nous vous le disions, Nous, le représentant d'une religion qui opère le salut par l'humilité de son divin Fondateur. Il est impossible d'être frère si l'on n'est humble. Car c'est l'orgueil, si inévitable qu'il puisse paraître, qui provoque les tensions et les luttes du prestige, de la prédominance, du colonialisme, de l'égoïsme : c'est lui qui brise la fraternité. Jamais plus les uns contre les autres. Et ici Notre Message atteint son sommet. Négativement d'abord : c'est la parole que vous attendez de Nous et que Nous ne pouvons prononcer sans être conscient de sa gravité et de sa solennité : jamais plus les uns

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contre les autres, jamais, plus jamais ! N'est-ce pas surtout dans ce but qu'est née l'Organisation des Nations-Unies : contre la guerre et pour la paix? Écoutez les paroles lucides d'un grand disparu, John Kennedy, qui proclamait, il y a quatre ans : « L'humanité devra mettre fin à la guerre, ou c'est la guerre qui mettra fin à l'humanité ». Il n'est pas besoin de longs discours pour proclamer la finalité suprême de votre Institution. Il suffit de rappeler que le sang de millions d'hommes, que des souffrances inouïes et innombrables, que d'inutiles massacres et d'épouvantables ruines sanctionnent le pacte qui vous unit, en un serment qui doit changer l'histoire future du monde : jamais plus la guerre, jamais plus la guerre ! C'est la paix, la paix, qui doit guider le destin des peuples et de toute l'humanité! Merci à vous, gloire à vous, qui depuis vingt ans travaillez pour la paix, et qui avez même donné à cette sainte cause d'illustres victimes! Merci à vous et gloire à vous pour les conflits que vous avez empêchés et pour ceux que vous avez réglés. Les résultats de vos efforts en faveur de la paix, jusqu'à ces tout derniers jours, méritent, même s'ils ne sont pas encore décisifs, que Nous osions Nous faire l'interprète du monde entier et que Nous vous exprimions en son nom félicitations et gratitude. Construire la paix. Vous avez, Messieurs, accompli, et vous accomplissez une grande œuvre : vous enseignez aux hommes la paix. L'ONU est la grande école où l'on reçoit cette éducation, et nous sommes ici dans l'Aula Magna de cette école. Quiconque prend place ici devient élève et devient maître dans l'art de construire la paix. Et quand vous sortez de cette salle.

[*Latin ed. p. 882*]

Acta Apostolicae Sedis - Official Commentary 882: The world looks to you as to the architects, the builders of peace. Peace, you know, is not built solely through politics and the balance of power and interests. It is built with the spirit, with ideas, with works of peace. You are working on this great endeavor. But you are still only at the beginning of your labors. Will the world ever change the particularistic and bellicose mentality that has shaped so much of its history? It is difficult to predict; but it is easy to affirm that we must resolutely set out on the path towards a new history, a peaceful history, one that will truly and fully be human, the very one that God has promised to men of good will. The paths are laid out before you: the first is that of disarmament. If you want to be brothers, lay down your weapons. One cannot love with offensive weapons in hand. Weapons, especially the terrible weapons that modern science has given you, even before causing victims and destruction, engender bad dreams, fuel bad feelings, create nightmares, distrust, dark resolutions; they require enormous expenditures; they halt projects of solidarity and useful work; they distort the psychology of peoples. As long as man remains the weak, changeable, and even wicked being that he often is, defensive weapons will, alas!, be necessary. But you, your courage and your worth, urge you to study the

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means of guaranteeing the security of international life without resorting to weapons: this is a goal worthy of your efforts, this is what the peoples expect from you. This is what must be achieved! And for this, it is necessary that trust in this Institution grow, that its authority grow; and the goal, then – one can hope – will be reached. You will gain the recognition of the peoples, relieved of the heavy expenses of armaments, and delivered from the nightmare of war that is always imminent. We know – and how can We not rejoice? – that many of you have favorably received the invitation that We launched for the cause of peace, from Bombay, to all the States, last December: to dedicate at least a portion of the savings that can be achieved through disarmament to the benefit of developing countries. We renew this invitation here, with the confidence that We are inspired by your sentiments of humanity and generosity.

[*Latin ed. p. 883*]

Acts of Pope Paul VI, p. 883, "For One Another," 6. To speak of humanity, of generosity, is to echo another fundamental principle of the United Nations, its most positive aspect: it is not merely to avert conflicts between states that one works here; it is to make states capable of working for one another. You do not merely facilitate coexistence between nations; you take a far greater step forward, worthy of Our praise and support: you organize fraternal collaboration among peoples. Here, a system of solidarity is established, whereby lofty goals, in the order of civilization, receive the unanimous and ordered support of the entire family of peoples, for the good of all and each. This is what is most beautiful in the Organization of the United Nations, its most authentic human face; it is the ideal that humanity dreams of in its pilgrimage through time; it is the greatest hope of the world; We dare to say: it is the reflection of the divine plan—a transcendent and loving plan—for the progress of human society on earth, a reflection in which We see the evangelical message, of heavenly origin, becoming earthly. Indeed, here We seem to hear the echo of the voices of Our Predecessors, and in particular, of Pope John XXIII, whose message *Pacem in terris* found such honorable and significant resonance among you. Rights and duties of man. What you proclaim here are the fundamental rights and duties of man, his dignity, his freedom, and above all, religious freedom. We sense that you are the interpreters of what is most noble in human wisdom; We would almost say, its sacred character. For it is, above all, of human life that we are speaking, and human life is sacred: no one may dare to violate it. It is in your Assembly that respect for life, even with regard to the great problem of birth, must find its highest expression and its most reasonable defense. Your task is to ensure that there is sufficient abundance of bread at the table of humanity, and not to promote an artificial control of births, which would be irrational, in order to reduce the number of guests at the banquet of life. But it is not enough to feed the hungry; it is also necessary to ensure that

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each man has a life in accordance with his dignity. And this is what you strive to do. Is this not the fulfillment, before Our eyes, and thanks to...

[*Latin ed. p. 884*]

Acta Apostolicae Sedis - Commentarium Officiale 884, concerning the prophetic announcement which so aptly applies to your Institution: "They shall beat their swords into plowshares, and their spears into sickles?" 1 Do you not employ the prodigious energies of the earth and the magnificent inventions of science, not as instruments of death, but as instruments of life for the new era of humanity? We know with what intensity and increasing effectiveness the Organization of the United Nations and the global bodies dependent upon it work to assist Governments in need to accelerate their economic and social progress. We know with what zeal you strive to overcome illiteracy and to spread culture throughout the world; to provide men with appropriate and modern healthcare; to place the wonderful resources of science, technology, and organization at the service of mankind: all of this is magnificent and deserves the praise and support of all, including Our own. We, too, would like to set an example, even though the smallness of Our means prevents a full appreciation of its practical and quantitative scope: We wish to give new development to Our charitable institutions against the hunger of the world and in favor of its primary needs: it is thus, and no other way, that peace is built.

Building on Spiritual Principles 7. One more word, Gentlemen, a final word: this edifice that you are building does not rest on purely material and earthly foundations, for it would then be a building built on sand; rather, it rests above all on our consciences. Yes, the time has come for "conversion," for personal transformation, for inner renewal. We must learn to think of man in a new way; we must also think of the common life of men in a new way, and finally, we must think of the paths of history and the destinies of the world in a new way, according to the words of Saint Paul: "to put on the new man, created according to 2 God in justice and truth." The hour has arrived when a pause, a moment of recollection, of reflection, almost of prayer, is necessary: to rethink our common origin, our history, our common destiny. Never as today, in an age marked 1 7s. 2, 4. 1 Eph. i, 23.

[*Latin ed. p. 885*]

Acta Pauli PP. VI 885: Such human progress has also required an appeal to the moral conscience of man. For the danger does not come from progress or science itself, which, when properly used, can, on the contrary, resolve a great number of the serious problems that afflict humanity. The true danger lies within man, who possesses ever more powerful instruments, capable of both ruin and the highest achievements. In short, the edifice of modern civilization must be built upon spiritual principles, the

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only ones capable not only of supporting it, but also of illuminating and animating it. And these indispensable principles of superior wisdom can rest – this is our conviction, as you know – only upon faith in God. The God unknown of whom Saint Paul spoke to the Athenians on the Areopagus? Unknown to those who, nevertheless, without realizing it, sought Him and had Him near them, as happens to so many men of our century? . . . For us, at any rate, and for all those who welcome the ineffable revelation that Christ has made of Him, He is the living God, the Father of all men. The following words were also spoken by the Most Blessed Father on the same day in New York, before he began his journey, and are reported here: In the sacred temple dedicated to the Holy Family, addressed to the Religious Communities, with whom there is reason to have relations with the Council of the United Nations. It is indeed a distinct pleasure for Us to have this opportunity, however brief, during Our visit to the United Nations to greet you, one and all, representatives of the various Organizations maintaining relations with the United Nations. We express Our cordial good wishes to the members of the many Catholic organizations who collaborate with the United Nations to bring the benefits of this international Organization to all parts of the world. We also derive satisfaction from the fact that Our own observers, at least some, are among you, and We wish to make specific mention of Monsignor Alberto Giovannetti, who holds the responsible position of Permanent Observer of the Holy See to the United Nations. In a way, We have left Our purely spiritual sphere of activity in order to learn of your work for peace to which you are dedicating yourselves.

[*Latin ed. p. 892*]

Acta Apostolicae Sedis - Official Commentary 892, cooperating in an atmosphere of mutual respect and affection. Our good wishes and Our heartfelt thanks go to you for your most important work. May God bless you! The Envoy, sent by the Most Blessed Father to all the peoples of the world, as he was about to undertake a journey to return to Italy, at the conclusion of the visit made to the Assembly of the United Nations, while raising to God a fervent hymn of thanksgiving for the amiable help with which He has sustained Our steps, We wish to express Our profound gratitude to those who have accompanied Our Mission of Peace with their prayers and with their affection: first of all, to Our beloved sons of the Catholic Church, for their heartfelt participation in Our universal concerns for the preservation of peace in the world, which they uphold with their daily fidelity to the grace and precepts of the Christian life; and likewise, to all men of good will, for the hopes placed in Our humble action, to which We intend to respond with all Our strength. We paternally invite all to pray for peace, in this moment still difficult and troubled, and to expend all their energy for the maintenance of this great divine gift to humanity, upon which We invoke the constant blessings of the Lord. Having departed

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from the airport of New York late at night, and having successfully crossed the vast ocean, the Supreme Pontiff arrived in Rome around midday on October 8th, at the "Leonardo da Vinci" airport, where he was received and greeted by the Most Reverend Aldone Moro, President of the Supreme Council for the Administration of Public Affairs, and many other public officials, religious authorities, Most Reverend Gentlemen and members of the Embassy, as well as the Magistrate of the City of Rome. To these, the Most Blessed Father spoke as follows: Upon setting foot again on the soil of beloved Rome, after the visit made to the headquarters of the United Nations in New York, a feeling of gratitude rises from Our heart to the Lord, for the good inspiration which He has given Us to undertake this journey, and for the success with which He has crowned it. We also wish to express Our thanks to you, illustrious personalities of...

[*Latin ed. p. 893*]

To the State and Government of Italy, in a special manner to the President of the Council of Ministers, and to the other personalities of the Roman Curia, of the diocese of Rome, to the Most Eminent Cardinals, to the Honorable Mayor, to you, illustrious members of the Diplomatic Corps, here represented by the Ambassador of Italy, and by your worthy Dean; to you, political and military authorities, and to all of you, beloved children, who have followed with your affectionate participation and good wishes our unusual pilgrimage, and who now make this hour of our return more pleasing with your dear presence. Our mission has been one of peace. No other was the intention, no other the motive for this our journey. We have been pilgrims of peace. We wished to bring to the world, represented and ideally united in that solemn assembly, the invitation to that Peace, announced by the Angels over the humble cradle of the Incarnate Word; we wished to give our encouragement to works and negotiations of peace; and the assurance that the Church, today as always, is beside those who work for peace, supporting their efforts with her authority, with her support, with her blessing. At the conclusion of this mission, it is dear to us to say that we are moved by the attention given to our humble words. Our grateful and appreciative remembrance goes to the Secretary of the United Nations, and to the individual representatives of the meritorious Organization, for the touching attentions they have shown towards our person. Nor can we forget the joyful and devout welcome of the American Catholics, whose industrious zeal for good is so well known to us in its generosity and effectiveness; let our affectionate greeting also go to them and to their most zealous pastors, which also wishes to embrace in a single heartbeat the entire people of the United States of America. Their enthusiasm, which crowned our brief stay in their hospitable land, has clearly told us, almost on behalf of all the beloved peoples of the earth, what is the will and the desire for peace that is in the heart of all men. For this universal vote for

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peace, we will continue, as far as it is possible for us, to work. This is a fundamental point of our program; that is, of our ministry. May God make this effective; while we bless those we meet on this arduous, but luminous path.

[*Latin ed. p. 894*]

Acts of the Apostolic See - Official Commentary 894. Afterwards, having been transported by automobile, He progressed to the Vatican City, to the Patriarchal Basilica of St. Peter, to the Conciliar Fathers, who were present at the General Congregation. And as He was returning, the Supreme Pontiff addressed these words: "My beloved Brothers, the journey which we undertook across the ocean is completed here, from whence it began, with success, with the help of God. To the extraordinary assembly of the United Nations, we brought the message of salvation and peace, which this Holy Council entrusted to us. We spoke to the members of that vast institution, encompassing the world, who represent more than a hundred nations of the earth, in order to confirm their common will for the preservation of concord and peace, to encourage them to continue the work begun twenty years ago, to remove wars, to resolve every conflict among peoples with honor and dignity, and to seek remedies for the needs and evils which still hinder progress and the common good. We rightly remember that in order to accomplish such a grave and lasting undertaking, it must be undertaken with wisdom, which comes from God and which has been given to us through Christ. We need not tell you how generously we were received; how attentively our words were heard; how moved the people were who gathered around us; how with loving reverence those faithful sons and daughters of the American metropolis followed us: for all these things, abundantly disseminated and explained through television images, are so well known to you that it is as if you yourselves were present at that double and unique event: namely, when the Roman Pontiff, for the first time, visited the land discovered almost five centuries ago by Christopher Columbus, and when the Successor of Peter, and Vicar of Christ, for the first time, met with the assembly of those who represent almost all the nations of the world, and who were gathered there to hear the words of the Moderator of the Catholic Church. Our journey was indeed very swift, our stay in that continent was very brief, but the purpose for which we remained there is certainly worthy, and it moves our hearts: for it was for the sake of preserving peace in the world. We give thanks to God, Venerable Brothers, for having allowed us, in some way, to bring the message of peace to the people of the entire world."

[*Latin ed. p. 895*]

Acts of Pope Paul VI, 895. Never has this evangelical message been proclaimed before a more numerous audience, and—it may also be added—

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before an audience more prepared and more eager to hear it. Never has this same message been seen to signify at once the merciful voice of Heaven and the pleading voice of the earth, that is, to show that the secret plan of God for the human race is perfectly in accord with the deepest desires of that same human family; and therefore, never has the mission of the Church, as mediator between God and men, been confirmed by arguments more evident, more opportune, and more suited to this age. We bear with difficulty the fact that in this most important event, the highest position was held by our most humble person (but does not God, in order to attribute glory to Himself for the great things which our history recounts, choose ministers who are unequal to the moment and to their effectiveness?). We bear with it, but we are no less affected by the joy of the prophetic power that has been bestowed upon our message: for we have proclaimed peace to men in the name of Christ. We perceive that something of great significance follows from this, for he who is burdened with this task must be an example to others. What is the value of a word, unless it is proven by a working will that brings it about, for itself and through itself, to its effect? The authority of a word arises indeed from the truth, of which it is like an echo or an image, but in human affairs, it gains greater effectiveness from the way in which it is carried out by him who has uttered it; the voice is emitted, but the example of the herald of the Gospel persuades minds. Therefore, something of great importance follows from the fact that we have proclaimed peace. The Catholic Church has undertaken a greater mission and a greater burden in serving the cause of peace, since through our words, we have pleaded the cause of peace. Without doubt, it is not our task, nor is it proposed to you, to concern ourselves with political and economic affairs, in whose province that order is established by which civil peace is achieved. But we can and must also offer our help in establishing civil peace, and indeed through constant moral support and, in some way, also through acts of charity that are true and effective. Indeed, at this very time, the Ecumenical Council is doing precisely this, in order to resolve the issues that arise between the Church and the world in this age.

[*Latin ed. p. 896*]

Acts of the Apostolic See - Official Commentary 896: How can societies become more just and beneficial? By this very action, we contribute to the establishment of peace, which will undoubtedly be stronger and more effective if, convinced that peace must be founded on justice, we become guardians of justice. For justice is essential to human society; Christ desires that we seek and thirst for it. We know that justice progresses gradually, and that as society advances, minds are reminded that it is not yet perfect and absolute, and that manifest distinctions and remedies appear, by which the human race is still afflicted. Do not these distinctions, recognized among the classes of citizens and among nations, bring peace to the gravest

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danger? All of this is well known. But these things urge us to consider how we can provide remedies for them: We must direct our attention to the condition of peoples who are still striving for civil progress; that is to say, to speak more plainly, our charity towards the poor, of whom there is an innumerable number in the world, must be more diligent, more effective, more generous. Other considerations that arise lead us to the same conclusion, in matters religious and moral. Our faith must serve charity, whether in ecumenical discussions or in matters concerning us, regarding spiritual and social matters, with people of good will of any kind, of any religion; is not this the same as contributing to peace, and is it not also contained in our aims and plans? Let us examine and put into effect our aims and plans with increased vigor, since we have become defenders of peace, as if it were the goal that all must pursue: May God grant that the testimony of action may follow the testimony of the word. Finally, all of you, Venerable Brothers, who have joined us in this "But all things are of God, who hath reconciled us to himself by Christ and hath given to us the ministry of reconciliation," 1 you, the faithful present here, you, who represent the nations, you, most worthy Observers, desire peace with us, by offering prayers and working for it: Imparting the Apostolic Blessing, we pray that "Now the God of peace be with, you all. Amen." 2 1 2 Corinthians 5:18. 2 Romans 15:33.

[*Latin ed. p. 897*]

897 Acts of Pope Paul VI, a written message delivered to the Council of the United Nations, when the Supreme Pontiff visited New York to address that assembly of peace. PAUL VI, to the illustrious and most distinguished Assembly of the United Nations, We have crossed the ocean to address this most important assembly of nations. We could, indeed, have reached you through others and in other ways, and we could have made known to you our sentiments. However, We desired to see you face to face and to offer prayers, so that through words and deeds We might demonstrate how deeply We esteem you and the work to which you are dedicated. You have established this assembly to foster peace, concord, and mutual cooperation among the nations, under the equal representation of all, and to safeguard against threats and the ever-recurring dangers of violence and war. There can be no better way to serve the common good of humankind than the path you have chosen, namely, the observance of law, of just freedom, of the dignity of the human person, and the rejection of the insane folly of war and the destructive fury of the powerful. The structure and form of this great edifice that you have created can be improved, but it cannot be destroyed without immense harm. "For peace is so good that nothing is more pleasing to hear of in earthly and mortal things, nothing is more desirable to desire, and nothing can be better found" (St. Augustine, De Civitate Dei, XIX, 11). Never let the benefits of this human association, this

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salutary progress, which you must love and desire constantly, be neglected through carelessness, lack of diligence, or impatience. We know that your path is often fraught with difficulties and hardships. All of this deserves our love, our praise, and our encouragement. Moreover, in the name of the Fathers of the Ecumenical Council of Vatican I, who were gathered together in Rome, We offer you words of peace, good tidings, and consolation. Be assured that the Catholic Church is with you in your endeavors, offering spiritual assistance and fervent prayers.

[*Latin ed. p. 898*]

Acts of the Apostolic See - Official Commentary 898: To be present and to pray earnestly, for nothing is more pleasing than to kindle the flame of fraternal love in the hearts of men and to promote works of common endeavor. May the God of peace be always favorable to you all, and to this most noble undertaking, to which you devote generous efforts. On the fourth day of the month of October, in the year 1965, the third of Our Pontificate. PAUL VI, POPE. LETTER To His Eminence, Eugene, Cardinal Tisserant, Archbishop of Ostia, Porto and Santa Rufina, Dean of the Sacred College, and first among the Presidents of the Presidency Council of the Second Vatican Ecumenical Council, whom the Supreme Pontiff informs that He has decided that the Ecumenical Council shall conclude with solemn rites on the eighth day of the coming month of December, on the feast of the Immaculate Conception of the Blessed Virgin Mary. PAUL VI, POPE. VENERABLE BROTHER, GREETINGS AND APOSTOLIC BENEDICTION: We are pleased to learn that the labors of the Second Vatican Ecumenical Council are not only proceeding rapidly, but are also approaching their conclusion. For this reason, in the name of this Presidency Council, you, Venerable Brother, have requested that We establish the days and solemn rites by which the Ecumenical Council shall be concluded. We give thanks to God for the heavenly assistance granted to the Fathers and to the Church throughout the entire course of the Council, and We multiply our prayers, so that, as We recently called upon all the faithful in the Apostolic Exhortation "Postrema Sessio," may the all-powerful God grant that this great event, whose beginning has aroused great hope, may be successfully concluded and may bring forth a rich abundance of benefits for the Church and for the world. Therefore, readily concurring with your prayers, We decree that the Sacred Second Vatican Ecumenical Council, which began on the feast of the Divine Motherhood of the Most Holy Mary, shall...

[*Latin ed. p. 899*]

The Acts of Pope Paul VI, number 899, which has been entrusted with a special patronage, shall conclude with a solemn ceremony on the eighth day of the coming month of December, on which day the liturgical feast of the Immaculate Conception of Mary, Mother of the Church, is celebrated.

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On the same day in December, in the year 1869, the Œcumenical Council of Vatican I was solemnly inaugurated, and this present Œcumenical Synod can rightly be considered a fitting complement to it. We have also decreed that a public session shall be held on the seventh day of the same month of December, in which the final drafts of the documents will be presented for deliberation by the Sacred Council, which have already been approved in the preceding General Congregations. We implore you, Venerable Brother, to kindly bring these matters to the attention of the Conciliar Fathers. We foster the hope that, with divine assistance and the wisdom of the Conciliar Fathers, the remaining labors of this Œcumenical Synod will achieve a successful outcome. To you, Venerable Brother, and to the other members of the Council Presidency, as well as to all the Fathers of the Œcumenical Council, we impart our Apostolic Blessing, with all our affection in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of November, in the third year of Our Pontificate. PAUL VI.

HOMILY

Delivered in the Patriarchal Basilica of Vatican by the Supreme Pontiff, during the concelebration of Mass, in the public session of the Œcumenical Synod, in which three Decrees and two Declarations of the Council were promulgated.

* Venerable Brothers and beloved sons, You have just heard the words of the Apostle, speaking of the work of Christ the Lord, who continues to carry out His work in the Church; a work that pertains to not only preserving what He Himself accomplished while He was on earth, but also to building something new, that is, to making progress and achieving growth, as is stated in that celebrated passage from the Gospel: * On October 28th, on the feast of the holy Apostles Simon and Jude, in the year 1965.

[*Latin ed. p. 900*]

Acta Apostolicae Sedis - Commentarium Officiale 900, Himself announced, where He promises that a building, rightly composed and coherent, will be provided by Him, founded upon the rock, which He Himself chose and made fit to sustain such a weight: "I will build," He says, "My Church." 1 For St. Paul, in part of the epistle to the Ephesians, which is presented to us for meditation, says: "And He gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors, and Doctors, for the perfection of the saints, unto the building up of the Body of Christ: until we all arrive at unity of faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the age of the fullness of Christ." 2 This matter, divine if the cause is considered, human if its history and the truth known through experience are attended to, can also be perceived by our spiritual senses in this age, provided that those are prepared to notice such a marvel. We may transfer to ourselves this Messianic word, pronounced by Christ: "This day is this Scripture fulfilled

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in your ears." 3 For in truth, what happens in this basilica? You know: as in this Sacred Ecumenical Council, which precedes the holy Church of God and represents the whole of it, after much study and repeated prayers, three Decrees of great importance are promulgated, namely those which pertain to the pastoral ministry of Bishops, to religious life, and to the institution of the priesthood. To these solemn laws are added equally solemn Declarations on Christian education and on the reasons for the Church's relations with those who profess non-Christian religions. It is not necessary for us to explain the content of these documents, which is well known to you, nor the importance and vastness with which they will spread throughout the world and through time, nor the effects which we hope will be most salutary in the minds and in the life of the Church; each of you has already considered these wonderful aspects of the events of which we are speaking. Rather, let us remember, after their promulgation, that such considerations, issued by the Church, will be most useful to us and to our ministry, and that we will calmly and with a tranquil spirit embrace these sentiments, which the Church, undertaking the most excellent and most burdensome parts of its ministry, undoubtedly derives from the Holy Spirit, from its innermost wisdom, and proposes to itself as things to be loved. 1 Matth. 16, 18. 2 Eph, 4, 11-13. Luc. 4, 21. 3

[*Latin ed. p. 901*]

The Acts of Pope Paul VI, number 901, were achieved through laborious thought. He established them as a sort of new office, not one that burdens him, but one that sustains him, promotes him, and allows him to receive that fullness, that security, that joy, which we cannot express with any other word except the word "life." The Church lives! Indeed, this is its proof; indeed, this is its breath, its voice, its song. The Church lives! Is it not for this reason, Venerable Brothers, that you have hastened here after the convocation of the Ecumenical Council? That is to say, to feel the Church living, nay, to give it a more vigorous life, to discover not its senile years, but its youthful vigor, its perennial vitality; and to, in this time that flees, and which is agitated and transformed by changes, create a new bond with the work of Christ, which is the Church; a bond that is not of the kind that merely refers to history, or that, according to the doctrine of "relativism," considers the nature of the Church, which is always the same and remains constant, according to the profane whims of the intellect; but rather, a bond that makes the Church, as Christ willed it to be, and as the faithful tradition has perfected, even more suitable for carrying out its salvific mission in the new conditions of human society? Therefore, you have come here; behold, in these very final acts of the Council, we experience the Church living. The Church thinks, the Church speaks, the Church prays, the Church grows, the Church builds its edifice. We must taste this truly wonderful thing; we must direct our minds to its messianic meaning. The Church proceeds from

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Christ and strives towards Christ; these are its steps, that is, its actions, by which it is translated into a more perfect state; it confirms itself, it increases in growth, it renews itself, it sanctifies itself. This striving, by which the Church seeks its perfection, if we consider it more closely, is nothing other than the expression of love for Christ the Lord; for Christ, who urges it to preserve its authentic nature, to remain constant, to be alive and fruitful, and who calls it and leads it to Himself, the divine Bridegroom. The cause of this movement is the very nature and apostolic power of the Church, that is, the function of its mission, by which Christ willed to endow His mystical and social Body, and which, by giving it efficacy, is manifested through the apostolic and pastoral Hierarchy. These words draw their grace and authority from the Lord Himself; they preserve it, perpetuate it, transmit it, use it, increase it, making the People of God inwardly alive and holy, and outwardly visible, that is, social and historical. As for this apostolic nature and power, the time is now...

[*Latin ed. p. 902*]

902 Acta Apostolicae Sedis - This most copious and illustrious commentary may permeate our minds, not so that we attribute merit to ourselves, but so that we may refer the glory of the actions, which we perform in the name of Christ and by the power of the Holy Spirit, which He infuses into us, to Christ in Sursee, and so that we, humble ministers and mediators, may bestow benefits upon the vast family of God, that is, the holy Church, with greater efficacy, for the sake of its edification, which is not yet complete. Therefore, it pleases Us that this should occur on the feast day of the holy Apostles Simon and Jude, in whose honor the word of the Lord has been proclaimed through the reading of the Gospel which we have just heard; by this word, not ease and happiness of the apostolic office are promised, but the difficulty to which it is subject, and the sorrow with which it is exercised. It also pleases Us that this should occur on the anniversary of the election of our venerable Predecessor, John XXIII, who, moved by a certain special inspiration, conceived the idea of convening this Council. Therefore, it pleases Us that certain Bishops, most beloved brothers, who represent those regions where the freedom of which the Gospel speaks is restricted or taken away, may be present with Us, concelebrating around this apostolic altar. Some of these are themselves witnesses to the suffering with which the Apostle of Christ is afflicted. With these brothers, with the Churches whose sufferings they recall with equal spirit, with the regions for which their presence inflames us more strongly with love, we signify our united wills, our charity, our hopes, through this sacrificial prayer. Furthermore, to the brothers in the episcopacy, here present with Us and from the nations in which the disturbance of peace is the cause of so many tears, so much blood, so much ruin, and why new afflictions are feared, we offer our heartfelt greetings and wishes, that a just

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and righteous order, concord, and peace may happily be restored in their regions. Likewise, to all of you, brothers in Christ, most beloved apostles and pastors in His name, heralds of His Gospel, and builders of His Church, we wish to testify our charity in this celebration, to which you participate or to which you attend, and we ask you to persevere with Us, united and harmonious, strengthened by the new decrees of the Council, in building the holy Church of God. May God, who is mystically present with Us and who will soon be sacramentally present, strengthen and sanctify our apostolic and pastoral office; may He grant that we may derive benefit from it, and may the entire community of the clergy, the faithful, rejoice in it.

[*Latin ed. p. 903*]

The Acts of Pope Paul VI, paragraph 903, concerning the generous offerings of the faithful, presented as a new demonstration of charity; for it is to this that Christ directed the hierarchical ministry. Let the beloved Christian brothers, still separated from her perfect communion, behold this manifestation of the countenance of the Church, to which beauty has been added; let them also consider it, those who follow other religions, especially those with whom we are joined by the kinship of Abraham, namely the Hebrews, with whom we act in such a way that they are not condemned, nor is there distrust of them, but rather reverence and love are shown towards them, and hope is placed in them. Indeed, the Church progresses, firmly holding to truth and faith, increasing and spreading justice and charity. In this way, the Church truly lives. ADDRESSES To those who attended the Eleventh Radiologic Congress held in Rome, from all nations. * Gentlemen, what an impressive assembly you form before our eyes! Impressive in more than one way: first, by the number; then, by the origin, since, through your persons, almost the entire world is present here; and above all, by your activity as radiologists, which is the very reason for this extraordinary gathering, of specialists from all countries gathered in Rome for the Eleventh International Congress of Radiology. With great interest – too quickly, to Our liking, but you know well Our heavy duties during this conciliar period – We have learned of the program of your scientific work, the list of participants, and the titles of the main presentations. We were impressed by the number and variety of these reports, by the seriousness of the topics addressed, and also by the spirit of collaboration that this program manifests, which has borne fruit these days, during fruitful conferences. Therefore, We received with satisfaction your desire to be received by Us in audience. We are honored by your approach, and We thank you for it. * September 25, 1965.

[*Latin ed. p. 904*]

904 Acta Apostolicae Sedis - Commentarium Officiale. Vos ne expectatis quidem a Nobis ut ingrediamur in agrum vestrarum altarum scientiarum:

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Radiodiagnosticam, Radiotherapiam, Radiobiologiam, Medicinam nuclearis, Physicam, Technicam, et quaestiones generales radiologiae, itemque consequentes horribiles radiationum atomicarum. Sed haec simplicis enuntiata satis est ad legitimandum curam profundam quam ad vos conventum virorum doctiorum et medicorum habemus. Nam quomodo non gauderemus videre tam multas personas – et tam eminentes – conjungere fructum laboriosarum eorum investigationum scientificarum ad utilitatem medicinae, id est, ad hominem qui patiatur? Omnis scit quam attentionem, quam patientiam, quam donationem sui, ad omnia dicenda, requirunt studii radiologici et applicationes therapeuticae eorum, et saepe quales sacrificia faciunt ii qui instrumenta illa manipulant, quae tam prodigiosa quam periculosa sunt. Nemo etiam ignorat quales servitia considerabilia et multiformes radiologia praestitit ad diagnosticon et curationem morborum. Et quanta spes fundata suscitatur hodie ab usu radiologiae, tam ad detectionem morborum quam ad curam aegrorum. Iter percussum est vere immensum, – ut eloquentissime commemorabat paulo ante praestabilis vester Praeses, Professor Luigi Turano – ab inventione facta paene septuaginta annis a Wilhelmo Conrado Röntgen, inventione sequente illis a Henrico Becquerel et a Petro et Maria Curie. Hoc iter novae aevitatis, scientiae et humanitati, paene tristiter notatum est – ut etiam vester Praeses sublinquebat verbis pulchrae elevationis spiritualis – a cataclysmatibus horribilibus ex ingenio destructivo humanitatis. Sed est, Domini, vuestro officium, ad manifestandum mundo quod scientiae omnium nationum, praeterquam ut talenta sua ad politicae destructionis dispositionem ponant, contrarium intendunt, nempe ut ea in fasciculum bonarum voluntatum et scientiarum uniant, solum ad curandum eos qui patiuntur. Verum est, omnia quae ad salutem hominum pertinent, mereantur admirationem et commendationem. Et praesertim cum agitur de radiologia, quae graves qualitates professionales requirit, graves obligationes affert, et facit radiologum non solum virum scientiae, versatum in studiis difficilibus et methodis delicatis, sed etiam medicum qui fidem et venerationem inspiret. Vos ergo, Domini, vocamini ad virtutem superioris.

[*Latin ed. p. 905*]

Acts of Pope Paul VI, 905: With regard to the service and love you offer to your patients, that virtue which Christians call charity, and which is characterized by respect for the one who suffers, considered as the mysterious image of Christ Himself. This patient, who is our neighbor in a very special way, because he is in misfortune, because he suffers, because he needs us, because he asks for our support, our help, and our comfort, we wish to assist him, to alleviate his suffering, to help him, to heal him if possible, not only for human reasons and professional motives, which are already noble, and to which We wish to render, before you, Gentlemen, a

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particularly deserved tribute; but also for a religious motivation, the love of God, which is the root and source of the love of our neighbor. How many examples of selfless love for others would be brought forth if all those who have come to you could gather together and recount all that they owe to you and that you have given to them, not only in the fulfillment of your professional obligations, but also and moreover because they have found in you compassionate men and helpful neighbors. You give, – in union with all those who, in their specialty as well as in the practice of general medicine, dedicate themselves to the care of suffering humanity – a magnificent example of solidarity and humanity, which fills good men with great hope. And We, on this occasion, like to recall the figure of Doctor Albert Schweitzer, who has just left us, after a long life entirely dedicated to the most deprived, in the practice of medicine and works of mercy. Yes, man can accomplish great things when he is animated by a noble ideal, capable of inspiring heroic sacrifices, and of arousing enthusiastic collaborations. These are, Gentlemen, some of the thoughts that your presence with Us tonight suggests. You will now resume your work, often humble and modest, in your clinics, your hospitals, your ambulances, far from the spotlights of current events, which are more likely to highlight the events that agitate humanity. But you certainly do not need this fleeting light. There is another, in your hearts, which leads you to your suffering brothers, and draws you into a wake of goodness and love. Be always faithful to this noble vocation; this is Our wish for you. And with a generous heart, We invoke upon you and your families, as well as upon your charitable work, the abundance of divine graces, as a pledge of which We give you a special Apostolic Blessing.

[*Latin ed. p. 906*]

Acta Apostolicae Sedis - Commentarium Officiale 906 II. Delegatis e variis nationibus, qui interfuerunt Coetui undecimo generali Romae habito a Sodalitate v. d. « Association du Pacte Atlantique ».

*Domini, accipiens vos hodie in domo Nostra, volumus primum exprimere gaudium quod sentimus accipiens vos in opere undecimae Conventūs Internationalis Associationis Pacti Atlantici. Notum est Nobis haec Association. Approbamus labores quos expendit ad firmatum solidaritatis inter populos. Est, inquit, idealis nobilis, et plus quam umquam necessarius, ut sine otio laboremur ad appropinquare homines inter se, sublineantes soliditates eorum, favorem omnibus modis collaborationem trans fines, et hortantes unumquemque ut faciat quod a se pendet ad mitigandum factores divisionis. Talis munus hodie urgentiā afficitur quae vobis non absit, et bene capax est suscitandi, in omni tempore, activitatem generosam et zelum personarum quae volunt operari pro bono veritabili humanitatis. Superans finem iam considerabilem ad realizandum concordiam inter populos, Nos asseveratur quod semper

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curam habetis ad collaborandum ad sustentationem pacis inter nationes, non solum inter illas quae sunt signatariae pacti Atlantici, sed etiam inter omnes alias. Ergo, gaudere non possumus de tali determinatione et formare votum ut activitates vestrae vere conturbent ad servitium pacis in mundo. Nos ipsi in hoc laboramus, ut scitis, ex omni Nostra potentia. Et si respondimus favore invitationi corti Secretario Nationum Unitarum, hoc est quia consciis sumus debita quae incumbunt Vicario "Principis pacis" ut nihil neglegat quod pacem in mundo lacerato et pleno tensionibus favorare posset: pacem quae fundatur in iustitia, veritate, libertate et caritate, ut praecisisset Nostrum venerabilem Praedecessorem Ioannem XXIII, eam ipsam ad quam omnes homines bonae voluntatis aspirant. Non dubitamus quin Nos, die 29 mensis septembris anno 1965.

[*Latin ed. p. 907*]

Acta Pauli PP. VI 907, accompanied in our endeavors by the wishes of all good men of peace. In these sentiments, We offer our good wishes for your activities, and We earnestly invoke the abundance of divine blessings upon you and those dear to you.

III. To those who participated in the assembly of "International Dialogue for the Moral Improvement of Road Users," held in Romae.

* Illustrious Sirs, esteemed President, and masters of the International Dialogue for the Moral Improvement of Road Users, you, experts in road problems, are all present at this Roman gathering. Your presence gives Us great satisfaction, for We see in you, as in a qualified forum – which rightly represents the sentiments and concerns of the entire public – people of good will, justly concerned about one of the most pressing practical problems of modern life, and committed with all your strength to finding a solution through the weight of your authority and your specialized experience. For this, you deserve great encouragement; and for this reason, We have desired to welcome you, even for a brief moment, dedicating to you a portion of that time which the unique nature of the present moment unfortunately makes so scarce for Us. You understand. And We thank you for the nobility of sentiments that have brought you here, almost to ask the humble Vicar of Christ, who has and feels the great responsibility of the universal magisterium entrusted to him by divine will, for confirmation and validation of your concerns and efforts, aimed at the moral improvement of road users.

You are familiar with the theological, ethical, legal, and technological principles upon which this most noble undertaking is based; these have been appropriately illuminated in the interesting presentations of the masters of this "Dialogue," and therefore, there is no need to dwell upon them. These principles are founded on the respect due to human life, to the human person, as instilled from the very first pages of the Holy Scripture.

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* Die 2 mensis octobris a. 19f>5.

[*Latin ed. p. 908*]

908 Acta Apostolicae Sedis - Commentarium Officiale: Man is sacred; he was created in the image and likeness of God, 1 2 and he was redeemed by the inestimable price of the Blood of Christ; he has been incorporated into the body of the Church, into the Communion of Saints, with the right and the duty of mutual, effective, and sincere charity towards his brothers, according to the precept of the Apostle Paul: "Let your charity be without dissimulation... With brotherly love, have affection one for another. Honour one another before one another.) 3 What meaning do these words acquire, as do so many other words from the Pauline epistles, when applied to the present condition of man at the wheel, of the automobile on the road! Indeed, one could draw from the inspired pages of both Testaments, but especially from the Gospels and the apostolic letters, a collection of precepts, which could very well form a body of moral criteria and even a manual of etiquette and good manners for the use of the road, with which to support and strengthen the prescriptions of the "Code," and to give it an impetus that the purely negative and preventative enunciation of its rules cannot have. As long as the user of the road is not led to consider his responsibilities in this positive and encouraging light, which finds its true justification in the higher and unchangeable values of conscience, the hoped-for moral improvement cannot be achieved. For this reason, we view with great sympathy and approval your initiative, in which, for this very high purpose, are combined the solicitude proper to the teaching Church, the resources of pastoral care adapted to new needs, the deepening of legal disciplines, and the valuable and indispensable contribution of technicians and experts in the field. Continue, united, to employ your energies to achieve this lofty goal. Too much blood is shed every day in an absurd contest with speed and time; and while international organizations are willingly dedicated to healing painful rivalries, while a wonderful progress is being made towards the conquest of space, while means are being sought to heal the wounds of hunger, ignorance, and disease, it is painful to think that, throughout the world, countless human lives continue to be sacrificed each year to this inadmissible fate. Public conscience must awaken, and consider the problem as one of the most difficult, which keeps the passion and interest of the entire world awake.

1 2 3 Gen. 1, 20. Cf. 1 Cor. 13, 20; 1 Petr. 1, 18-19. Rom. 12, 9-10.

[*Latin ed. p. 909*]

Acta Pauli PP. VI, 909. "Bravi voi e benedetti, che vi ci dedicate espressamente!" Non stancatevi di cooperare con forze congiunte a tale grande compito, quale il Nostro Predecessore, Pio X, così sintetizzava: "far regnare sulle strade un clima di cortesia, di moderazione e di prudenza, conformi

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alle migliori tradizioni della civiltà cristiana." 4 È anche questo il Nostro voto, che vi affidiamo con grande speranza; e a questo vi incoraggiamo con paterno affetto, con una particolare preghiera, e con la Nostra Apostolica Benedizione, che di cuore estendiamo ai vostri colleghi e alle vostre dilette famiglie.

IV. Iis qui, vicesimo anno volvente ex quo constitutum est Consilium v. d. "Food and Agriculture Organization (F.A.O.)", interfuerunt Iuvenum Coetui ex omnibus nationibus, totius Orbis iuvenes excitaturi ut incepta iuvent ad famem depellendam.

*Monsieur le Directeur Général, Cher amis, Nous sommes heureux de vous recevoir et de vous souhaiter la bienvenue. Membres de l'Assemblée de la jeunesse du monde, réunie sur l'invitation de Monsieur Sen et sous l'égide de la F.A.O., vous entendez rassembler tous les jeunes du monde entier pour une lutte efficace contre la faim. L'Organisation des Nations Unies pour l'alimentation et l'agriculture ne pouvait certes mieux marquer son vingtième anniversaire qu'en se tournant résolument vers des millions de jeunes pour leur demander de consacrer leurs énergies à combattre la faim dans le monde. Aujourd'hui, tout homme digne de ce nom se sent personnellement concerné par la souffrance et la misère des autres. Et quelle misère plus grande que celle de l'enfant sous-alimenté qui n'a pas même la force d'esquisser un sourire, que celle de l'adolescent enfermé dans son dénuement et voué à ne jamais accéder à ce qui paraît aux plus favorisés une existence normale?

4. Alla Fédération Routière Internationale, 3 ott. 1955; Discorsi e Radiomessaggi, XVII, pag. 270.

* Die 15 mensis octobris a. 1965.

[*Latin ed. p. 910*]

It is a duty for all of humanity to become more keenly aware of the urgent necessity of ensuring that all men have their most fundamental need met, namely, to eat to their full satisfaction, so that the gift of life from God may flourish in its fullness. As Monsieur le Directeur général Sen stated on the eve of the Eucharistic Congress in Bombay, on November 29th last, "To be only half-fed is to be only half-alive." And he added most justly: "If it is not heeded, the lament of the poor will inevitably transform into a vast revolt of the dispossessed." May the young people, who, thanks be to God, eat to their full satisfaction, hear the cry of distress of all those in need, and dedicate themselves to their service with generosity and enthusiasm. Let them act boldly to ensure for all, with the possibility of living, a better future: what cause could be more worthy of inspiring their zeal and ingenuity? A noble task presents itself to your initiatives: to touch the minds and hearts of men, to awaken the conscience of nations, to persuade public authorities to make the necessary efforts and to allocate the resources required. In short, to create a unanimous current of opinion and a common will, to

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put an end to the dreadful tragedy of so many truncated existences: it is the moral conscience of humanity that must be opened to its duty of total solidarity. For our part, We have wished to contribute to this through Our visit to the United Nations, and We will do everything in Our power to inspire in this area the indispensable collaboration of Christians and all men of good will. Therefore, We adopt these words of encouragement that Our predecessor, Pope John XXIII, addressed to the PAO in a similar circumstance: "We wish to state how much We consider these new initiatives to be opportune, and how much We desire that they benefit from universal collaboration." Yes, it is a drama of life and death for humanity, which must unite to survive, and therefore must first learn to share the bread of each day. For the Christian, who recognizes in every hungry person the suffering face of his Savior, the well-known passage from the Gospel of Saint Matthew remains the fundamental charter of his action: "I was hungry, and you gave me food... Whatever you did for one of these least brothers of mine, you did for me."

[*Latin ed. p. 911*]

911 The Acts of Pope Paul VI state: "And whenever you have not done this for even the least of these, you have not done it for Me." 2 Young people of today, who have the good fortune to live in a world where technology constantly places new and wondrous means at the disposal of men, it depends on you – for you are the future – that these means are truly put at the service of all men, so that the world of tomorrow may be different from the world of today, so that it may be fraternal and peaceful. * Young men, open your hearts to the world that is hungry, and bring your generous contribution to the campaigns of the F.A.O. Give of your money, give of your time, give especially of yourselves: in this way you will be true brothers to your brothers, and the Lord, Father of all men, will bless you. We ask this of Him with all our heart, giving you Our particular Apostolic Blessing. To the Moderators and Members of the Council of "The Bureau of the International Catholic Union of Social Service," gathered in Rome. * Dear Sons, Members of the Social Service of the Bureau of the International Catholic Union. You did not wish to hold your meetings in Rome without first coming to ask for an audience and to implore Our Blessing upon your work and upon your Movement. We readily accede to your request, for it is a long time since We have known you, and We appreciate the excellent spirit that animates you. Our service to the Secretariat of State, during the time of Pope Pius XI, allowed Us to come into contact, on several occasions, with the UCISS, and it is not without emotion that We recall before you the memory of she who, for so many years, was its tireless leader, the greatly lamented President Marie Baers. Professor Georges Hahn, who succeeded her – and who is now your Honorary President – informed Us, in the early weeks of Our Pontificate, of your plan to hold a meeting in Nimègue. 2

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Matthew 25:35, 40, and 43. * October 16, 1965.

[*Latin ed. p. 912*]

912 Acta Apostolicae Sedis - Commentarium Officiale, durante el año 1963, en ocasión de vuestro Décimo Congreso Mundial, sobre el tema: "Servicio social y equilibrio humano". Esta feliz circunstancia nos proporciona la ocasión de deciros, siguiendo a Nuestros predecesores, con qué benevolencia el Santo Siège considera el muy útil trabajo que realizáis en el ámbito social. Por lo tanto, es con el mayor placer que os recibimos aquí hoy, y saludamos especialmente a vuestro nuevo Presidente, del cual nos han dicho tantas cosas buenas, el Señor René Didier. La UCISS está hoy, se puede decir, presente en todo el mundo, tanto por sus escuelas de Servicio Social – ¡más de ciento sesenta! – como por los numerosos asistentes sociales que forma y a los cuales enseña a inspirarse en el Evangelio en sus actividades. Al ejercer en un espíritu cristiano su noble profesión, aquellos a quienes hoy se llama "trabajadores sociales" sirven a la Iglesia al mismo tiempo que a sus hermanos necesitados. Además, vuestros Congresos, vuestros "seminarios", vuestras publicaciones extienden ampliamente el benéfico influjo de vuestra Institución y provocan la reflexión y la acción de numerosos círculos interesados en los problemas sociales. Finalmente, gracias a los desarrollos que ha conocido vuestro Movimiento, constituye ahora una de esas "Organizaciones Internacionales Católicas", a las cuales el Santo Siège no escatima su apoyo, y que, gracias al estatus consultivo del que gozan ante las más altas instancias, pueden dar allí un valioso testimonio y, por lo tanto, prestar grandes servicios a la Iglesia. Todo esto, queridos Hijos, os permite ejercer la más feliz influencia sobre el mundo en plena transformación en el que vivimos. Entenderéis que nos alegrábamos profundamente de esto y que os decimos: ¡Adelante, desarrollad, ampliad vuestra acción! ¡Orientad el servicio social en el luminoso camino trazado por el ejemplo y la enseñanza de Cristo! Añadiremos: ¡Id audazmente hacia los más pobres; y, como habéis comenzado tan felizmente a hacer, continuad vuestro esfuerzo junto a los pueblos en vías de desarrollo, aquellos que, de todos, tienen la necesidad más urgente! Dios, estamos seguros, fecundará vuestros trabajos. Se lo pedimos de todo corazón, y con gusto os concedemos, a vosotros, a vuestras familias y a todos aquellos que representáis aquí, una amplia y paternal Bendición Apostólica.

[*Latin ed. p. 913*]

913 The Acts of Pope Paul VI, held in the Patriarchal Basilica of the Vatican, before the Clergy and the Christian faithful present, especially those who had come to Rome to participate in the celebrations of the Beatification of the Venerable Servant of God, James Berthieu.

"Most Illustrious Cardinals! Faithful and beloved children of the Venerable Brothers! From Madagascar and from France! All are most dear to me!

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Let us all rejoice in the Lord! The Holy Church, through the beatification of James Berthieu, Priest, Religious, Missionary, Martyr, authorizes us, indeed, urges us, to honor one of her best sons, recognized today officially as worthy of eternal heavenly glory, and therefore deserving of our veneration, a reflection of that which we owe to Christ the Lord, and of our trust in his intercession in our favor. A new thread is added to the tapestry of supernatural relationships that exist between the Church triumphant in heaven and the Church on earth, and which forms the living fabric of charity, which never dies, of the communion of saints. The entire Church looks with emotion and pride towards the new Blessed; she contemplates in the humble and tragic story of this witness, offered up for the intrepid fidelity of his ministry, the perennial presence of Christ, who, through his envoy, continues to seek out men, to speak, to suffer, to die for them, and for them to live at the right hand of the Father, radiating hope and joy upon the People of God, in its arduous journey towards eternal destinies. Let us all rejoice in the Lord! This beatification of James Berthieu is very timely, not only to comfort and edify our souls on the path of the Christian life in its many and arduous duties, variously assigned to each of us (is this not one of the primary purposes of every canonical exaltation of a Blessed or a Saint?), but it also serves to comment on and illustrate the twofold missionary celebration proper to these days; we mean the World Mission Day, convened for the coming Sunday, throughout the Catholic world; and we also mean the approval of the Schema on the missionary activity of the Church, *on October 17, 1965.* 58 - A. A. s.

[*Latin ed. p. 914*]

The Acts of the Apostolic See - Official Commentary 914, solemnly approved by the Ecumenical Council. A heroic example of Catholic evangelization is presented before us, almost as if to demonstrate, with evident clarity in a genuine exemplar, in a life lived quietly and dramatically, at a specific historical moment and in a precise ethnic and geographical context, what the Church truly is in its missionary aspect. We shall do well, beloved brothers and sons, to reflect upon the brief history of this martyred Missionary; and we shall easily discover therein those principles that govern the doctrine of evangelization and the missionary life. His vocation, in fact, documents the necessity that underlies the missionary endeavor; a necessity that derives from the plan of salvation established by the wisdom and goodness of God; a plan that is not optional (although not exclusive, due to the mysterious vastness of divine mercy, which transcends the very boundaries within which it operates); not optional, but unique and necessary, and normally realizable only if it corresponds to the free will of man; hence the compelling force of the missionary vocation, the most spontaneous of all, and the most generous. His vocation also documents the heroic aspect of missionary life, which, starting from a

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detachment from all personal possessions, and a total offering of oneself, never says "enough," never says "no" to all the sufferings it entails, not even to that supreme one, death, which arrives relentlessly and absurdly, and becomes for the missionary a logical and friendly event. Such was the case with James Berthieu. And his missionary vocation also documents the passion for souls, the charity for men, which delights all the more in showing itself to be excellent and boundless, affable and gratuitous, the more the people to whom it is directed are distant, are unknown, are difficult, almost refractory to the conversation of the evangelical messenger, due to language, customs, distrust, blindness of judgment and interest; while then, with faith, it ignites, first timidly and uncertainly, from the heart of the missionary to that of the neophyte, and flares into a new flame, which no contrary wind will ever extinguish. As indeed happened with the population evangelized on the large island. Thus, in the simple and dramatic biography of the Blessed James Berthieu, the paradigm of the great missionary idea is reflected, and is realized in a living and eloquent example, which prompts from us admiration for him and for the missionary idea that is embodied in him; and while this our first and fervent act of worship to the Martyr Blessed comforts us in the thought that his protection will not fail to support the missionary effort, cfr. Matth. 19, 27: "Then Peter answering, said to him."

[*Latin ed. p. 915*]

The Acts of Pope Paul VI, page 915, to which the Catholic Church today commits itself with youthful boldness, and which will make us all missionaries; that is, it urges us all to recognize as a common and grave duty of every Christian to strive to transmit the gift of faith to others; it desires that we all be collaborators and supporters of the missionary army actively engaged at the borders of the visible kingdom of God, in order to expand its boundaries of civilization and salvation; it invites us all to pray, to offer, and to work for the missionary cause, which is the cause of Christ, of His Gospel, of His Church, and of His glory.

* * *

Venerable Brothers and beloved sons, it is a great joy for Us to greet you this evening at the close of such a beautiful feast day: a feast day for the pilgrims of Saint-Flour, rightly proud of this new Blessed, a son of Auvergne; a feast day for the pilgrims of Madagascar, who have come to honor their Protomartyr; a feast day for the Society of Jesus, and, one might say, for the entire Church, rejoicing in celebrating the merits and virtues of one of its children, a priest, religious, and missionary, a preacher of the Gospel, a herald of the good news.

We first greet the diocesans of Saint-Flour, led by their zealous bishop, Monsignor Maurice Pourchet, who is accompanied by bishops and priests from Auvergne, as well as civil dignitaries, to whom has joined His Ex-

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cellency, the Ambassador of France, and a delegation from the people of Cantal in Paris.

Our greeting then goes to the Fathers of the Society of Jesus, from whom the new Blessed received a solid education and the example of the highest virtues.

Finally, and above all, we greet the ecclesiastical and civil authorities of Madagascar: Monsignor Jérôme Rakotomalala, Archbishop of Tananarive, surrounded by a crown of prelates from the "great island"; and His Excellency, Monsieur Jules Razafimbahiny, representing the President of the Malagasy Republic.

To all of you, we give glory to the Lord, who never fails, throughout the centuries, to raise up new witnesses and new apostles within His Church. What admirable fruitfulness is that of this holy people, this people of God, which is the Church of Jesus Christ, which gathers all its members in the same love for Christ the Lord and the same zeal to bear witness to the good news of salvation offered to the entire world!

[*Latin ed. p. 916*]

Acta Apostolicae Sedis - Official Commentary 916. Therefore, here is a new son of France, raised to the honors of beatification. France, the eldest daughter of the Church, has, throughout her millennial history, produced so many fruits of grace and holiness, so many proofs of her devotion to the See of Peter, so many testimonies of her missionary generosity, so much selflessness in the work of educating peoples throughout the world! It is a joy for Us to reiterate this today, and to pray to God that this noble nation may remain faithful to this glorious past and may always be rich in new initiatives and fruitful in missionary vocations. Here is also a new son of Saint Ignatius, among the glorious cohort of the blessed. So many heroes, so many missionaries, so many martyrs have been given by the valiant Society of Jesus since its foundation! And, as today, so yesterday, the Jesuits continue to be missionaries throughout the world, bearing there, in poverty, chastity, and obedience, the heroic witness of the friends of Jesus. May the Lord bless their labor, fructify their works, and inspire new Christian communities in their footsteps! And above all, here is the first blessed of Madagascar, the great island so dear to Our paternal and pastoral heart. How can We not rejoice with you, dear sons of Madagascar, at the beautiful development that God has given to the mission of Father Jacques Berthieu. "In short, the mission is progressing," he wrote to his brother on April 7, 1882, "although the fruits are still only in hope in many places and predictable in others. But what does it matter to us, provided that we are good sowers: God will cause it to grow in its own time." 2 Father Berthieu and his confreres were good sowers, and God has ripened the harvest. Once again in the Church, the blood of the martyrs has been a seed of Christians, beginning with some of those who had given death to the

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valiant religious, and who later asked to receive baptism. And the Blessed will be the first of a long line. Already, the cause of the young Christian, Victoire Rasoamanarivo, has been introduced and is progressing. Venerable brothers and dear sons, we venerate together a heroic witness of missionary charity, carried to the point of martyrdom, and we give thanks to God who, through His admirable and often hidden designs, always raises up in His Church the pastors of whom she is in need, the missionaries who bear witness to Him, and the martyrs. 2 Bernard Blot, Le Père Jacques Berthieu, Madagascar 1965, p. 22.

[*Latin ed. p. 917*]

Acts of Pope Paul VI, page 917: "Those who seal [their faith] with their blood." Let us thank the Lord for these gifts which He so generously bestows upon His Church, and let us strive to prove ourselves worthy of them. And let us pray together that the young Church of Madagascar, already rich in the fruits of grace, may continue to grow and give a beautiful testimony to its Christian vitality. This is our most cherished desire, as a pledge of which We impart to you all Our paternal and affectionate Apostolic Blessing.

VII. In the hall of the Congregations of the Apostolic Palace, addressed to the Presidents of Episcopal Conferences, gathered to examine the question of revising the law concerning abstinence and fasting.

* Venerable Brothers, with a truly joyful heart, We receive and gladly greet you here who hold the office of Presidents of Episcopal Conferences. Desiring to respond to your invitation, We are present today at this gathering, which others will subsequently follow, in which matters of the greatest importance will be discussed. Our very presence here clearly demonstrates to you the great importance and the high regard which We believe should be given to this your assembly. The question which is now presented for your consideration concerns the law regarding abstinence and fasting. In this matter, We wish, above all, to seize the opportunity to express the sentiments of Our joyful heart, for the great effort and diligence with which the Sacred Congregation of the Council has diligently carried out its work, to which the task was entrusted of preparing the text which is now submitted to your examination. We are particularly pleased to express Our heartfelt gratitude to the Prefect and Secretary of that same Sacred Congregation, namely, Our beloved Son, Cardinal Peter Ciriaci, and the venerable Brother, Peter Palazzini; who have spared no cares or labors, so that the question under discussion may be examined in every respect and placed in the proper light. Now, it is your turn to open your minds to this text, and to contribute your helpful assistance, with the wisdom and experience which you possess, to examine and perfect it.

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* October 21, 1965.

[*Latin ed. p. 918*]

Acta Apostolicae Sedis - Commentarium Officiale 918. Confidimus plane, ut hoc officium perficiatur cum illa maxima diligentia, quam argumenti gravitas certe postulat; et hoc facientes, plena libertate fruentes, atque prae oculis habentes tantummodo Dei gloriam, et bonum animarum, quae cum hoc peculiari ecclesiasticae disciplinae capite arcte conectuntur. Super vos et super labores vestros, caelestium gratiarum copiam a Divino Paraclito imploramus, quarum pignus esto Apostolica Nostra Benedictio, quam vobis singulis universis peramanter in Domino impertimus.

VIII. Ad Excellentissimum Virum Iosephum Guirola Leal, Reipublicae Guatimalensis cum auctoritate Legatum, qui Summo Pontifici Litteras crediti muneris fidem faciientes tradidit.

Senhor Embajador: Tenebamur auscultare de labiis Vuestra Excellentiae, illas nobiles expressiones, cum quas voluistis acompanare donationem Litterarum Credentialium, quae vos accreditant ut Legatum Extraordinarium et Plenipotentiarium Guatimalae apud Sanctam Sedem. Accipite, ante omnia, Nostrum sincerum et cordiale gratiam, pro illa admiratione, quae in salute vestra significata est, erga Nostram humilem personam, et pro activitatibus, quae in servicio Ecclesiae et humanitatis, Nobis in temporibus recentioribus contigerunt. Representatio, quam adfertis, Señor Embajador, sponte ducit Nos ad cogitationem de illustri Natione vestra, quae est rica in pulchritudinibus naturalibus et thesauris artis, et quae est thesaurus valorum spiritualium et traditionum religiosarum. Spectamus cum omni studio, quomodo Guatimalia, attenta ad sua problemata ordinis religiosi, parat se ad augere numerum sacerdotum, per constructionem Seminarii Maioris, in cuius Comitatu Vos estis, ut praesides activi et benemeriti: caelum vobis reddeat, pro illa generositate, intelligentia et sacrificio, quae ponitis in hac urgente et magnifica opera. Non dubitamus, quod, sub ductu pastorum zelatorum, cum impetu clerus nativus, in harmoniosa collaboratione cum auxiliis... *Die 25 mensis octobris a. 1965.*

[*Latin ed. p. 919*]

Acts of Pope Paul VI, 919, concerning visits from foreign dioceses: the Catholic life of the Nation will regain increasing momentum from the Catholic University of Central America, to which the City of Guatemala has provided a location with the ”Rafael Landívar” section. At this particular moment of importance for the national life of Guatemala, which has just received a new legal order, we are particularly certain that whatever favors the free exercise of the mission entrusted by Christ to His Church, and whatever is done to defend the sanctity of marriage and the institution of the family, as well as to promote religious instruction, especially among the studious youth, will be to the benefit of the entire society. We are certain,

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Your Excellency, that with the rich experience accumulated in your life, with the qualities of intelligence and goodness that distinguish you, you will contribute to maintaining and fostering the happy relations that your Country has with the Holy See; for this purpose, you will find from our side the best dispositions. These cordial sentiments are directed towards this end, which we express at this moment, while we invoke upon Your Excellency and your Christian family, upon the esteemed President of the Republic and his Government, upon the beloved Guatemalan people, the divine gifts which are promised by our Apostolic Blessing.

NUNTIUS RADIOPHONICUS: To all sacred prelates and faithful, on the recurring day dedicated to promoting the missionary cause throughout the entire Catholic world.

* Venerable brothers and beloved children, we have desired with all our heart to personally address you regarding the "World Missionary Day," both to once again add our fervent contribution to the illustration of the missionary character, which is essential to the Holy Church of Christ, and which has been presented with great effectiveness in these days by the Ecumenical Council, and also to respond to a double voice that we seem to hear: one that comes from heaven, the other from the earth.

* October 23, 1965.

[*Latin ed. p. 920*]

Acta Apostolicae Sedis - Official Commentary 920. From the heavens, a grave and admonishing voice of God resounds – and we become increasingly aware of it each day: "Cry aloud, spare not; lift up thy voice like a trumpet. Declare it: be not silent!" Not, indeed, to rebuke, as was commanded to the Prophet Isaiah, but to proclaim, to expand, to make ever more evident the joyous news that the Savior, Jesus, has brought to the earth, entrusting it to His Church, and in particular to Us, whom He has placed upon the Chair of Truth: "Manifestavit enim Dominus," – For the Lord hath manifested Himself! God has made Himself known as Father to all men, even though He is still unknown to many of them. He loves them, He awaits them, He desires them united with Himself in His eternal happiness. This message of love and peace, this assurance of salvation, we wish to proclaim with a loud voice, desiring that our voice be joined by that of all our children, who have already had the grace to know the Father who is in Heaven. Another voice, however, seems to us that we must heed, and it troubles us, moves us, in the consideration of our insufficiency, and makes us desire that the entire Church of God join us consciously in giving a full, adequate, and effective response: it comes from the earth, anxious and imploring, from peoples who desire the triumph of fraternal charity, the respect for justice, and peace, in the recognition of the common Father who is God. "Ostende nobis Patrem," – Show us the Father. We have heard this strong, powerful, and suppliant voice, even though it was not expressed

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in words, during our apostolic and missionary journeys in Palestine, in India, and at the Organization of the United Nations. We have heard it, and we have remembered that only Jesus Christ is the "Prince of Peace." We have heard it, and we have remembered the plea that some Gentiles addressed to the Apostle Philip: "Volumus Iesum videre" – We wish to see Jesus. Therefore, a prompt response must be given to the plea that rises to God from all the earth, by showing in Jesus the Savior, for He alone is the true light that illuminates every man. And he who sees Him, sees the Father! It seems that there could be no more joyful and promising moment.

[*Latin ed. p. 921*]

The Acts of Pope Paul VI, paragraph 921, speak of a great missionary development of the Church: the expectation of the peoples is exceedingly urgent; the sorrows of the times and the dangers of peace lead us to believe that the time of God is near. A concrete, active, and diligent response to the expectation of the peoples is that of the apostolate of missionary work itself. Our thoughts, our admiration, and our gratitude are directed towards you, dear Missionaries, priests, religious, nuns, and laypeople, apostles of the Kingdom of God, who, responding to a sublime calling, leaving family, home, and homeland, have become heralds of the paternity of God, of the divinity of Christ, and of the mystery of salvation in the Holy Spirit which is accomplished in the Church. We desire to point out to the whole world your example, which is the exaltation of your most noble mission, inspired by love, interwoven with sacrifices, and nourished by faith to the point of immolation, so that all Christians may join you in prayer and in collaboration. However, the light of Faith and of revealed Truth would not shine upon the face of the earth, nor would the peoples be able to know and accept the paternity of God, if to the direct and immediate work of the heralds of the Gospel, which is painfully scarce, limited, and insufficient, disproportionate to the needs of the Kingdom of God, were not joined, in solidarity of understanding and in unity of action, all of Christendom, which is the living and indivisible Body of Christ. What could the workers of the vineyard – the outstretched arms of the Kingdom of God – do, if behind them the Body of the Church lay inert and indifferent? Therefore, our appeal is addressed to the entire Christian people, and it becomes more heartfelt, more urgent, and more persuasive, so that all the children of God, who are already in the house of the Father, may remember their brothers who are still outside, and join us in prayer and in the works of charity, in solidarity and fraternity. In prayer, first of all, because Jesus Himself commands it: "Rogate Dominum messis ut mittat operarios in messem suam," pray that the Lord of the harvest will send laborers into His harvest; and, "sine me nihil potestis facere," without Me you can do nothing. The proclamation of the Gospel is a work of Grace, and Grace is obtained through humble prayer. Then, in the works of charity. It is evident that, before the

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immense dimensions of the missionary problem, vast as humanity itself, and always (reference numbers omitted).

[*Latin ed. p. 922*]

The *Acta Apostolicae Sedis* – Official Commentary 922: The situation is becoming increasingly complex, both due to the growing number of non-Christians and due to the obstacles of nationalism, religious indifference, and moral relativism, as well as the scarcity of workers and means for the apostolate. Therefore, the duty of an immediate, simultaneous, and effective presence of the Church throughout the world becomes more serious and urgent.

However, it is also evident that the saving presence of the Church, in order to be effective and rapid, is conditioned by the unity of the cooperation of all its members, that is, of all the faithful, around the one Shepherd whom God has placed at the head of His Church, so that, with a simultaneous vision of all the needs of the Missionary Church, He may promptly bring the necessary help to all parts of the world.

It is well known that the Church habitually communicates the light of truth through the fire of love, and the works of charity are the easiest ways to manifest God, who is love. Therefore, wherever it has spread, the Catholic Church has presented itself with works of corporal and spiritual charity: schools, nurseries, hospitals; and even today, it kindles love for God by honoring the image of Him, visible in every creature, through works of mercy.

Therefore, if today the Church, with the cooperation of all the faithful of Christendom, united with the Pope in supporting the Pontifical Mission Works, could greatly multiply the works of charity of the Missions, the propagation of the Faith in the world would also be incomparably increased.

Therefore, while we praise and bless every initiative in favor of missionary cooperation, we cannot help but express a special gratitude to those of our sons who, having understood the importance of the solid union of all aid channeled into the hands of the common Father, particularly support our Pontifical Mission Works, which We ourselves have already presented and recommended in the Message for the "World Mission Day" of 1963.

With their offerings, they give the Apostolic See the opportunity to fulfill that permanent office of *praeses caritatis* (of she who presides over charity), which Saint Ignatius of Antioch already pointed out in the first century of Christianity as a characteristic of the See of Peter, the foundation and head of all the Churches.

Therefore, once again, we recommend the Pontifical Mission Works as those that best realize the unity of the cooperation of the faithful with the

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Supreme Pontiff. They are works of the Church, and Our...

[*Latin ed. p. 923*]

To our venerable Brothers in the Episcopate, who are co-responsible with Us in the salvation of souls, We wish that they consider these [works] as Our own, and that they organize them effectively within their dioceses, through the Pontifical Missionary Union of the Clergy, which is its soul. Filled with gratitude for those who will heed Our appeal, We are eager to bestow particularly affectionate Apostolic Benediction upon you, venerable Brothers, and the flock entrusted to you, to the most beloved members of the native clergy, to individual Missionaries, to their Institutes, and to their benefactors, but above all to those who will love and support Our beloved Pontifical Missionary Works according to their hearts and their abilities.

MESSAGE To those who attended the eighth gathering of the International Association of Latin Notaries, held in Mexicana.

* Beloved children: The International Association of Latin Notaries has desired that in the program of its eighth Congress, inaugurated in the hospitable land of Mexicana with the presence of its highest authorities, the Holy Mass be placed in a central position, to which you, illustrious Lords and Friends, are participating this Sunday, the seventeenth of Pentecost. The very words that the Liturgy places in the entrance hymn of the Eucharistic celebration of the day: "Blessed are those who follow a spotless path, those who walk in the law of the Lord,"* introduce us into spiritual reflection, radiating light and hope upon your profession. The notarial function, although diverse in its practical modalities, according to the various civil laws of the peoples, has its intrinsic reason for being in human sociability and solidarity, which demand full security in the formation of legal relationships, exact verification of facts and legal acts, and faithful preservation and public availability of their proofs, as conditions for the functioning and preservation of civil and social order in the harmony of justice.

* On the 3rd of October, in the year 1965, while the Holy Sacrifice of the Mass was being celebrated, it was recorded by means of a phonograph. Psalm 118, verse 1.

[*Latin ed. p. 924*]

Therefore, the first moral quality of your profession, the one most essential to it, the one which elevates your technical competence to the highest degree, is the reverence for truth, a fundamental prerequisite for maintaining justice in the delicate sphere of human activity entrusted to your fidelity and responsibility. The exercise of your mission, moreover, demands meticulous care – we might even say veneration – for the fulfillment of the provisions and formalities of positive law, through which, in your capacity

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as public officials, you ensure the validity and legality, and authentically attest to the facts and acts that form the fabric of life. However, above the particular legal prescriptions, which must always be respected, the Notary perceives their profound meaning and the spirit that animates them within the complete framework of the legal system of which they are a part; a system which, however perfect it may be, cannot encompass in its strict confines the immense complexity of human and social reality that it seeks to regulate. Therefore, the Notary, remaining, on the one hand, faithful to positive law, but at the same time avoiding falling into legal formalism, extends his gaze beyond human law and justice, in order to be inspired and guided by Divine Law and Justice, the ideal of all perfection, as the psalmist says: "To all that is perfect I see a limit, but thy commandments are exceedingly broad."

You have just heard the reading from the Gospel of the Mass, in which a doctor of the law asks Jesus which is the greatest of the commandments. You know the answer of the Divine Master, who encompasses them all in the love of God and of one's neighbor. Therefore, your fidelity to truth, your attitude of obedience to the precepts and ordinances of positive law, your spiritual striving in the pursuit of transcendent justice and equity, must be enlivened by the supreme law of love. When law and justice are inspired by it, they cease to be a cold and mechanical thing; when human laws and prescriptions are considered in the light of the Eternal Law of love, of which they must be a reflection and a concrete application, the field of law acquires an unsuspected warmth, meaning, and dynamism. Therefore, the consideration and respect for the immutable demands of divine justice and charity, far from hindering or distorting the activity of the public official in the protection and administration of human justice, give it...

[*Latin ed. p. 925*]

The Acts of Pope Paul VI, page 925, state that the spirit and life [of the law] immensely expand the horizon for the resolution of obscure or unforeseen cases by the legislator, and offer a sure safeguard against excessive rigidity in the interpretation of positive prescriptions.

Beloved sons: The exhortation of Saint Paul, which has just been proclaimed in the reading of his Letter to the Christians of Ephesus, is particularly fitting for you: "I exhort you," says Paul, "...to walk in a manner worthy of the vocation with which you were called, ...taking care to preserve the unity of the spirit in the bond of peace." It is precisely the communal strength, which in a high degree animates and informs your vocation, that also enriches it with precious qualities. You are Christians, and this is already an excellent vocation that places you in the category of children of God. Circumstances that perhaps belong to the intimate history of each of you, but undoubtedly moved by the delicate and effective hand of Providence, have led you to embrace this profession, which, by the qualities

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it demands of science, diligence, integrity, and rectitude, and by the commitment with which you are entrusted as mentors and custodians of the legal order, confers a most noble mission upon you and makes you worthy of the esteem and respect of society. But this your specific vocation, given its peculiar characteristics, although it is true that it imposes a demanding self-sacrifice and a continuous renunciation of other material options, gives your professional activity a very high spiritual, moral, and social value. Mediators between the established legal order and society, and rich in human experience, you do not limit yourselves to a simple formalist intervention. How often, from your office, can you restore peace to families, extinguish resentments, settle disputes, defend property, avoid expenses in useless lawsuits, and protect the weak in their moral and material interests! In this way, your work is transformed and elevated more and more; thus, you become executors of a higher program of goodness and justice; your life becomes a testimony to the benevolence and justice of God Himself. May you be encouraged in the fulfillment of this your most exalted mission by the knowledge that the Church discovers in it a theological meaning, and a religious and transcendent significance. *Eph. 4, 1-3.*

[*Latin ed. p. 926*]

Acta Apostolicae Sedis - Commentarium Officiale 926

Antequam finamus, volumus praesentare professionem vestram Christo Salvatori et Pacifico hominum, Qui, morte Sua, obligationem debiti humanitatis, ut scripsit Paulus, "cancellavit, clavando illud in Cruce," 4 et Novam Pactum sigillavit testamento Sanguinis Sui; ante Christum, Qui venit non ut Legem destrueret, sed ut illi plenam significationem et consummationem daret; ante Christum, Qui beatus dixit eos qui famem et sitim iustitiae habent. Ut, cum benigna luce Divini Redemptoris praesentis in altare, et per Pretiosum ejus Sanguinem, abundantissimae gratiae super meritam vestram "Unionem," super personas vestras et familias, super Mexicum catholicum, descendant; et hoc est praesagium benedictionis Apostolicae nostrae, quae vobis cordialmente datur.

* Cfr. Col. 2, u.

[*Latin ed. p. 927*]

Sacred Congregational Acts 927. SACRED CONGREGATION CONSISTORIAL. PROVISIONS CONCERNING CHURCHES. The Most Holy Pope Paul, by Divine Providence, in the fifth year of his pontificate, having, by successive decrees of the Sacred Congregation Consistorial, determined to provide for the following churches with new pastors, namely: on August 2, 1965. — To the Cathedral Church of Beauvais, he appointed the Most Reverend Monsignor Stephen Desmazières, formerly the titular Bishop of Byblus. — To the titular episcopal Church of Castellamedianita, he appointed the Most Reverend Monsignor Henry Mühn, formerly the Bishop of Ju-

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juy. On August 3. — To the Cathedral Church of Périgueux, he appointed the Most Reverend Monsignor James Patria, formerly the titular Bishop of Uthina. — To the titular archiepiscopal Church of Mimiana, for this occasion, he appointed the Most Reverend Monsignor George Augustus Louis, formerly the Bishop of Périgueux. On August 24. — As coadjutor with the right of succession, to the Most Reverend Monsignor Michael Angel Machado y Escobar, Bishop of Saint Michael, he appointed the Most Reverend Monsignor Lawrence Michael Graziano, titular Bishop of Limata. On August 30. — To the titular episcopal Church of Mopta, he appointed the Reverend Father John Anthony da Silva Saraiva, from the clergy of the diocese of Guarda, Rector of the Pontifical College of Lusitanian students in the City, whom he appointed as an Auxiliary to the Most Reverend Monsignor Emmanuel Trindade Salgueiro, Archbishop of Evora. — To the titular episcopal Church of Sucarda, he appointed the Reverend Father Henry Theodore Edmund Beel, a vicarious and member of the curia in the town commonly called Brunssum, in the diocese of Roermond, whom he appointed as an Auxiliary to the Most Reverend Monsignor Peter John Anthony Moors, Bishop of Roermond. On September 7. — To the titular episcopal Church of Gegita, he appointed the Reverend Father Olympus James Maresma, secretary of the episcopal curia of Rosario, whom he appointed as an Auxiliary to the Most Reverend Monsignor Alphonsus Mary Buteler, Archbishop of Mendoza.

[*Latin ed. p. 928*]

Acts of the Apostolic See - Official Commentary, September 8. — To the Cathedral Church of Franciscopolis, the Most Reverend Father Augustine Herrera, formerly the titular Bishop of Tanaita. — To the Cathedral Church of Jujuy, the Most Reverend Father Joseph Michael Medina, formerly the titular Bishop of Termessus. September 15. — To the titular archiepiscopal Church of Tabalta, the Reverend Father John J. Maguire, formerly the titular Bishop of Antiphrae, whom the Most Reverend Father Francis, Cardinal Spellman, Archbishop of Neo-Eboracensis, appointed as Coadjutor without right of succession. — To the titular episcopal Church of Summa, the Reverend Father Terence James Cooke, Chancellor of the metropolitan curia of Neo-Eboracensis, whom the Most Reverend Father Francis, Cardinal Spellman, Archbishop of Neo-Eboracensis, appointed as Auxiliary. — To the titular episcopal Church of Centuria, the Reverend Father William J. Moran, from the archdiocese of St. Francis in California, whom the Most Reverend Father Francis, Cardinal Spellman, Vicar of the Military Ordinariate of the United States of America, appointed as Auxiliary. — To the titular episcopal Church of Vannida, the Reverend Father Aloysius Maverna, Rector of the Seminary and Canon of the cathedral chapter of Pavia, whom the Most Reverend Father Joseph Stella, Bishop of Luni, also of Spedi, Sarzana, and Brugnato, appointed as Auxiliary. September 18. — To the metropoli-

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tan Church of Turin, the Reverend Father Michael Pellegrino, formerly Urban, from the diocese of Fossano. — To the titular archiepiscopal Church of Uthina, the Most Reverend Father Felicissimus Stephen Tinivella, formerly the titular Bishop of Cana. September 22. — To the metropolitan Church of New Orleans, the Most Reverend Father Philip Matthew Hannan, formerly the titular Bishop of Hieropolis. September 27. — To the Cathedral Church of Pharaon, the Reverend Father Julius Tavares Rebimbas, General Vicar of the diocese of Aveiro. September 29. — To the titular episcopal Church of Mont in Mauritania, the Reverend Father Harald R. Perry, of the Society of the Divine Word, whom the Most Reverend Father Philip M. Hannan, Archbishop of New Orleans, appointed as Auxiliary.

[*Latin ed. p. 929*]

The Sacred Congregation for the Propagation of the Faith, 929.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

PROVISIONS CONCERNING CHURCHES.

His Most Holy Lord, Our Pope Paul, by Divine Providence, Pp. V I, through successive decrees of the Sacred Congregation for the Propagation of the Faith, has provided for the following churches with new pastors, namely:

On March 22, 1965. — To the Cathedral Church of Woniu, newly erected, he appointed the Reverend Daniel Tji Hak Soun.

On April 9. — To the Metropolitan Church of Brisbane, he appointed His Excellency Patrick M. O'Donnell, formerly Archbishop of Pelusiota.

On May 3. — To the titular episcopal Church of Fallaba, he appointed His Excellency Vincent Billington, formerly Bishop of Kampala.

On May 6. — To the titular episcopal Church of Simini, he appointed the Reverend Nestor Bihonda, whom he designated as an Auxiliary to His Excellency Anthony Grauls, Archbishop of Kitega.

On May 24. — To the titular, for this occasion archiepiscopal, Church of Ausuccura, he appointed His Excellency Ludovic Van Steene, formerly Archbishop of Bukavu.

On July 6. — To the Metropolitan Church of Lagos, he appointed His Excellency Ioann Kwao Amuzu Aggey, formerly Bishop of Sigui.

— To the Cathedral Church of Kasama, he appointed His Excellency Clement Chabukasansha, formerly Bishop of Cibyra.

— To the Cathedral Church of Dapango, newly erected, he appointed the Reverend Peter Bartholomew Hanrion, of the Order of the Friars Minor.

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— To the Cathedral Church of Kaolack, newly erected, he appointed the Reverend Theophilus Cadoux, a member of the Missionaries of the Most Sacred Heart of Jesus.

— To the titular archiepiscopal Church of Drizipara, he appointed His Excellency Theotonius Amai Ganguly, formerly Bishop of Oliva, whom he appointed as Coadjutor with the right of succession to His Excellency Lawrence Leo Graner, Archbishop of Dacchen.

— To the titular episcopal Church of Conana, he appointed the Reverend Firmin Marti.

[*Latin ed. p. 930*]

930 Acta Apostolicae Sedis - Official Commentary, by Schmidt, who was appointed Apostolic Vicar of the newly established Apostolic Vicariate of Mendi. — To the titular Bishop of the Church of Fissiana, the Reverend Francis Arinze, who was appointed Coadjutor to the Most Reverend Charles Heerey, Archbishop of Onîtsha. — To the titular Bishop of the Church of Oliva, the Reverend Francis Mark Fernando, who was appointed Auxiliary to the Most Reverend Thomas S.R.E. Cardinal Cooray, Archbishop of Columbus. — To the titular Bishop of the Church of Cubda, the Reverend George Benedict Gassongo, who was appointed Auxiliary to the Most Reverend Aemilian Elijah Verhille, Bishop of Arcis Rousset. on August 9th. — To the Metropolitan Church of Mandalay, the Reverend Moses U Ba Khin. — To the Cathedral Church of Hoimana, newly established, the Most Reverend Cyprian Kihangire, formerly Bishop of Maura. — To the titular Bishop of the Church of Sutunurca, the Reverend Raphael Nze Abuy, who was appointed Apostolic Vicar of the newly established Apostolic Vicariate of Rivi Muni.

II. SYDNEY - MAITLAND DECREE Concerning the Alteration of Diocesan Boundaries.

For the sake of the eternal salvation of the flock, so that its governance may be aided more easily and effectively, the Most Reverend and Venerable Lord Norman Thomas, S.R.E. Cardinal Gilroy, Archbishop of Sydney, and the Most Reverend and Venerable Lord John Toohey, Bishop of Maitland, having requested from the Apostolic See a new and more suitable delimitation of the boundaries between the two ecclesiastical jurisdictions, so that the following parishes, namely Belmont, Lake Macquarie, Morisset, Swansea, and Toronto, may be separated from the Archdiocese of Sydney and attached to the Diocese of Maitland.

The Sacred Council, for the propagation of the Christian Name, having considered the favorable opinion of the Most Reverend and Venerable Lord Dominic Henrici, Archbishop with the title of Ancusitanus, and Apostolic Delegate for Australia, New Zealand, and Oceania, deems such changes to

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be beneficial.

[*Latin ed. p. 931*]

The Sacred Congregation for the Propagation of the Faith, considering the needs of souls, and by virtue of the special faculties granted to it by the Most Holy Pope Paul VI, by the divine providence of God, has decided to accept the offered prayers. Therefore, with the consent of those who are interested or are presumed to be interested, the present Decree detaches five of the aforementioned parishes from the archdiocese of Sydney and permanently attaches them to the diocese of Maitland. Furthermore, to carry out these matters, this Sacred Dicastery appoints the Most Reverend and Venerable Lord Dominic Enrici, granting him the necessary and appropriate faculties, including the power to delegate, to any man holding ecclesiastical office, the task of submitting to the same Sacred Congregation for the Propagation of the Faith, as soon as it is permissible, an authentic copy of the act of execution completed. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 24th day of the month of August, in the year of Our Lord 1965. G. P. Card. AGAGIANIAN, Prefect. L. © S. © Petrus Sigismundi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 932*]

Acta Apostolicae Sedis - Official Commentary 932

ACTS OF THE SACRED ROMAN TRIBUNALS

Quotations from the Rota, edicts:

I PARISIENSIS

Nullity of marriage (Guiot - Belleguic)

Since the actual place of residence of the Lady Ivona Belleguic is unknown in the aforementioned cause, we summon her to appear, either in person or through a legitimately constituted procurator, before the Sacred Roman Rota Tribunal (Piazza della Cancelleria 1, ROMA), at half-past eleven o'clock on the twentieth day of December, in the year 1965, to resolve the doubt, or to subscribe to the following doubt:

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, and all others having knowledge of the aforementioned residence of the Lady Ivona Belleguic, are to take care that she is duly informed of this edictal citation.

G. M. Rogers,

From the Chancery of the Sacred Roman Rota,

on the eleventh day of the month of October, in the year 1965.

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Marius P. Pompedda, Notary.

*Because the current place of residence of Madame Yvonne Belleguic, the defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Sacred Roman Rota Tribunal (ROMA, Palazzo della Cancelleria) on December 20, 1965, at 11:30 AM, to resolve or subscribe to the following doubt:

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the curés, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Yvonne Belleguic, should, insofar as possible, inform her of this citation.

[*Latin ed. p. 933*]

The Sacred Roman Rota, Case 933, II NUCERINA OR SALERNITANA, concerning the nullity of a marriage (Promoter: J. Ferraiuolo-Severino). Since the actual place of residence of the aforementioned Lady Philomena Severino, involved in this case, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, Roma), at the eleventh hour of the day, January 26, 1966, to resolve the doubt, or to subscribe to the following doubt: Does the nullity of the marriage exist in this case? The Ordinary authorities of the locality, the parish priests, and all those who have knowledge of the aforementioned Lady Philomena Severino's place of residence, are to take care that she is duly informed of this edictal summons.

Ovidius Bejan,

Recorder from the Chancery of the Tribunal of the S. Rota,

October 16, 1965.

Marius E. Pompedda,

Notary.

It is unknown where Madame Philomène Severino, defendant in this case, currently resides. Therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 26, 1966, at 11 o'clock, to resolve or subscribe to the following doubt: Does the nullity of the marriage exist in this case? The Ordinary authorities of the locality, the priests, the faithful, who have knowledge of the residence of the aforementioned Philomène Severino, must, insofar as possible, inform her of this summons.

[*Latin ed. p. 934*]

Acts of the Apostolic See - Official Commentary 934 III, San Francisco, California. Nullity of Marriage (Owens - Nicholas). Since the actual place

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of residence of Mr. William Nicholas is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, Rome), at the hour of noon on January 29, 1966, to resolve the doubt, or to subscribe to the following doubt: Whether the sentence of the Rota of July 15, 1965, should be affirmed or annulled, in this case. The Ordinaries of the places, the parish priests, and all others who have knowledge of the aforementioned residence of Mr. William Nicholas, are to take care that he is duly informed of this edictal citation.

* Boleslaus Filipiak, Secretary from the Chancery of the Tribunal of the S. Roman Rota, on the 10th day of November, in the year 1965. Marius F. Pompedda, Notary.

* It is unknown where the current residence of Mr. Guillaume Nicholds, defendant in this cause, is located; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on January 29, 1966, at 12 o'clock, to resolve or subscribe to the doubt reported below: Should the sentence of the Tribunal of the Rota, dated July 15, 1965, be affirmed or annulled, in this case? The Ordinaries of the places, the curates, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Guillaume Nicholds, should, insofar as possible, inform him of this citation.

[*Latin ed. p. 935*]

Tribunal of the Vicariate of the City of ROMA

TRIBUNAL VICARIATUS

Summons 935

URBIS

Official Edict

Concerning the Nullity of Marriage (Battaglia - Delitala)

Since the actual place of residence of Mr. Peter Delitala, son of Salvatrice Delitala, born in Sedilo, on October 24, 1920, is unknown, we summon him to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16 - ROMA), either in person or through a duly appointed legal representative, on February 8, 1966, at ten o'clock, for the resolution of the following doubt:

Does it appear that the marriage is null in this case?

The Ordinary authorities of the places, the parish priests, the clergy, and all the faithful who have knowledge of the current residence of the aforementioned Mr. Peter Delitala, are obliged to ensure that he is duly informed of this official summons.

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* E. Canzoneri, O. P., Examining Judge

From the Offices of the Tribunal of the Vicariate of the City, November 8, 1965.

Ioannes Nastasi, Chancellor

* And since the place of current residence of Mr. Pierre Delitala, defendant in this case, is unknown, we summon him to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of the Vicariate of ROMA (Piazza S. Callisto, 16 - ROMA), on February 8, 1966, at 10 o'clock, to resolve the doubt reported below:

- Does it appear that the marriage is null in this case?

The Ordinary authorities of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Mr. Pierre Delitala, must, as far as possible, ensure that he is informed of this present summons.

[*Latin ed. p. 936*]

936 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, Monday, October 25, 1965. The Holy Father, Paul VI, received, in a solemn Audience, His Excellency, Mr. JOSÉ GUIROLA LEAL, Extraordinary and Plenipotentiary Ambassador of the Republic of Guatemala, for the presentation of his Credentials.

SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father, Paul VI, happily reigning, deigned to appoint Members of the Pontifical Commission for the revision of the Code of Canon Law:

Their Beatitudes, the Cardinals: Saig Massimo IV, Patriarch of Antioch of the Melchites; Meouchi Paolo Pietro, Patriarch of Antioch of the Maronites; Sidarouss Stefano I, Patriarch of Alexandria of the Copts.

Their Eminences, the Reverend Cardinals: Gonçalves Cerejeira Emanuele, Patriarch of Lisbon; Slipyj Giuseppe, Major Archbishop of Lviv of the Ukrainians; Tienchensin Tommaso, Apostolic Administrator of Taipei; Santos Rufino, Archbishop of Manila; Doi Pietro Tatsuo, Archbishop of Tokyo; Landázuri Ricketts Giovanni, Archbishop of Lima; Silva Uenriquez Raul, Archbishop of Santiago del Chile; Jäger Lorenzo, Archbishop of Paderborn; Duval Leone Stefano, Archbishop of Algiers; Florit Ermenegildo, Archbishop of Florence; Heenan Giovanni Carmelo, Archbishop of Westminster; Villot Giovanni, Archbishop of Lyon; Rossi Agnello, Archbishop of São Paulo of Brazil; Colombo Giovanni, Archbishop of Milan; Conway Guglielmo, Archbishop of Armagh; Herrera y Oria Angelo, Bishop of Malaga; Cardijn Giuseppe; Journet Carlo.

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Members of the Secretariat for Non-Believers:

Their Excellencies, the Reverend Monsignors: Mosconi Natale, Archbishop of Ferrara; Lallier Marco A., Archbishop of Marseille;

[*Latin ed. p. 937*]

Diarium Romanae Curiae 937 Déarden. John F., Archbishop of Detroit; Angelo Fernandes, titular Archbishop of Neopatras, Coadjutor of Delhi; Oscar de Oliveira, Archbishop of Mariana; Neófito Edelby, titular Archbishop of Edessa, Patriarchal Counselor of Antioch of the Melchites; Giacinto Thiandoum, Archbishop of Dakar; Boleslao Kominek, titular Archbishop of Euchaita; Giuseppe Blomjous, Bishop of Mwanza; William Brasseur, titular Bishop of Agathonice, Apostolic Vicar of Mountain Province; Thomas V. Cahill, Bishop of Cairns; John Bokenfohr, Bishop of Kimberley; Alexander Carter, Bishop of Sault Sainte Marie; Helmut Ermanno Wittler, Bishop of Osnabrück; Lorenzo Satoshi Nagae, Bishop of Urawa; Thomas Holland, Bishop of Salford; Stanislaus Lokuang, Bishop of Tainan; Mark Gregory McGrath, Bishop of Santiago de Veraguas; Gerard E. de Vet, Bishop of Breda; John G. Gran, Bishop of Oslo; Edward Pironio, titular Bishop of Ceciri, Auxiliary of La Plata; Giuseppe Guerra-Campos, titular Bishop of Muzia, Auxiliary of Madrid-Acalá; John Jenko, titular Bishop of Acufidia, Apostolic Administrator of the Slovenian territory of Gorizia, Trieste, Capodistria, and Fiume. With letters from the Secretariat of State, the Holy Father Paul VI, happily reigning, deigned to appoint: August 19, 1965. The Reverend Father Domenico Mozzicargli, of the Congregation of the Most Holy Redeemer, Consultant of the [date obscured]. His Excellency, the Reverend Monsignor Giuseppe D'Avack, titular Archbishop of Leontopolis of Pamphylia, Consultant of the [date obscured]. The Most Reverend and Illustrious Cardinal Luigi Traglia, Member of the [date obscured]. The Reverend and Illustrious Monsignor Timoteo J. Flynn, the Reverend Father Giuseppe Dunn; the Illustrious Gentlemen John Gelamur and Angelo B. Jaen, Consultants of the Sacred Congregation of Religious. Sacred Congregation of the Council, of the Sacred Consistorial Congregation, of the Pontifical Commission for Social Communications. [date obscured]. The Reverend Father Alfonso Mitnacht, of the Augustinians, Consultant of the Sacred Congregation for the Eastern Church. The Reverend Father Raffaele Pérez, of the Augustinians, Under-Promoter General of the Faith presso the Sacred Congregation of Rites. [date obscured]. [date obscured]. [date obscured]. [date obscured]. The Reverend and Illustrious Monsignor Giovanni Wagner; the Reverend Father Amato Giorgio Martimort; the Reverend Fathers:

[*Latin ed. p. 938*]

Acts of the Apostolic See - Official Commentary 938 by Doren Rambaut and Garrido Emanuele, of the Benedictine Order; Dirks Ansgario, of the Or-

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der of Preachers; Falsiiii Rinaldo, of the Order of Friars Minor; Consultors of the Sacred Congregation of Rites (Section II - for the Holy Liturgy).

25. The Reverend Fathers Casóla Ovidio and Pozzi Luigi; the Reverend Fathers: Salvador Emiliano, of the Order of Preachers; Amore Agostino, of the Order of Friars Minor; Stano Gaetano, of the Order of Friars Minor Conventual; Crescenzio from Jesi, of the Order of Capuchin Friars Minor; Mura Ernesto, of the Religious of St. Vincent de Paul; Added Sub-Promoters of the Faith.

30. His Excellency, Reverend Monsignor Billington Vincenzo, titular Bishop of Fallaba, Consultor of the Sacred Congregation "de Propaganda Fide."

November 15. The Reverend Fathers Trapé Agostino, of the Augustinian Order, and Visser Giovanni, of the Redemptorist Order, Consultors.

November 17. The Most Reverend and Venerable Monsignor Onclin Guglielmo, Secretary at the Sacred Congregation of Rites.

Added to the Pontifical Commission for the revision of the Code of Canon Law.

With tickets from the Secretariat of State, the Holy Father Paul V, may He be blessed, deigned to appoint:

Domestic Prelates of His Holiness:

June 20, 1964. Monsignor Hugenroth Agostino (Münster).

Monsignor Host er Giuseppe (Köln).

November 28. Monsignor Pérez Martino (Minas).

December 1. Monsignor Meléndez Nicola Alfredo (Ambato).

Monsignor Vascones y Andrade Giuseppe (Ambato).

February 22. Monsignor Keilbach Guglielmo (Banat).

June 1. Monsignor Stuart Giacomo (Dunkeld).

June 2. Monsignor Massaux Edoardo (Namur).

June 19. Monsignor Tombari Amedeo (Sutri).

July 16. Monsignor Haubtmann Pietro (Grenoble).

Monsignor Andrianopoli Luigi (Genoa).

September 9. Monsignor van Overbeek Giovanni ('s-Hertogenbosch).

September 27. Monsignor D'Inguimbert Guido E. G. (Fréjus-Toulon).

Extraordinary Secret Chamberlains of His Holiness:

November 14, 1963. Monsignor Buchmann Giuseppe (Paderborn).

April 2, 1964. Monsignor Auletta David (Buenos Aires).

June 20. Monsignor Pilhatsch Francesco (Olomouc).

June 25. Monsignor Wand Paolo (Paderborn).

August 10. Monsignor Bullmann Giuseppe (Münster).

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August 19. Monsignor Pauls Ernesto (Münster).

[*Latin ed. p. 939*]

Diarium Romanae Curiae, 2 October 1964. Monsignor Gerard Jonczyk (Breslau). Monsignor Ermanno Aertker (Münster). Monsignor Henry Wempe (Münster). 22. Monsignor Henry Dannbeck (Cologne). 8 November. Monsignor Lewis Creder (Cologne). Monsignor John Schmitz (Cologne). 28. Monsignor Richard Huth (Fulda). 1 December. Monsignor Leo Iwansky (Essen). 17. Monsignor James Bauer (Regensburg). 22. Monsignor Martin Zeil (Freiburg im Breisgau). Monsignor Henry Vobbe (Cologne). Monsignor Joseph Vennemann (Münster). Monsignor John Frense (Osnabrück). 5 January 1965. Monsignor Otto Knoch (Rottenburg). Monsignor George Moser (Rottenburg). 22. Monsignor Arnold Fraccaroli (Bologna). 23. Monsignor Raul López (Ambato). Monsignor Louis Bernard Pozo (Ambato). 11 February. Monsignor Adolfo Deuster (Paderborn). 11 March. Monsignor L. Ugo Roman (Guaranda). Monsignor Kurt Ziesche (Würzburg). 3 April. Monsignor Francis G. Wothe (Gdańsk). Monsignor Alfonso Rohmann (Hildesheim). Monsignor William Scheperjans (Osnabrück). 7 May. Monsignor Eric Rieh (Freiburg im Breisgau). 13 June. Monsignor Virgil Noè (Pavia). Monsignor Joseph Lorenzo Pires (Guarda). 1 July. Monsignor Anthony Lukesch (Graz-Seckau). 7. Monsignor Augustus De Mori (Verona). Monsignor Sii vino Venturi (Verona). 16. Monsignor Ezio Cerutti (Tortona). 17. Monsignor Hector Guerrizio (Bisaccia). 21. Monsignor Sabino Facciolongo (Andria). 29. Monsignor Mario Gambin (Padova). Monsignor Fiorenzo Facchini (Bologna). Monsignor Enelio Franzoni (Bologna). 2 August. Monsignor Aldo Tofani (Rome). Monsignor Guido Bortuzzo (Trieste). Monsignor Mario Cosulich (Trieste). Monsignor Joseph Preseren (Trieste). Monsignor Narcissus Rigonat (Trieste). Monsignor Francis Sibeni (Trieste). Monsignor Stephen Sissot (Trieste). 9. Monsignor Vitangelo Solimeni (Venosa). 31. Monsignor John Nervo (Padova). 4 September. Monsignor Alfred Boiero (Pinerolo). Monsignor Joseph Scalafiotti (Saluzzo). Monsignor Francis Vanzetti (Saluzzo).

[*Latin ed. p. 940*]

Acta Apostolicae Sedis - Commentarium Officiale 940, 27 September 1965. Monsignor Bruno Giuseppe (Cuneo). 28. » » Monsignor Zappa Andrea (Florence). 29. » » Monsignor Nani Pietro (Acqui). 1 October. » Monsignor Mussi Ferdinando (Crema). Honorary Chamberlains, wearing the purple cassock of His Holiness: 28 June, 16 July, 21 August, 1965. Monsignor Farkas Cesare (Veszprém). » Monsignor Richter Francesco (Vienna). » Monsignor Ciafre Leopoldo (Segni). V) Monsignor Bacchilega Luigi (Imola). Secret Honorary Chamberlain of His Holiness: 8 September 1965. Monsignor Bonuglia Lorenzo (Rome). With a letter from the

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Secretariat of State, the Holy Father Paul V I, happily reigning, deigned to confirm: Honorary Secret Chamberlain, of the Sword and Cape, of His Holiness: 26 September 1963. The Baron de Wrede Giuseppe (Paderborn). HONORS. With letters from the Secretariat of State, the Holy Father Paul VI, happily reigning, deigned to bestow: The Order of Saint Gregory the Great, civil class, with Plaque: 18 June 1965. Upon Mr. Pietro Baldi (Faenza). 21 July. » Upon Mr. Francesco Hetzenauer (Austria). 29 September. » Upon Mr. Salvatore Camera (Rome). The Plaque of the Order of Saint Gregory the Great, civil class: 19 August. » Upon Mr. Armando Garofoli (Rome). » Upon Mr. Enrico Rosi-Bernardini (Rome). » Upon Mr. Michele Vastano (Rome). The Order of Saint Gregory the Great, civil class, Commander: 12 August 1964. Upon Mr. Hermann-Joseph Conrad (Cologne). 23 November. » Upon Mr. Erberto Czaja (Rottenburg). 10 December. » Upon Mr. Francesco E. Pielmeyer (Cologne). 17. » March 1965. Upon Mr. Max Franz-Garré (Cochabamba). 24. » Upon Mr. Luis Carlo Estrada (Medellin). 4 May. » Upon Mr. Mario Covone (Salerno). » Upon Mr. Antonio D'Amico (Salerno). 19. » Upon Mr. Albano M. P. de Canisy (Paris). 31 June. » Upon Mr. Giovanni Asbun (La Paz). Upon Mr. Erberto Wálterspiel (La Paz). » »

[*Latin ed. p. 941*]

Diarium Romanae Curiae 941, 1965. To the Reverend Mr. Kennis Ignazio (Malines-Brüxelles). To the Reverend Mr. Giorgi Giorgio (Gomo). To the Reverend Mr. Sottotetti Lelio (Tortona). 21. To the Reverend Mr. Kathrein Rodolfo (Innsbruck-Feldkirch). 29. To the Reverend Mr. Ghinassi Francesco (Bologna). August 7. To the Reverend Mr. Raggi Mario (Firenze). To the Reverend Mr. Reitano di S. Bartolomeo Alessandro (Siracusa), 14. To the Reverend Mr. Biranti Giancarlo (Roma). 19. To the Reverend Mr. Bonelli di Salci Vincenzo (Roma). To the Reverend Mr. Rosati Giulio-Rosato (Roma). To the Reverend Mr. Lebot Enrico (France). 31. To the Reverend Mr. Lemarangi Gioacchino (Oastellaneta). September 9. To the Reverend Mr. Caldera Mario (Roma). To the Reverend Mr. Canaperia Giovanni Alberto (Roma). To the Reverend Mr. Da Prato Aldo (Roma). To the Reverend Mr. Della Rocca Fernando (Roma). To the Reverend Mr. Pericoli Ridolfini Nicola (Roma), 25. To the Reverend Mr. Tonzig Giorgio (Padova). July 7, 16.

The Knighthood of the Order of Saint Gregory the Great, civil class: January 18, 1964. To the Knight Mr. Jaquet Ferdinando (München und Freising). October 7. To the Knight Mr. Reif Guglielmo (Köln). To the Knight Mr. Kieran Guglielmo (Liverpool). December 10. 17. To the Knight Mr. Haussier Ervino (Rottenburg). February 4, 1965. To the Knight Mr. Meyer Gerardo (Osnabrück). March. To the Knight Mr. Rojo Fernández Giuseppe A. (La Paz). 29. To the Knight Mr. Brech Andrea (Würzburg). April 23. To the Knight Mr. Rachor Costantino (Würzburg). May 25. To the Knight Mr.

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Bensdorf Ludovico V. (Haarlem). To the Knight Mr. Koot Alberto Adriano (Haarlem). 29. To the Knight Mr. Petzer Antonio (Innsbruck-Feldkirch). June 8. To the Knight Mr. Pentel Andrea (Arras). 25. To the Knight Mr. Esman Enrico Pietro (Haarlem). July 16. To the Knight Mr. Lazzarini Ugo (Bologna). To the Knight Mr. Nanni Giancarlo (Bologna). To the Knight Mr. Cantagalli Antonio (Faenza). 21. To the Knight Mr. Moccozet Francesco (Belley). August 7. To the Knight Mr. Huot Francesco (Sens). September 9. To the Knight Mr. Ossa Roig Emanuele F. (Chile). 19. To the Knight Mr. Angelini Gianni (Roma). To the Knight Mr. Lazzaro Pietro (Roma). To the Knight Mr. Porretti Antonio (Roma). September 2. To the Knight Mr. Erba Antonio (Milano). 4. To the Knight Mr. Canetti Luciano (Bologna).

The Knighthood of the Order of Saint Gregory the Great, military class: January 18, 1964. To the Knight Mr. Müller Lee Carlo (United States of America). January 7, 1965. To the Knight Mr. Brown Edoardo Gregorio (Osnabrück).

[*Latin ed. p. 942*]

Acts of the Apostolic See - Official Commentary 942: The Order of Saint Sylvester, Pope: Award of the Cross with Plaque: August 14, 1965. To Mr. Tarroni Armando (Rome). To Mr. Radici Pietro (Bergamo). 26. To Mr. Selva Attilio (Rome). July 3. Award of the Cross of the Order of Saint Sylvester, Pope: June 25, 1965. To Mr. De Camillis Lamberto (Rome). Award of the Cross of the Order of Saint Sylvester, Pope: December 18, 1963. To Mr. Cordes Antonio (Paderborn). March 4, 1964. To Mr. Fredebrecht Enrico (Paderborn). March 4, 1964. To Mr. Schubert Paolo (Paderborn). March 4, 1964. To Mr. Wurm Carlo (Paderborn). March 4, 1964. February 9, 1965. To Mr. Schmidthüs Carlo Vincenzo (Freiburg im Breisgau). March 24. To Mr. de Bedout Giorgio (Medellin). March 29. To Mr. Brand Francesco (Würzburg). March 29. To Mr. Daut Giovanni (Würzburg). April 7. To Mr. Forster Carlo Oscar (Munich and Freising). April 23. To Mr. Diebold Ermanno (Würzburg). May 16. To Mr. Bernabò Bruno (Newark). June 19. To Mr. Biasini Vallenilla Giuseppe F. (Caracas). June 19. To Mr. Dib Giacomo (Caracas). June 19. To Mr. González Efraim (Caracas). June 19. To Mr. Ocampo Villa David (Caracas). June 19. To Mr. Toledo Trujillo Enrico (Caracas). June 25. To Mr. Cataro Emanuele (Rome). June 25. To Mr. Cottili Renato (Rome). July 1. To Mr. Malch Antonio (Baalbek of the Melchites). July 1. To Mr. Oliveti Enzo (Pesaro). July 7. To Mr. Coletta Roberto (Perugia). July 16. To Mr. Castello Lorenzo (Genoa). July 16. To Mr. Galletti Galeazzo (Rome). July 21. To Mr. Medeot Camillo (Gorizia and Gradisca). July 21. To Mr. Fagioli Ermanno (Tortona). July 21. To Mr. Massone Egidio (Tortona). July 26. To Mr. De Santis Luigi (Florence). July 26. To Mr. Caielli Giuseppe (Milan). July 29. To Mr. Fabbri Oddone (Bologna). July 29. To Mr. Maragnani Luigi (Milan). July 29. To Mr. Primus Ferdinando (Udine). August 4. To Mr. Sarno Carmine (Matera). August 4.

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To Mr. Tarantini Giuseppe (Matera). August 4. To Mr. Spatafora Salvatore (Rome). August 10. To Mr. Chiappini Poliuto (Terni and Narni). August 14. To Mr. Frascarolo Carlo (Rome). August 19. To Mr. Santopadre Raffaele (Rome).

[*Latin ed. p. 943*]

Diarium Romanae Curiae, August 30, 1965. To Mr. Langenberg, Giacomo W. A. (Haarlem). To Mr. Guardo, Vittorio (Siracusa). September 21. To Mr. Binaglii, Federico (Pavia). The Knighthood of the Order of Saint Sylvester: January 18, 1964. To Mr. von Wolf, Carlo (München und Freising). June 23. To Mr. Chatwin, Filippo Boüghton (Birmingham). October 7. To Mr. Hüwel, Roberto (Köln). To Mr. Hornstein, Alfonso (Köln). September 22. To Mr. Kroos, Francesco (Münster). November 5. To Mr. Gassmann, Valter (Rottenburg). December 17. To Mr. Gindele, Alfredo (Rottenburg). To Mr. Gutknecht, Edoardo (Rottenburg). To Mr. Krämer, Ermanno (Trier). September 22. To Mr. Canali, Adelio (Roma). March 24, 1965. To Mr. Moglioni, Anastasio (Roma). To Mr. Circo, Salvatore (Siracusa). To Mr. Lucenti, Francesco (Siracusa). To Mr. Fontaneiii, Angelo (Roma). September 26. To Mr. Chouka, Giovanni (Alep). September 29. To Mr. Blonde, Renato (Antwerpen). To Mr. Van den Abeelen, Augusto (Antwerpen). To Mr. Altenhoefer, Eugenio (Würzburg). September 30. To Mr. Venturini, Otello (Roma). October 6. To Mr. Monga, Pietro (Piacenza). October 7. To Mr. Chioda, Pietro (Lodi). To Mr. Gelli, Licio (Veroli-Frosinone). October 13. To Mr. Calcinari, Tiziano (Roma). October 23. To Mr. Bindi, Mario (Montalcino). October 24. To Mr. Procacci, Ennio (Bari). To Mr. Houth, Giuseppe (Libano). To Mr. Hab-El-Rih, Giorgio (Sudan). To Mr. Saad, Soliman Tadros (Sudan). To Mr. Velia, Francesco (Sudan). To Mr. Verzin, Giuseppe A. M. (Sudan). October 27. To Mr. Tel, Pietro Gerardo (Haarlem). To Mr. Ferrari, Silvio (Ravenna). To Mr. Van der Weide Sinne, M. (Rotterdam). To Mr. VijVerberg, Gerardo Antonio (Rotterdam). To Mr. Benevento, Marzio (Salerno). May 4. To Mr. Effinger, Francesco (Freiburg im Breisgau). May 7. To Mr. Zug, Ottone (Freiburg im Breisgau). To Mr. Alterio Loponte, Giuseppe G. (Caracas). June 19. To Mr. Andonegui Falcón, Raffaele (Caracas). To Mr. Franquiz Ruiz, Felice (Caracas). To Mr. García Ramírez, Giuseppe (Caracas). To Mr. Pacheco Miranda, Andrea (Caracas). September 25. To Mr. Garrer, Antonio Enrico (Haarlem). To Mr. De Bruijn, Pietro Nicola (Rotterdam). September 9.

[*Latin ed. p. 944*]

Acta Apostolicae Sedis - Official Commentary 944, 1965. To the Reverend Mr. de Jong, Paul Alexander (Rotterdam). To the Reverend Mr. Scholiens, Hermann W. G. (Utrecht). July 16: To the Reverend Mr. Forti, Giulio (Ravenna). July 21: To the Reverend Mr. Engelmann, Giovanni (Salzburg). To the Reverend Mr. Willvonseder, Corrado (Salzburg). To the Reverend

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Mr. Zanese, Giuseppe (Rome). July 26: To the Reverend Mr. Minacci, Virgilio (Siena). July 29: To the Reverend Mr. Bertagnolio, Dante (Biel). To the Reverend Mr. Barbieri, Albert (Bologna). To the Reverend Mr. Cella, Stefano (Bologna). To the Reverend Mr. Evangelisti, Anthony (Bologna). To the Reverend Mr. Facchini, Lewis (Bologna). To the Reverend Mr. Del Mare, Vincenzo (Rome). August 4: To the Reverend Mr. Bernardo Lira, Giuseppe (Santiago de Chile). August 7: To the Reverend Mr. Varas Gómez, Luigi (Santiago de Chile). To the Reverend Mr. Vinci, Peter (Taranto). August 10: To the Reverend Mr. Piselli, Paride (Terni and Narni). To the Reverend Mr. Ottoni, Alfred (Rome). August 19: To the Reverend Mr. Bassi, Renato (Rome). September 2: To the Reverend Mr. Schmidt, Giuseppe (Rome). September 17: To the Reverend Mr. Martucci, Fausto (Veroli-Frosinone). September 21: To the Reverend Mr. Azzopardi, Domenico (Malta). June 25: *Necrology* September 20, 1965. Most Reverend Monsignor Trindade Salgueiro Manuel, Archbishop of Évora. September 22: Most Reverend Monsignor Tief, Francis Joseph, titular Bishop of Nisa of Licia. September 23: Most Reverend Monsignor Ferche, Joseph, titular Bishop of Vina. September 26: Most Reverend Monsignor Ambrosi, Giacinto Giovanni, titular Archbishop of Anehialo. September 27: Most Reverend Monsignor Tweedy, Ernest, titular Bishop of Assura. October 3: Most Reverend Monsignor Roussett, Augustine, Bishop of Ventimiglia. Most Reverend Monsignor Beltramino, Attilio, Bishop of Iringa. September 5: Most Reverend Monsignor Rossini, Angelo, Archbishop of Amalfi. September 11: Most Reverend Monsignor Badalik, Bertalan, Bishop of Veszprém. September 16: Most Reverend Monsignor Pérez Silva, Frederick, Archbishop of Trujillo (Peru). September 24: Most Reverend Monsignor Dias, José do Patrocinio, Bishop of Beja. September 27: Most Reverend Monsignor Taylor, Leo, titular Archbishop of Madito. September 31: Most Reverend Monsignor Marx, Adolph, Bishop of Brownsville. Most Reverend Monsignor Dib, Pierre, Bishop of Le Caire. November 4: Most Reverend Monsignor Niccoli, Francis, Bishop of Colle di Val d'Elsa. Most Reverend Monsignor Irizar Salazar, Luis Francisco, titular Bishop of File, Apostolic Vicar of Tumaco. September 7: Most Reverend Monsignor Rodenas García, Alfonso, Bishop of Almería. September 14: Most Reverend Monsignor Coudert, Jean-Louis, titular Bishop of Rodiapoli, Apostolic Administrator of Whitehorse. September 17: Most Reverend Monsignor Lari, Giles, titular Archbishop of Tyre.

[*Latin ed. p. 945*]

30 December 1965, Year and Volume LV, No. 14. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF POPE PAUL VI. APOSTOLIC CONSTITUTION. An extraordinary Jubilee is decreed and promulgated to be celebrated in all Catholic dioceses throughout the world, from

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the beginning of the month of January to the end of the month of May of the year 1966. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TO ALL THE FAITHFUL, GREETINGS AND APOSTOLIC BENEDICTION. The wondrous event, which has now reached its conclusion, to which all minds and hearts, together with the entire family of Catholics, and indeed the entire human race, have devoted ever-increasing zeal for these four years, namely the Second Vatican Ecumenical Council, which We ourselves convoked, seems to us to demand that not only a lasting memory of that great Assembly be imprinted in the minds of men, but, which is of greater importance, that the hearts of the faithful be moved to observe the precepts of the most holy Synod. And indeed, We have considered, as We have already announced, that nothing could be more fitting than the celebration of an extraordinary Jubilee. For We believe that this is the best way to publicly give thanks to the Supreme God for the most abundant gifts bestowed upon His Church. 60 - A. A. S.

[*Latin ed. p. 946*]

Acts of the Apostolic See - Official Commentary 946, or concerning the time when the Council was being prepared, or concerning the time when, with the greatest eagerness and utility, its sentiments were being considered; hence, as divine assistance is implored in this particular time, we hope that many benefits will be derived by the men of this age. Furthermore, the Jubilee, as we believe, can offer a most excellent opportunity to the Christian faithful to embrace Christian virtue, so that that much-awaited renewal may be brought about in the life of each individual, in the domestic, in the public, and in the social spheres, to which the aforementioned Council looked forward. We do not promise these benefits of the Jubilee without good reason; for, if we recall the deeds of the Church, we shall certainly be taught that such an institution, when established, has never been without great benefit. And, passing over the testimonies of six hundred others, the following words of Our Predecessor, the late Pope Pius XII, announcing the Sacred Jubilee in the year nineteen hundred and forty-five, clearly demonstrate this: "For if men shall hear this voice of the Church, if they shall turn away from earthly and fleeting things to eternal things, and shall remain steadfast in this conversion, then, without doubt, that most desired renewal will be attained, from which not only private individuals, but also public morals, will be strengthened by Christian precepts and Christian inspiration."

For these reasons, following in the footsteps of Our Predecessors, the Roman Pontiffs, and with the counsel of Our Venerable Brothers, the Cardinals of the Sacred Roman Church, We decree an extraordinary Jubilee in all and each diocese of the Catholic world, to be begun on the first day of the month of January of the year nineteen hundred and sixty-six, and to be concluded on the feast of the Sacred Pentecost, that is, on the ninth day of

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the month of May of the same year, by the authority of Almighty God, of the blessed Apostles Peter and Paul, and of Ourselves, for the glory of God, for the salvation of souls, and for the growth of the Catholic Church, and We proclaim and publish this through these Letters, and We will that it be observed and celebrated accordingly.

[*Latin ed. p. 947*]

Acts of Pope Paul VI, 947. With the fount of heavenly graces opened, We deem it fitting to immediately consider what, especially given this outstanding opportunity, We should seek. First of all, just as Our predecessors in similar circumstances, We earnestly implore all the Christian faithful for a wondrous renewal of souls, which cannot be achieved except in the depths of human hearts: namely, through the cultivation of virtue and penance, to which the Sacrament of Holy Confession should be joined, so that the faithful, as it were, immerse themselves in the precious blood of Christ, like in a salutary bath; nor can it be achieved unless Christian men, in order to be ennobled, are most closely united with the Divine Redeemer, who, either through the unbloody Sacrifice of the Cross, for the sake of our salvation, or through the gift He has made to us of His Eucharistic Body, elevates and perfects our souls so that we may attain to true communion with divine life. Therefore, We hope that the proclaimed Jubilee will spur the best to higher and greater things, and will stir the good to a more fervent zeal in fulfilling the duties of daily life, according to God's commandments. And may it come to pass that during this pious time, those who are far from the fount and beginning of grace, or, indeed, those who have carelessly or forgetfully, or have rejected, the faith in God, may seize this singular opportunity, and thus reconcile themselves with God! Moreover, We earnestly desire that the followers of Christ, who are not sufficiently virtuous, may strive for and yearn for a life of holiness, as far as human strength allows; for this, in turn, will greatly inflame them with a firm desire to practice Christian virtues, especially charity, and with a most steadfast will to follow Christ Crucified, and with a greater zeal to promote the Kingdom of God. These things cannot be accomplished without the Church, restored to its former vigor, reaping great benefits, and the native impetus of souls seeking God being more and more fulfilled, arising from a more enlightened conscience; nor can it be accomplished without the very great fruits of which, for the sake of which so much labor has been expended in the Ecumenical Council, ripening far and wide in the Church. These spiritual benefits We ourselves, as briefly mentioned in the foregoing passages,

[*Latin ed. p. 948*]

Acts of the Apostolic See - Official Commentary 948. In Our Encyclicals, We have outlined, and We earnestly exhort, that from the Council, God may

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receive glory, the Church joy, and the world a salutary example. 2. Since, moreover, the Council, having rightly received its name from the Church, is that in which the Bride of Christ has more diligently learned the mandate given to her by God concerning the salvation of human souls, We deem it fitting to announce a Jubilee for this very purpose, as pertaining properly to herself: that, namely, among all the faithful, as well as within the sacred hierarchy and the lay order, the sense of the Church may increase, and that a more enlightened and more active awareness of this matter may be awakened. Therefore, it is entirely necessary that, during the sacred time that follows, the Church, persevering in that path which We declared must be followed through the Council, not cease to: examine herself deeply; to meditate on her own mystery; to investigate more thoroughly the doctrine concerning her origin, her nature, her continuing mandate, and her end, for the purpose of teaching and exhorting; a doctrine which, although already known to her and explained and disseminated in this present age, can never be said to be sufficiently understood or thoroughly grasped. 3. Now, considering that no other means can more suitably bring these salutary intentions to fruition, We seem not to err in desiring that the sacred Jubilee, to be celebrated in each diocese, have its seat and, as it were, its home in the cathedral church, and that it be supported by the Bishop, as Father and Pastor of the flock entrusted to him. For the cathedral of a diocese is a temple which, not rarely, splendidly displays the study of art and piety by our elders, and is adorned with works made with marvelous skill, and is above all distinguished by this dignity: that, as is signified by its ancient name, within it is the Bishop's chair, which is the bond of unity, order, authority, and true teaching, joined with Blessed Peter. Furthermore, it is added that the cathedral church, because of the majesty of its structure, is a symbol of that spiritual temple which is built within the hearts and which shines with the magnificence of divine grace; hence the saying of the Apostle Paul: 2 3 Cf. Letter Encyclical *Ecclesiam Suam*, August 6, 1964; *A.A.S.* LVI, 1964, pp. 621-622. Cf. Letter Encyclical *Ecclesiam Suam*, August 6, 1964; *A.A.S.* LVI, 1964, p. 611.

[*Latin ed. p. 949*]

Acts of Pope Paul VI, 949, 4: For you are the temple of the living God. Then, the cathedral temple is to be presented as the most beautiful image of the Church of Christ, which throughout the world prays, sings, and adores; it is indeed a representation to be presented of His Mystical Body, whose members are united by the bond of charity, nourished by the renewal of heavenly gifts; for, as we read in the Ambrosian Rite, in the feast of Dedication: "This is the mother of all, made more sublime by the number of her children; who, through the Holy Spirit, daily brings forth children for God; whose branches fill the whole world; who raises up her offspring, suspended on the tree, to the kingdom of heaven." This is that sublime city,

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erected on the summit of a mountain, visible to all, and clear to everyone. 5 Therefore, in accordance with nature, at the time of the approaching Jubilee, the faithful, whether engaged in pious ceremonies, or sacred activities, or seeking those special remissions of penalties, due for sins, which are commonly called Indulgences, will gather in the principal diocese, either individually or in groups. Indeed, we have said that it is necessary that the Jubilee be celebrated around the Bishop, as around his support, so that all may turn to him, that the children of the Church may be surrounded by him. Therefore, when the Bishops, having returned from this Council, are inflamed with a holy zeal, guided by the counsel of the faithful, will strive to carry out the prescriptions of the Council, let the priests and the entire Christian people in each diocese surround them, so that they may demonstrate with one hand their gratitude for the diligent and industrious work that was accomplished in celebrating the Council; so that they may again testify to their proper obedience and piety; and especially that they may promise their helpful cooperation, which consists in prayers, in actions of life, and in voluntary self-discipline. Certainly, the clergy, religious, sacred virgins, and all gatherings of lay people, united among themselves, should offer themselves with eager zeal to their wise and paternal pastors, who, as a significant sentence from the Second Vatican Council states, "the Church..."

[*Latin ed. p. 950*]

Acta Apostolicae Sedis - Commentarium Officiale 950, ut ea, quae sibi credita sunt, ita sanctificentur, ut in eisdem universae Christi Ecclesiae sensus plene effulgeat. 6 Episcopus autem, dum in cathedrali aede omnibus his coetibus christianae sibi creditae familiae auctoritate sua praeest, apostolatus oboendae normas impertit, eosque ad caritatem exercendam et preces fundandas incitat, tunc vere efficit, ut per sollemniores sacrorum officiorum externas celebrationes, in principio dioecesis templo interna mentium voluntatumque concordia et consensus gregis cum Pastore suo apertissime ostendantur. Curet igitur in primis Episcopus, ut illis salutis diebus in cathedrali aede habeantur, tum peculiares sacrarum contionum series, quibus Concilii decreta explicentur; tum sacrae Missiones, quas vocant; tum pro clero et populo christiano piae animi exercitationes, praesertim Quadragenarii ieiunii tempore, animis ad festum Paschatis praeparandis; ita nimirum ut in omnibus summa cupiditas sui renovandi innascatur. A. Nos autem, quod attinet, cum etiam a nobis fructum huius Iubilaei conferre posse existimemus, Nostra apostolica auctoritate concedimus sacris Confessariis, ad audiendas sacramentales confessiones legitime approbatis, quae sequuntur, facultates, quibus solummodo per idem tempus, in foro conscientiae et in sacramentali confessione uti possint. Quapropter iidem poterunt: 1) absolvere aquibusvis censuris et poenis ecclesiasticis quoscumque paenitentes, qui scienter doctrinas haereticas,

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schismaticas vel atheisticas quomodocumque externe professi fuerint, dummodicumque paenitens, sincere dolens, coram confessario errores detestetur et data forte scandala se resarturum promittat; iniunctacongrua et salutari paenitentia, et addito consilio ad Sacramenta frequenter accedendi; 2) absolvere a censuris et poenis ecclesiasticis eos qui libros apostatarum, haereticorum aut schismaticorum, pro apostasia, haeresi aut schismate propugnantes, aliosve per Apostolicas Litteras nominatim prohibitos, scienter sine debita venia legerint, vel apud se retinuerint; iniunctacongrua ac salutari paenitentia, et addita admonitione circa librorum cautam retentionem vel destructionem; 3) absolvere a censuris et poenis Ecclesiae.

6 Decr. Christus Dominus, n. 15.

[*Latin ed. p. 951*]

The acts of Pope Paul VI, paragraph 951, state that those who have given their names to the Masonic sect and to other associations of that kind, which plot against the Church or legitimate civil authorities, must: provided that they completely separate themselves from their sect or association, and promise to abstain from scandals and offenses, and to be prudent and cautious; they are to be assigned, for the remission of sins, a salutary penance; 4) they must fulfill, by making amends, considering the circumstances, in other works of penance or piety, all private vows, even those reserved to the Apostolic See, provided that the fulfillment does not harm the rights acquired by others.

Furthermore, we grant that, for this time of penance, all the faithful, of both sexes, who have been duly absolved in the Sacrament of Penance and refreshed by the sacred Synaxis, according to Our intention, may obtain a plenary Indulgence: 1) as often as they attend, or at least three times, the decrees of the Second Vatican Ecumenical Council, or the sacred, so-called, Missions; or the Holy Sacrifice of the Eucharist, celebrated with due solemnity by the Bishop in the cathedral church; 2) once only, if, during the same time, they devoutly visit the cathedral church, and there, using any legitimate formula, renew their profession of faith.

Moreover, we freely grant that each Bishop, on the most opportune day of that time, on the occasion of a special celebration, may once bestow the Papal Blessing, together with a plenary Indulgence, to be obtained by the faithful, who, with the sentiments mentioned above, receive the same Blessing with a pious heart.

In order that this Constitution may more easily come to the knowledge of all, we decree that its copies, even those printed, shall be accompanied by the full faith that they would have if they were exhibited or shown, and shall be signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office.

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Therefore, no human being may infringe this page of Our decree, promulgation, concession, and will, or dare to contradict it with reckless audacity.

Given at Rome, at St. Peter's, on the seventh day of the month of December, in the third year of Our Pontificate.

I, PAUL, Bishop of the Catholic Church.

[*Latin ed. p. 952*]

952 Acta Apostolicae Sedis - Official Commentary on the APOSTOLIC LETTERS granted by SUPREME authority, whereby the name and order of the Sacred Congregation of the Holy Office are changed. PAUL VI, in the Apostolic Exhortation *INTEGRAE SERVANDAE*, having revealed the deposit of divine doctrine entrusted to him by divine providence, so that, throughout the course of the centuries and amidst the vicissitudes of human affairs, the Roman Pontiffs, and the assembly of Bishops united with them, have guarded it, so that, not without the sign of heavenly assistance, they have transmitted it intact to our times; indeed, through their action, the Holy Spirit, which is the soul of the Mystical Body of Christ, has operated. The Church, moreover, which is divinely instituted and deals with divine matters, consists of men and dwells among men: hence, in order to fulfill its duties, and for the temporal and spiritual welfare of men, it has used various means, and having undertaken so many and such important tasks, to which neither the Roman Pontiffs nor the Bishops, with their countless cares, could suffice by themselves. Therefore, institutions of administration, or the Curia, arose from the nature of things; and it is the purpose of these institutions to render the governance of the Church more efficient, to ensure the observance of established laws, to promote undertakings that contribute to the end of the Church, and to resolve controversies that may arise. Therefore, it is not surprising that, with the changing of times, changes were necessary in such institutions; and indeed, on several occasions in the past, Our Predecessors, the Roman Pontiffs, have taken care to introduce appropriate reforms into the structure of the Roman Curia; and with regard to this, the Constitutions *Immensa Aeterni Dei* of Sixtus V, and *Sapienti Consilio* of St. Pius X, are worthy of mention, of which almost everything prescribed is received in the Code of Canon Law. However, after these Constitutions, and even after the promulgation of the Code itself, a great change in circumstances and of times has occurred.

[*Latin ed. p. 953*]

953 The acts of Pope Paul VI indicate, as We Ourselves affirmed in the Address given to the Cardinals and officials of the Roman Curia on September 21st, in the year 1963, that a certain reform must be carried out within the Roman Curia. Having considered these matters, and after having sought the counsel of Our venerable Brothers, the Cardinals and Bishops of the

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Holy Roman Church, We have decreed that a certain reform be effected within the Roman Curia. And it is undoubtedly fitting that the Congregation of the Holy Office should be the starting point, since it is to which the most important matters are entrusted among the affairs of the Roman Curia; matters, indeed, which are closely connected with faith, morals, and doctrine. For on July 21st, in the year 1542, Our predecessor, Pope Paul III, by the Apostolic Constitution *Licet ab initio*, established the Sacred Congregation of the Roman and Universal Inquisition, to which he assigned the proper purpose of pursuing heresies, and consequently of restraining offenses against the faith, of writing books, and of appointing Inquisitors throughout the entire Church. To these matters, however, were often added powers concerning other affairs as well, either because of particular difficulties or because of the singular importance of those matters. In the year 1908, since the appellation "Roman and Universal Inquisition" no longer seemed appropriate, Pope Pius X, with wise counsel, changed it to the Congregation of the Holy Office by the Constitution *Sapienti consilio*. For since "charity casts out fear," the defense of the faith is now better served by the office of promoting doctrine: in which errors are corrected, and the erring are gently brought back to the truth, and preachers of the Gospel receive new strength. Furthermore, the progress of human culture, the aspects of which in religious matters must not be neglected, makes it so that the faithful may more fully and lovingly follow the guidance of the Church, if they have considered the reasons for the definitions and laws: insofar as the nature of the matter of the faith allows. Therefore, that this Sacred Congregation may more suitably sustain the office of promoting sound doctrine and the renewal of the Church concerning the most important apostolic duties, We, with Our supreme Apostolic Authority, have decreed the following regarding its name and order: 1 2 1 *AAS* LV, 1963, p. 793 ss. 1 John 4, 18.

[*Latin ed. p. 954*]

954 Acta Apostolicae Sedis - Commentarium Officiale

1. Quod olim Sacra Congregatio Sancti Officii dicebatur, in perpetuitatem Congregatio pro doctrina fidei appellabitur, cuius officium est doctrinam de fide et moribus in universo Ecclesiae orbe defendere.

2. Eam praeest Summum Pontifex, et eam dirigit Cardinalis Secretarius, iuvantibus Assessore, Substituto et Promotore Iustitiae.

3. Ad eam igitur pertinent omnes quaestiones quae fidem et doctrinam moralem tangunt, vel quae cum ipsa fide sunt conectae.

4. Examina novas doctrinas et novas opiniones, quavis ratione divulgatas, et studia de hac re promove, et congressus virorum doctorum fovet; illas vero reprobat de quibus constat fidis principiis esse oppositas, auditis tamen Episcopis regionum, si eorum interesse est.

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5. Delatos sibi libros diligenter examinat, et eos, si oportuerit, reprobat, audito tamen auctore, et ei data facultate se, etiam scripto, defendendi, et non nisi praemonito Ordinario, ut iam factum est in Constitutione *Sollicita ac provida* f. r. P. Benedicti XIV.

6. Eiusdem est cognoscere in iure aut in facto quae circa privilegium fidei versantur.

7. Eidem competit iudicare de delictis contra fidem, juxta processum ordinarium normas.

8. Agit ad sacramenti Poenitentiae dignitatem defendendam, secundum suas emendatas et probatas normas procedens; quae quidem Ordinariis locorum notificabuntur, data reo facultate se defendendi, et eligendi patronum ex iis qui apud Congregationem probati sunt.

9. Fovet rationes aptas cum Pontificia Commissione de re biblica.

10. Eidem Congregationi adest coetus Consultorum, qui a Summo Pontifice ex viris doctrina, prudentia, usu praestantibus ex universo terrarum orbe eliguntur.

[*Latin ed. p. 955*]

Acta Pauli PP. VI, 955: To the Consultors, men of expertise may be added, especially chosen from the professors of Universities, if the matter under consideration requires it. 11. The Congregation proceeds in two ways: either administratively or judicially, according to the nature of the matters being considered. 12. The rules pertaining to the internal order of the Congregation shall become publicly binding, having been given in a special Instruction. Whatever has been decreed by Us in these Letters issued *motu proprio* are to be held firm and valid, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the seventh day of the month of December, in the third year of Our Pontificate. PAULUS PP. VI, APOSTOLIC LETTER. To the Venerable Servant of God, Sarbelius Makhlouf, priest and monk of the Order of the Antonines of Baladita, of the Syro-Maronite rite, now of the Lebanese Maronite rite, beatification is announced. PAULUS PP. VI, FOR PERPETUAL REMEMBRANCE. "Gloria Libani," as the words of Isaiah proclaim, foretelling the salvation to be obtained through the Messiah, let us transfer this to another meaning: the age which derives its origin from our Savior, is undoubtedly one in which the Christian religion is faithfully observed, in which the pursuit of lasting ecclesiastical unity is diligently pursued, and in which the venerable practice of monastic life is maintained. Thus, the Maronite people regain their name and strength, and many men, devoted to God, have received the praise of holiness. Among these, in recent times, Sarbelius Makhlouf stands out, from the Lebanese Maronite Order, whom we solemnly enroll today among the Blessed. We rejoice that it is given to Us to bring a son of

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the Eastern Church into the number of the blessed. 1 1 Cf. 35. 2.

[*Latin ed. p. 956*]

The Acts of the Apostolic See – Official Commentary, paragraph 956: To propose to the Catholic family as an example of virtue, and to bestow the highest honors, and this, at the conclusion of the Second Vatican Ecumenical Council, which strives to reverently preserve and increase the dignity and the most cherished traditions of that Church; for this reason, the shining works of this outstanding follower of Christ seem to unite the East and the West in the present time. It is pleasing to remember that we recently decreed these same honors for James Berthieu, who, through missionary apostolate and, indeed, through the activity of his life, or as a spiritual struggle, deserved the palm. Now, however, a monk, completely withdrawn from human society and dedicated to the contemplation of divine things, is being exalted. Both lives are commended by the Church, since in the mystical Body of Christ, "For as in one body we have many members, but all the members have not the same office." And the Council, as we have said, did not hesitate to speak in this way about those who lead such a solitary life: "For they offer to God a most excellent sacrifice of praise, they enrich the people of God with the richest fruits of holiness, and they provide an example, and they expand the secret fecundity of the apostolate. Thus, they are an ornament to the Church and a source of heavenly graces." Therefore, Lebanon, whose mountains signify whiteness, and the land which Christ, in human flesh, visited to bestow benefits, saw, around the year one thousand eight hundred and thirty-two, the birth, in the village commonly known as Bega Kafra, of him whose praises we celebrate, foreordained by the love of that Savior. He was born to parents, Anthony Za'rour and Makhloufet Birgitta Al-Chidiaq, who, although concerned with the cultivation of their poor land and the meager resources of their livelihood, were rich in domestic virtues. Above all, the mother excelled in the habit of praying and fasting. The sister, also known as Wardé, shone with remarkable piety, and, before entering into earthly marriage, she was united to the heavenly Bridegroom after a brief experience of this earthly light. Two uncles, Joseph and Anthony, had taken refuge in the solitude of the monastery of Saint Anthony in the locality of Kossaia*. Such were the parents and...

[*Latin ed. p. 957*]

The acts of Paul VI, page 957, mention Joseph, who was given that name at baptism, so that he might be recognized as a worthy son and relative: but his parents were so devoted to him that they surpassed even the principal gift of God. Furthermore, the conditions of life that prevailed in that family appear to have been similar to those described in the Gospel. The humble home, which housed those simple but strong, steadfast, and industrious

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Lebanese, was not divided into separate rooms, but contained both people and animals in a single space. The young boy learned the rudiments of letters in school, sitting under the shade of a tree, a discipline particularly suited to him, so that the students might know how to read the books of the Psalms, which were written in Syriac, a language not very different from that used by the family of Nazareth. Joseph readily participated in the sacred rites in the church, and, as his age permitted, he performed the duties of a minister and tended to the flocks in that mountainous region. After the untimely death of her husband, the mother entered into a new marriage with a most honorable man. The Servant of God, entrusted to the care of Anthony, his uncle, behaved in such a way that he seemed already to be very religious, far removed from the desires and vanities of the world. Therefore, at the age of twenty-three, he abandoned the world, of whose dangers he had no knowledge, and whose irritations he had not experienced, in order to devote himself entirely to God in a sacred monastery. He gave his name to the Antonian Order of Baladitar, now called the Lebanese Maronite Order, in honor of the Blessed Virgin Mary, Our Lady, from Maifuq, that is, "he chose the shorter and safer path of life." Having entered the "sheepfold of penance" and having received the name of Sarbel, the martyr of Edessa, he dedicated himself to a stricter school of religious virtue. However, when that monastery, surrounded by houses, did not seem impenetrable to him, he withdrew from it, in order to observe the monastic rules in the monastery of Saint Maron at Annaya, a place more secluded from the frequenting of people. No one, not even his mother, could dissuade him from this purpose. There, on the first day of October of the year one thousand eight hundred and eighty-five, having put on the religious habit, he solemnly bound himself to God through the vow of his promises. At the command of the superiors, he was to be initiated into the priesthood, and he studied in the monastery of Saint Cyprian, near the town.

[*Latin ed. p. 958*]

958 Acta Apostolicae Sedis - Commentarium Officiale. He exercised the office of prefect, where, having Nehmetallah el-Kafri and especially Nehmetallah Kassab el-Hardini as masters, he not only learned necessary doctrine but also, which is most important, imbibed true wisdom of life. On the twenty-third day of July of the year one thousand eight hundred and sixty, he was constituted in the dignity and office of the priesthood, and with eager zeal, he established a superior way of living: he spared nothing of his daily life, whether it concerned the celebration of the liturgy, prayers, manual labor, or brief sleep. This, indeed, is the height of sanctity, for a soldier certainly excels, who, steadfast, holds the place assigned to him, more than he who rushes forth to gain victory. Therefore, adorned with the priesthood, Sarbelius returned to the monastery of Saint Maron, where he lived among the brothers for sixteen years. After

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demonstrating singular virtues in that place, with the permission of the Superiors, he received a place in the eremium, dedicated to the Holy Apostles Peter and Paul, belonging to that coenobium, and situated on the highest mountain peak, where, living alone with another brother, he began a certain heavenly form of life; namely, intent on contemplation of heavenly things, he practiced voluntary penances, and sought to express Christ in his poverty: clothed in a humble tunic and cilice, he lived in a squalid cell; he ate once a day, never meat; his bed was a mat covered with animal skins; and whatever time remained, he devoted entirely to prayer, especially liturgical prayer, offered to God. With the greatest fervor of spirit, he celebrated the Eucharistic Sacrifice daily, to which he was accustomed to prepare himself for a long time beforehand. In this most holy act, he shed tears and was transported by a certain heavenly impulse; and he would adore Christ the Lord, present in the august Sacrament, as if seeing Him with his own eyes. Most devoted to the Virgin Mary, he was accustomed to recite the prayers of the Rosary on his knees in the sacred chapel, experiencing spiritual joy. He also did not cease to offer prayers for the souls in purgatory. Besides poverty and humility, he practiced chastity so diligently that he preserved the integrity of his virtue; indeed, he was so austere that he did not even receive female relatives, as if they were sisters. But his conduct was truly admirable, and, as someone wrote, "angelic." He never accepted any gift.

[*Latin ed. p. 959*]

The acts of Pope Paul VI, page 959, record that he, through obedience, was a master of himself, yielding to superiors, to his confreres, indeed to all, so that no one could discern what pleased him and what displeased him; and he so faithfully observed the rules of his Order that he never deviated from them in the slightest. The splendor of his virtues was increased by the fervor of his charity, a "sweet and salutary bond of human fellowship." Therefore, as his sanctity shone forth, which, as is said, was confirmed by miracles, people were rightly drawn to him as an example of perfection, and they approached him, trusting in him, whether for spiritual or temporal needs. Certainly, Sarbelius led a life, commended by its sanctity, reminiscent of the ancient hermits who inhabited desolate places. The words of Saint Athanasius, in which he affirms that the inner beauty shone forth from the very bearing of the body of Saint Anthony the Abbot, are aptly applied to him: "Nor did he excel others in stature, or in any other physical attribute, but in the composition of his character and the purity of his soul; for he possessed an undisturbed mind, and likewise, tranquil senses; so that from the joy of his soul, there arose a cheerfulness of countenance, and from the movements of his body, the state of his soul was perceived." Therefore, after serving God for twenty-three years in solitude, he was finally deemed worthy to receive the reward of a faithful servant. For it happened

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that in the month of December, in the year one thousand eight hundred and ninety-eight, while receiving the most precious Blood of the Lord in the divine liturgy, he was struck by an apoplexy and suffered a failure of his vital functions. He was carried to his cell, where, wearing the habit of Asperen, he lay for twenty-four days. Finally, on the twenty-fourth day of that month, he, whose "conversation was in heaven," while still living, began to enjoy those blessings which cannot be comprehended by the sight of the eyes, nor perceived by the ears, nor imagined by any thought. His lifeless body was duly laid to rest in the crypt of the Monastery of Saint Maron, and the fame of his sanctity, with which the Servant of God had been distinguished even while living, greatly increased, especially because of the miraculous healings which, it was said, were wrought by God in his name. For this reason, a cause was instituted for the recognition of the blessedness of him, so that he might be honored. And after the ordinary proceedings, which they call processes, a Commission for the introduction of the cause was established by Pope Pius XII, our predecessor, in the year 1950. See Saint Augustine, Sermon 350, 3; PL 39, 1534. See the Life of Saint Anthony, 67; PG 26, 940. See Philippians 3, 20.

[*Latin ed. p. 960*]

960 Acta Apostolicae Sedis - Official Commentary, signed on the second day of April in the year nineteen hundred and sixty-four. After the Apostolic investigations were completed, a discussion took place concerning the theological and cardinal virtues of the Servant of God, Sarbel Makhlouf; and, after everything had been considered and examined, We decreed, by a wide decision on the fifteenth day of July in the year nineteen hundred and sixty-five, that these virtues were, indeed, highly cultivated. Then, after an examination of the miracles, which were said to have been granted by God through the intercession of the Servant of God, and after all matters were diligently investigated, We declared on the twenty-third day of November of the same year that they were established. Therefore, only one thing remained to be determined: whether the Servant of God could be safely reckoned among the Blessed in Heaven. And this was done. For the Cardinals, entrusted with the preservation of the sacred rites, the Official Prelates, and the Consultor Fathers affirmed that this could be done with all their votes. And, after these votes were cast, and with prayers offered to God, We decreed on the second day of December in the year nineteen hundred and sixty-five that the solemn Beatification of the Venerable Servant of God, Sarbel Makhlouf, could safely proceed. Since these things are so, We, fulfilling the wishes of the Lebanese Order and of the entire Maronite Church, and of all other Eastern Christians, grant, by the force and authority of Our Apostolic letters, the faculty to henceforth call the Venerable Servant of God, Sarbel Makhlouf, by the name of Blessed, and to expose his body and relics for the public veneration of the faithful. Notwithstanding any consti-

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tutions and Apostolic ordinances, or decrees concerning the prohibition of cults, or any other contrary provisions. We decree that these letters, even when copied and printed, should have the same full faith given to them, as is given to the expression of Our will, as is contained in these presented letters, provided that they are signed by the Secretary of the Congregation of Sacred Rites and are sealed with the seal of that same Congregation, even in judicial proceedings. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the fifth day of December, Sunday of the Second Week of Advent, in the year 1965, the third year of Our pontificate.

69 HAMLETUS I. Card. CICOGNANI, for public affairs of the Church.

[*Latin ed. p. 961*]

961. The Acts of Pope Paul VI state: "Saint Martin of Porres is declared the Patron of public education and of the heavenly institution of television in Peru." PAUL VI, "For the perpetual memory of this event." The son of the Peruvian people and a member of the Dominican Order, Saint Martin of Porres, to whom John XXIII, Our Predecessor, may He rest in peace, granted the highest heavenly honors, as a man of complete and outstanding sanctity, like the Virgin of Lima, is rightly venerated and esteemed. For, while distinguished by the brilliance of all virtues, he so surpassed others in humility and fostered the flame of charity, that, choosing above all the humbler classes of citizens, he dedicated himself to assisting the poor, relieving the afflicted, and healing the sick, becoming a most excellent minister of the healing arts, and entirely devoting his daily life to this work. This fraternal love for the poor, and this singular benevolence towards the people, were the reasons why Saint Martin, both in this life and in eternal light, has always held a special and continuous place in the hearts of the people, and especially of the Christian natives of America. Furthermore, because of this veneration, which they also seek to foster and promote, the sacred prelates of Peru, in a meeting held last March, unanimously judged it fitting to request from the Apostolic See that Saint Martin be declared the public patron of education for children and young people in their country. Indeed, it is clear that, especially in our times, suitable initiatives are being undertaken in Peru to educate young people in doctrines and arts, and to properly instruct the people through a variety of learning methods; and among these, the widespread use of television is also remarkable, since it can reach a large number of students. The Church has provided its own men to carry out this work, offering every kind of support, in order to safeguard Christian teaching and the highest good of souls. Meanwhile, all the bishops announced, through a pastoral letter, that they had entrusted the patronage of all education to Saint Martin. For this reason, we were asked by Our beloved son, John, Archbishop of Lima, Prefect of the Peruvian Episcopal Conference, and Cardinal Landázuri-Ricketts, to approve and confirm with Our authority this common desire. We have granted

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these requests, with the support of the Venerable Brother Romulo Carboni, Archbishop in title of Sidon, who is with Us at.

[*Latin ed. p. 962*]

962 Acta Apostolicae Sedis - Official Commentary by the Apostolic Nuncio of Peru, and with the reference of the Venerable Brother Angelo Dell'Acqua, Archbishop with the title of Chalcedon, next to the Cardinal, entrusted with public ecclesiastical affairs, we willingly undertake to fulfill [this task]. Therefore, after consultation with the Congregation for the Sacraments, with certain knowledge and mature deliberation concerning the fullness of Apostolic power, by the authority of these letters and perpetually, we establish and declare Saint Martin of Porres, the Confessor, as the heavenly Patron of public education and television in Peru, with all the liturgical rights and privileges that properly belong to Saints. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of April, in the year 1965, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI.

III. The Apostolic Nunciature in Zambia is established. PAUL PP. V I. For the perpetual memory of the matter. — With loving regard, we consider the peoples of Africa, who strive diligently for civil progress, and of whom many have become self-governing in this age; and, above all, we joyfully observe that the Gospel of Christ is making progress among them, and that the wills of many are inclined towards the Apostolic See. Therefore, since an agreement has been reached with the State of Zambia, so that, for the common good, they may be united by reasons of public necessity, We have deemed it fitting to establish a Legation of the highest order there. Therefore, by Our own initiative, with certain knowledge and mature deliberation concerning the fullness of Apostolic power, by the authority of these letters, we establish the Apostolic Nunciature in Zambia.

[*Latin ed. p. 963*]

963 We decree that Paul VI, to whom we assign the seat in the city of Lusaka, shall receive all and each of the offices, privileges, and indulgences which are proper to Legations of this kind. We enact, we establish, we decree that these present Letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that We shall fully support this Legation thus constituted, now and in the fu-

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ture; and that it shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared invalid and void from this moment forward. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of October, in the year 1965, in the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI.

EPIS TULAE I Ad E. M. P. D. Josephum S. R. E. Cardinalem Pizzardo, Episcopum Albanensem, Praefectum Sacrae Congregationis de Seminariis Studiorumque Universitatibus, quinquagesimo anno volvente ex quo idem Sacrum Consilium est constitutum.

PAULUS PP. VI. Venerable Brother, greetings and Apostolic Benediction.

Following in the footsteps of Saint Pius X, who reformed the Roman Curia to make it more suitable for the times, Our Predecessor, Benedict XV, with foresight and anticipating the needs of the future, instituted, by Apostolic Letters dated the fourth day of the month of November in the year 1915, the Sacred Congregation for Seminaries and Universities. How wisely he did this, events have proven: for it has been demonstrated how many labors for the benefit of the young clergy, in whom the Church places a great hope, the aforementioned Sacred Congregation has happily undertaken, and how great the fruits have been, which have redounded and still redound to the Christian people.

[*Latin ed. p. 964*]

Acts of the Apostolic See - Official Commentary 964. Therefore, this anniversary day is worthy of being remembered; we congratulate you, Venerable Brother, and your colleagues in your work, hoping that this Sacred Congregation, in the future, may strive with the utmost diligence to ensure that those being trained for the priesthood are instructed in true piety, righteous morals, and abundant knowledge of disciplines, so that, in performing their pastoral duties, they may strengthen the Church and lead the people of God to salvation. With these heartfelt sentiments, we gladly bestow the Apostolic Blessing upon you, Venerable Brother Dino Staffa, Archbishop with the title of Caesarea in Palestine, who directs this Congregation, upon your Secretary, and upon all members of this Sacred Council, as a testament of Our benevolence and a pledge of heavenly blessings. From the Vatican, on the first day of November, in the third year of Our Pontificate. PAUL VI PP. VI To His Eminence, Most Reverend Hamlet John, Cardinal of the Holy Roman Church, concerning public affairs of the Church, whom We choose to represent Us in Florencia during the sacred ceremonies, on the seventh completed century from the birth of the poet Dante Alighieri. To Our Venerable Brother Cicognani, Secretary to the Most Reverend Cardinal Amleto Gio. The ceremony, which the worthy Archbishop of Florencia has arranged in that historic city, on the occasion of the VII Centenary of the birth of Dante Alighieri, calls for a sign of

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distinction from Us, due to the religious importance it holds within the framework of the Dantesque celebrations of this jubilee year. Therefore, desiring to be spiritually present at the sacred rite, We wish that you, Your Eminence, may participate in it as Our special representative, to convey to that noble assembly of personalities from the ecclesiastical, civil, and cultural life of Italy the expression of Our satisfaction, Our benevolence, and Our good wishes. We also entrust to you a symbolic gift, which may serve as a reminder in the years to come.

[*Latin ed. p. 965*]

The Acts of Pope Paul VI, page 965, mention the significant anniversary, and in "beautiful Saint John," where Dante received Christian baptism, as a testament to the praise that the entire Church, through our humble person, offers with profound pride to the supreme poet of the Divine Comedy. And rightly so. In fact, Dante Alighieri, through the incomparable testimony of his work, has honored his baptism in a most special way. He, as his poetic vision progressively expanded, leading him to embrace in a powerful and certain synthesis the entire field of creation and human life, viewed through the eyes of God, lived out the solemn obligations of baptism, striving for consistency between thought and life, in the light of the theological virtues, fittingly celebrated in the highest reaches of the three canticles. With his arduous labor, supported by a lofty inspiration of poetry, he sought to impart to humanity the message of a profound inner renewal, which, from the danger of a negative experience, leads to the definitive possession of the One and Triune God, according to the itinerary of his poetic journey beyond this world. In Dante, artistic mastery becomes a strict, yet encouraging, lesson of life. In Dante, culture, possessed integrally in the vastness and unity of all the sciences of his time, transcends apparent disagreements in a higher vision of faith, which allows him to see in creation an eternal thought of love: "In its depths I saw that it is bound with love in a volume / that which is spread out throughout the universe."* In Dante, the visual power of imagination, the lived experience of humanity in its concrete spontaneity – hence the name "Comedy" that he gave to his greatest work – the transforming and luminous sense of beauty, the very richness of lexical and syntactic expression, for which he is called the father of the Italian language, all are fused in a powerful yearning for faith, hope, and charity, all are directed towards a firm supernatural goal, so that the poet, in the light of God, "believes in the supreme values of the spirit as we do in the sun," 2 and judges human actions according to the immutable moral rules dictated by Catholic doctrine; and the entire body of the Church, with its Saints, its rites, its Sacraments, pulsates and lives within the pages of the poem, enriching it with a tender and virile note of Marian devotion. Everyone sees the spiritual value of this testimony, which even...

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*Par., XXXIII, 85-87.

*L. Pietrobono, Enc. Catt. IV, 1209.

[*Latin ed. p. 966*]

Acts of the Apostolic See - Official Commentary 966, which today comes to us from the most excellent Alighieri. Therefore, we express the hope that the religious celebration, to which you, Most Reverend Cardinal, will bring these sentiments of admiration, may contribute to strengthening the faith in the hearts of men of our time, and may serve as a stimulus and an invitation, particularly to men of culture and art, to deepen this faith, to know its revealed sources ever better, and to live it consciously in its exalted precepts, which do not diminish the free spiritual dignity of man, but rather guarantee and exalt it, giving it wings for sublime and imperishable expressions of genius. To all those present, we express our heartfelt pleasure, especially to His Eminence Cardinal Ermenegildo Florit, to our venerable Brothers in the Episcopate, together with the civil authorities, scholars, and artists, to the clergy, and to the people of Torremaggiore, while from the heart we impart our Apostolic Blessing, a pledge of heavenly favors upon the entire Archdiocese of Florence. From the Apostolic Palace at the Vatican, on the 5th of November of the year 1965, the third of Our Pontificate. PAULUS PP. V I III To His Eminence, Most Reverend Father Peter, titular of Saint Lawrence in Lucina, of the Holy Roman Church, Cardinal Ciriaci, Prefect of the Sacred Congregation of the Council, celebrating his eightieth birthday. PAULUS PP. V I, Beloved Son, greetings and Apostolic Blessing. — We cannot be absent from celebrating your eightieth birthday, a clear sign of Our excellent will towards you, which we believe will undoubtedly make this day even more beautiful for you. Therefore, receive our most fervent wishes, which pray to God for all blessings, health, and for everything that is always fitting and conducive to your true progress. Interspersed with these auspicious omens are Our congratulations, which we offer to you from the heart. Moreover, as the years of your long life have passed, you rightly deserve the solace of a good conscience in recalling the many and important labors that you have accomplished for the Church, especially when you served as a papal legate in Czechoslovakia and Lusitania.

[*Latin ed. p. 967*]

Acts of Pope Paul VI, 967. Now, the Cardinal Prefect of the Sacred Council, charged with interpreting the decrees of the Council of Trent, and, furthermore, the President of the Pontifical Council, appointed to oversee the revision of the Code of Canon Law, with ancient authority, with a subtle and keen intellect, with diligent study, and with a discerning understanding of affairs, have been entrusted with these duties by Us. Therefore, we offer heartfelt thanks for the helpful work you have provided in the performance of the Apostolic office. May God, from whose gift we live, are

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strengthened, and are able to work justly and piously, preserve you for a long time, active and zealous, dedicated and devoted to His glory and the benefit of the Church, and may He enrich you with the fruits of His generosity. With sincere affection, we impart the Apostolic Blessing to you, our beloved son, and to all those who, with festive joy, will surround you on your upcoming birthday. Given in Rome, at St. Peter's, on the twentieth day of the month of November, in the third year of Our pontificate. PAULUS PP. VI. ADDRESSES I. Addressed to those working on translating liturgical texts into the vernacular languages, who were gathered in Rome. * Venerable Brothers and beloved sons, We cordially greet you, all of you who, by our mandate, are engaged in the work of translating liturgical texts into the vernacular languages, and who are gathered here in Rome these days to discuss and deliberate on matters that are of the greatest importance to you. You have returned to Rome, to the seat of Peter, from where the entire work to which you are so diligently dedicated, that is, the renewal of the Sacred Liturgy, especially with regard to the participation of the people, began. You have returned to the source, from which you draw clear and wholesome waters. We certainly approve of the purpose of holding such a convocation; for the translation of those texts into the vernacular languages is a matter of such prudence, of such importance, and of such difficulty, that it seems that it can only be effectively carried out through the exchange of counsel among all those to whom it pertains, and not through the arbitrary judgment of any one person. * On November 10th, in the year 1965.

[*Latin ed. p. 968*]

Acts of the Apostolic See - Official Commentary 968, and for that reason, the work may not fully meet the expectations of the Church and the faithful. The magnitude of this undertaking was experienced by Saint Jerome himself, who was exceedingly skilled in this art; for he said: "If I translate word for word, it sounds absurd; if, out of necessity, I change something in order and in speech, I will be seen to have deviated from my duty." As you all know, there are not as many liturgies as there are languages in which the Church uses these sacred rites, but rather, there is one and the same voice of the Church celebrating divine mysteries and administering the Sacraments, although expressed in various languages. However, now that this solicitous Mother, through the teaching of the Second Vatican Ecumenical Council, has called her children to participate in the liturgical prayers and actions in a more meaningful way, being conscious of their role in the Body of Christ, and for that reason, texts venerable for their antiquity, piety, beauty, and long use have been translated into the languages of their homelands, it is clear that it is the highest duty and the most serious responsibility of those who translate these texts. The versions that were published before the promulgation of the Constitution on the Sacred

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Liturgy, here and there, were intended so that the faithful might understand the rites celebrated in the Latin language; they were, in other words, aids for the people, ignorant of this ancient language. Now, however, the versions have become parts of the rites themselves; they have become the voice of the Church. Although the vernacular language, which now has a place in the Sacred Liturgy, must be adapted to the understanding of all, even the young and the uneducated, it must always be worthy of the most sublime things that it signifies, different from the ordinary way of speaking that prevails in the streets and public places, such that it may touch the senses of the soul and inflame the hearts with love of God. Nor is it the same language that interpreters must use to render passages from the Sacred Scripture, containing the divine word, as well as prayers and hymns. Therefore, those who dedicate themselves to this work must be proficient in both the Christian Latin language and the vernacular language that is their own. Furthermore, the art of music must also be considered by the interpreters, and the words that are sung must be adapted to the modulation, according to the character and nature of each people, so that the minds may more easily and ardently adhere to God through the songs. Therefore, all efforts must be directed with keen intelligence and diligent study, so that the liturgical community may approve of the style of expression, clean and appropriate in every part, and "beautiful in itself."

[*Latin ed. p. 969*]

Acts of Pope Paul VI, 969, 2, "to find the body." Although the beauty and richness of the Roman language, through which praise and thanksgiving have been offered to God in the Latin Church throughout the ages, have been partly lost due to pastoral necessities, nevertheless, your works, wise and diligent, should shine with the brilliance of prayer and the weight of profound sentiments in the versions of liturgical texts. Moreover, on this occasion, we are compelled to remind all those to whom this pertains of certain matters that pertain more to the use of these texts than to the art of translation. First, it seems necessary to recall the rule issued by our beloved Son, James Cardinal Lercaro, diligent President of the Council for the Implementation of the Constitution on the Sacred Liturgy, in a letter dated the sixteenth day of the month of October in the year one thousand six hundred and sixty-four, in which it is stipulated that, with regard to the introduction of the vernacular language into the liturgy, the transition to this new state of affairs should be made gradually and with prudence, and especially that in regions where one and the same language prevails, the unity of liturgical texts should be maintained, and a multiplicity of interpretations, which would detract from their gravity and dignity, should be avoided. Furthermore, since the entire Sacred Liturgy is subject to the authority of the Hierarchy, all, whether individuals, groups, or the principal institutions in nations dedicated to the care and development of liturgical

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matters, as well as commentaries with the same purpose, in each region, must clearly depend on the Hierarchy. It is the responsibility of competent authority to define the bonds of this closer relationship and to establish rules regarding them. Therefore, it is of the utmost importance that all be of one mind and one action, just as there is one goal to which we strive, one image of perfection that is present in our minds, and to which so many efforts are made to attain. Finally, it must be noted that the liturgical texts, approved by competent authority and confirmed by the Apostolic See, are such that they must be observed religiously. Therefore, no one is permitted to change them arbitrarily, to diminish them, to amplify them, or to omit them. Although the Church presents herself as a benevolent and generous mother, so that her children may participate in the sacred rites "actively, consciously, and devoutly," nevertheless, those things which have been legitimately established already have the force of ecclesiastical laws, by which the conscience

[*Latin ed. p. 970*]

Acts of the Apostolic See - Official Commentary 970: All must observe with due obedience; and even more so, when it is a question of laws by which the actions of all are governed. Nor is it permitted to introduce new things into the Liturgy for the sake of experiment, which can lead to serious detriment to the divine worship or to the faithful; indeed, it is for such experiments to be permitted according to the norm of Constitution *Sacrosanctum Concilium* of the one Apostolic See. These things, Venerable Brothers and beloved sons, we have said to you, who are interpreters of the Church in the sacred rites, rejoicing, praying, teaching. And we have received promises that this arduous, yet most noble work, entrusted to your ingenuity and diligence, may be turned to the glory of God and to the true benefit and true progress of the people of God. May the Apostolic Blessing be a sign of this, which we gladly impart to you, who are present before us, and to all your companions, in the Lord.

II To His Eminence, Most Reverend Stephen, Cardinal Wyszynski, Archbishop of Gnesen and Warsaw, and to the other Archbishops and Bishops of Poland, who attended the Ecumenical Council in Rome.

Venerable Brothers, Our paternal heart is always consoled whenever we receive the sacred pastors of the Church before us, who are our principal helpers and who share with us the concern for the entire Church so closely. But your presence, Venerable Brothers, who, soon returning to your homeland, have wished to offer us this testimony of your devotion with such affectionate words, your presence is such that it brings a new and much-awaited cause for joy. Indeed, before us stand the most beloved and most worthy Bishops of Poland, through whom we, as it were, behold before our eyes that most noble people, whom we have always loved with a special love from our youth; for we have experienced among you the intrepid faith,

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the fervor of piety, and the faithful obedience to the Apostolic See, and the memory of these virtues still recreates us even now. We also consider it fortunate that it has happened to us to enjoy your presence on the feast of Saint Stanislaus Kostka, who is a flower in the Church.

* Cf. art. 40, 2; A. A. S. cited, p. 111.

* On November 13, 1965, on the feast of Saint Stanislaus Kostka.

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[*Latin ed. p. 971*]

From the Acts of Pope Paul VI, number 971, a publication exists from Poland. This spontaneously brings to mind the immortal glories of your nation, which throughout time has earned great merit in defending and promoting the Catholic faith. These glories, which are primarily due to your forefathers, are now being striven for by worthy descendants with no less zeal for religion. And when we observe this outstanding example of Catholic fidelity, which your congregations offer to the entire world in our times, we certainly acknowledge that this is a great comfort to us amidst our most serious concerns, and makes the burden of our apostolic ministry, which weighs heavily on our shoulders, less onerous. We desire, Venerable Brothers, that through you, these sentiments of our paternal heart, which we openly express before you, be made known to your Christian faithful. Let these our children know that the Vicar of Christ constantly turns his thoughts to them, fervently prays to God for them, and lovingly blesses them. But there is something else that we wish to express to you, taking advantage of this opportunity. Indeed, we desire once again, and in person, to express our heartfelt gratitude to the Polish people, for the remarkable demonstrations of piety with which your Christian faithful publicly and privately support the labors of the Ecumenical Council, and contribute their assistance in obtaining its happy outcome from God. For you know well how often and how urgently we have called upon the Christian people to join together in prayer. And you are not unaware of how much hope we place in these prayers, especially at this time. Indeed, in that wonderful chorus of voices, which throughout the nations is raised to heaven for the Ecumenical Council, we do not doubt that the voice of Catholic Poland resounds with the greatest gratitude and sweetness. In this common effort, to which we call upon all Christians, you have shown yourselves to be eager to participate. And indeed, before our very eyes, we seem to see the public supplications held in each diocese and parish of your homeland; the conciliar vigils, as you say, celebrated with such frequent gatherings of the people; the works of charity and penance readily and willingly undertaken; and especially the pious pilgrimages to the city of Claramont, where multitudes of the faithful ceaselessly implore the maternal protection of the Virgin before her miraculous image. Considering all these things, we cannot help but praise your pastoral wisdom, Venerable Brothers, which has

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so diligently and skillfully taught your congregations to actively participate in the life of the Catholic Church, wherever the Bride of Christ struggles in the holy battles of God. But we also praise your Christian faithful, who so readily respond to the guidance of their pastors.

[*Latin ed. p. 972*]

The Acts of the Apostolic See – Official Commentary 972, those who obey, and whose apostolic zeal is no longer confined within the boundaries of their own country, but extends to all spiritual needs with which our age is afflicted. Finally, you wished to mention the sacred Millennium of Poland, which you will solemnly celebrate in the coming year, and this was received by Us with great joy. We know that for many years you have diligently and carefully worked to prepare the Christian people entrusted to you, both in mind and spirit, for that great event, and through the fervent words that Our beloved Son, Cardinal Wyszyński, has repeatedly conveyed to Us, we have been further assured of the great expectation that exists among you for that sacred celebration, which will be indelibly inscribed in the annals of your history. It seems to Us most fitting that the frequent exercises of piety, of which we have spoken, which are certainly being held among you to hasten the blessed outcome of the Ecumenical Council, should take place at this time; for this very vigil of the Millennium could not be better or more appropriately conveyed than as you have done, urging your Christian flocks day by day to increase in prayer and pious works, to be stirred up to virtue and voluntary discipline, and to raise the hope of a better age. We also believe that it will occur with great primacy and good fortune that such a commemoration, worthy of history, will take place at the very time when, after the celebrated Second Vatican Ecumenical Council, its decrees and norms will be diligently and readily implemented in all dioceses of the world. As we consider these things, we already offer our heartfelt wishes for the sacred Millennium of Poland, which is to be celebrated soon, that it may be enriched with joyful fruits: may your beloved flocks, conscious of their Christian dignity, and preserving the ancient and flourishing heritage received from past centuries, adhere more firmly to you, their sacred pastors, so that they may always promote the glory of God and the honor of the Holy Church; and this, of course, should also be beneficial to the welfare of civil society. Priests, whose helpful works you enjoy so greatly, should in the exercise of their sacred ministry, "In all things shew thyself an example of good works, in doctrine, in integrity, in gravity,." 1 and the faithful, for their part, should strive to the best of their ability to labor for the Kingdom of God.

[*Latin ed. p. 973*]

Acts of Pope Paul VI, 973, concerning matters to be brought before the world; and also, so that we may use the words of the Apostolic Constitu-

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tion, "De Ecclesia," prepared by the Second Vatican Ecumenical Council, "guided by the spirit of the Gospel, that you may contribute, like leaven, to the sanctification of the world, both from within, and so that, shining forth with the brilliance of your life, your faith, your hope, and your charity, you may manifest Christ to others." Venerable Brothers! We believe that your joy is our own, and we share your labors, your concerns, and your anxieties, desiring nothing other than that what your pastoral wisdom has devised may fully achieve its spiritual effect. Therefore, we commend you and all that you do to Almighty God, through the intercession of the Virgin Mary, the most sweet Queen of Poland, that you may always abound in consolations, "instructed in charity and in all the riches of the fullness of understanding, in the knowledge of the mystery of God, the Father, and of Jesus." May our Apostolic Blessing, which we impart to each and every one of you with heartfelt affection, confirm these wishes, and may it pertain to your dioceses from the depths of our heart.

III. To the Most Reverend Cardinals, Most Reverend Bishops, distinguished men, priests, and students of the seminary, the new headquarters of the Spanish College, having been solemnly and auspiciously inaugurated by the Most Blessed Father, was celebrated.

* The kind words that you have addressed to us, Your Eminence, are deserving of our particular gratitude and esteem; we receive them with the joy that corresponds to the high significance of the ceremony taking place in this new and spacious chapel dedicated to Saint Joseph, and on this day that will remain in the annals of the new Spanish Seminary of Saint Joseph in Rome. Yes, Your Eminences, Venerable Brothers in the Episcopate, Reverend Minister, Reverend Ambassador, and Authorities of Spain, beloved priests and seminarians: the desire timidly reiterated on several occasions, the formal invitation lovingly extended (cf. Instruction to the Laity, no. 31: A. A. S. LVII, 1965, pp. 37-38). Col. 2, 2. * On November 13, 1965.

[*Latin ed. p. 974*]

The Acts of the Apostolic See – Official Commentary 974, with great joy, now provides the response, for us, for you, and for the Church of Spain. It would not be easy to express what, in this communion of souls, strives to emerge from our lips. Our gaze now extends from your faces to your Dioceses, reaching the parishes and seminaries, to the places of work that await you in the vineyard of the Lord. We shall therefore seize this significant opportunity to converse with you, Priests and Seminary Students of the College, and through you, with all of Spain: in this dialogue, we shall keep our ear attentively attuned to your concerns and aspirations; we ask that you also share in the desires of our heart. The existence of a College or Seminary for Priests in the center of Christendom is, above all, conditioned by a dominant characteristic: exemplary conduct in its formative function. The figures that the Most Reverend Cardinal of Seville

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has just read, by themselves, highlight how brilliantly the College of Saint Joseph in the Altemps Palace has fulfilled this mission throughout all the years of its history. We rejoice in this and congratulate the Brotherhood of Diocesan Operative Priests who have rendered this precious service to the Church of Spain. We harbor the firmest hope that this new, functional, beautiful, and modern location will facilitate, under the wise guidance of the Episcopate, the task of continuing to provide to the Spanish Dioceses – why not also to the Hispanic world, to Africa, to the Missions? – in the fields of pastoral care, of science and ecclesiastical research, of diocesan or national governance and administration, select priests who will respond to the expectation of the Bishop who sent them to Rome and to the hope of the modern world. Today, as yesterday, the specific mission of the priest is to communicate, as a pedagogue of the faith, the bread of the word; to distribute, as a minister of the liturgy, forgiveness, grace, and holiness. Times may change, and, to a certain extent, methods may evolve in accordance with the development of customs. But the content of the message will remain the same; the apostolate will always be the transmission of spiritual life: *ut vitam habeant*; the fundamental effectiveness of personal witness will derive from the same source: union with God; the ideal must be placed in the same goal: the bringing of men closer to God. (John 6:63)

[*Latin ed. p. 975*]

Acts of Pope Paul VI, 975: ("The apostolic bark," as we solemnly stated to the Sacred College of Cardinals, "is beset by the twofold problem of preserving its precious and intangible heritage and of navigating the tempestuous sea of this world: to float and to navigate is the twofold mission of the Roman Church, which, with the twofold symbol of the stone and the ship, splendidly expresses the dialectic of new duties and new destinies. To establish this relationship between the immutable element of our faith and the environment that changes to a very great degree in our time is a difficult art, a wisdom that requires divine light, a charity that presupposes detachment from all that is not a genuine interest in the Kingdom of God... The present hour demands such virtue.") Oh, what a marvel of faith, how much love and sacrifice are asked of the priest who must draw new words, new energies, new graces from the Gospel! Christ must be alive in the world of today, yes, even more alive than in the world of yesterday, through his priests. And on the other hand, how many problems and dangers, how many anxieties would be avoided in the lives of priests if this interior life, the source of personal serenity and effectiveness in ministry, were maintained and increased, a life that finds its center in the Mass, and is sustained by meditation, by the colloquies of Eucharistic visits, by filial devotion to the Mother of God and our Mother, by open and trusting spiritual direction, by ascetic practice, even of the small sacrifice that disposes one for heroism! Will these, beloved priests and seminarians, be practices that are outdated

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and out of fashion? No; for they are now, as they were before, the surest norm for placing the sign of "alter Christus" in oneself and in one's activity. Moreover, they will offer a pure source of perennial renewal, of progress and development. To the priest of today is entrusted a duty more difficult than that of the so-called "centuries of faith," for he is charged with sustaining and nourishing the faith of Christians of our time, which is threatened and exposed, and with extending it to environments less conducive to the evangelical leaven, even seeking out, with a missionary spirit, those who are distant and alienated. When the religious life of the people could almost rest in the peaceful possession of the faith, sheltered by a whole host of things that, by themselves, kept it alive, the demands of preparation were not so high. The responsibility of the priest of today is much heavier, and his ministry...

[*Latin ed. p. 976*]

Acts, Official Commentary of the Apostolic See.

The task is most delicate; the responsibility arises from a more profound awareness of the depth that must characterize your involvement in sacred matters: you must not merely repeat and reproduce formulas or rites, but rather, you must primarily convey a message that is announced in accessible words, in the "rectum sermonem et bene sonantem" (the right and well-sounding discourse) that "untangles intentions and penetrates to the very depths" of man and modern life, while at the same time, you must embody in your way of life the exemplary realization of all that you preach and exhort others to do. Furthermore, because you study in Rome, you are also, and rightly, required to have an excellent scientific preparation. We are confident that this College will be a powerful force in the renewal of sacred sciences in Spain, giving them, even in the field of research, the standing that its glorious traditions demand. May your studies be a loving response to God who reveals Himself, acts, and is present in the history of salvation; may your science nourish your spiritual life and serve as a channel for dialogue with the modern world and its enlightenment in Christ. And now comes a great word that the modern world almost does not want to hear: obedience. In the renewal that the Church and Christian society seek to give to the contemporary world, communal work is essential; it is necessary to be united and to live together; therefore, one must be obedient. Today, as yesterday, the attitude of respect and obedience is required, "usque ad mortem" (even unto death). The fundamental powers of the priestly ministry derive from a mandate, a prolongation and echo of "Euntes... docete omnes... baptizantes..." (Go, therefore, and make all nations disciples... baptizing...). Cultivate this disposition in the innermost depths of your personality; give your service a supernatural intention of submission to the will of God, present in every just law and in every legitimate authority; follow the motto of the Divine Master, "Ego quae placita sunt

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ei facio" (I do whatever I see the Father doing) always. The priestly rule, "nihil sine Episcopo" (nothing without the Bishop), carries with it a certain effectiveness in the salvation of souls. "They believe that God governs those who govern," said the Blessed Master of Avila... may they consider it a great grace from Our...

[*Latin ed. p. 977*]

Acta Pauli Pp. VI 977 My Lord, obedience... and if they have faith in obedience, they will enjoy great peace." 8 Your nation justly glories in that Catholic unity which has been—and is—a jewel throughout so many centuries of history. It is incumbent upon the priest, above all, to guide it towards its deepest dynamism, to transform it into a more luminous focus of evangelical radiation. The priestly mission is to maintain the unity of efforts in a climate of apostolic collaboration, to promote the multifaceted life of the People of God, acting as a principle of unity and concord amidst the variety of opinions and situations. This function could not be fulfilled without a spirit of docility to the Lords Bishops, to the Chair of Rome, which "presides over Charity" throughout the entire world. Beloved Priests and dear Seminarians! From your stay in Rome, go forth to your apostolate with great love for the Church. Let this be the great motto that we leave for the new College; we will tell it to you in the words of the recent Conciliar Decree: "Let them learn to participate with an open heart in the life of the whole Church, according to the words of St. Augustine: As much as anyone loves the Church of Christ, so much does he have the Holy Spirit." And may this love be imbued with the spirit of catholicity, ready to transcend the boundaries of one's own diocese, nation, or rite, and to live according to the needs of the whole Church and the Gospel everywhere, proclaiming it with zeal. We conclude this colloquium by encouraging the beloved Spanish Episcopate, which is so generously preparing itself, in a spirit of edifying concord, for the study of the application of the conciliar decisions. We invoke the blessings of Heaven upon this priestly gathering, entrusting it to the protection of Mary, Queen of the Apostles and Mother of the Church. We bless all those who have devoted themselves to this work, their talent, and their generosity. To you, Lords Cardinals and Bishops, to you, Lord Minister, who have brought the representation of the Head of the Spanish State and his Government, to you, Lord Ambassador, to the Superiors, Students, and Alumni, to all those present, we impart from the heart the Apostolic Blessing, which we extend with benevolence to the other Seminaries of Spain. 8 The Most Blessed John of Avila, Complete Works. BAO (Madrid, 1952), vol. I, p. 1055. 9 Decretum De Instit. Sacerdotali, nn. 18 et 46. 62 - A. A. s.

[*Latin ed. p. 978*]

Acts of the Apostolic See - Official Commentary 978 IV. Held in the Vati-

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can Basilica for the Fathers of the Council, in the penultimate public session of the Second Vatican Ecumenical Council, completed with the concelebration of the dogmatic Constitution "On the Divine Revelation Offered by the Supreme," the Decree "On the Lay Apostolate" approved and promulgated. * This public session of our Second Vatican Ecumenical Council is held twenty days before the end of the same Council; and therefore, besides the fact that the most important acts of the Council, well known to you, are promulgated, it also provides us with the opportunity to speak with you about certain matters that are being considered, which pertain to the outcome of this most important ecclesiastical event, which we have diligently celebrated over four periods of time, with much labor. Today, we will say nothing about the immense importance of this Council – with regard to religion, doctrines, the good of souls, pastoral care, and historical significance; nor about the mysteries of wisdom and grace, which are now presented to us and will be presented for a long time to come for meditation; nor about the new things that the deliberations of the Council bring about, whether in the internal life of the Church, or in the relationships and connections that it has with people, or with the things that surround it. For all these things are present in the mind of each of us, and they move us, both in considering and in acting, in a salutary way. We have already said something about these matters in the sermons given in the previous period, or recently in the Apostolic Exhortation published on the fourth day of this month. It is not our intention here to give an account of the entire Council; but, above all, it is sufficient for us to note that its course and progress have been, in every respect, suitably arranged, in accordance with the norms, free, peaceful, and, with you present and contributing, solemn, diligent, fruitful, and very beneficial. No other Council, of those that have been held in the Church of God, has been greater in scope, has undertaken more arduous labors, or has discussed more varied matters, with a wider range of perspectives. For it has deliberated on the life of the Church itself, on Christian brethren still separated from its communion, on other non-Christian religions, and generally on human society, of which we have learned in this Council to recognize more clearly and in greater depth the implicit and difficult questions; * On November 18, 1965, on the feast of the Dedication of the Basilicas of the Apostles SS. Peter and Paul.

[*Latin ed. p. 979*]

We have learned more intensely to love, because it pertains to His prosperity, His peace, and His salvation. Therefore, praise be given to God, and to Him alone, our best and highest Father, through Jesus Christ, our one and most beloved Lord, in the Holy Spirit, the sweetest Paraclete, who nourishes, guides, and comforts us with His charity. Praise be to God. We are now sufficiently prepared to direct our minds to those consequences of the Council, which, as We have said, pertain to the end of the Synod itself.

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Rather, let us call this end the beginning of many things; for it is first of all evident from the deliberations, to which We have diligently applied ourselves in order to define the matters prescribed by the Council's decrees. We have in mind to establish these deliberations as soon as possible, with this intention, that the sacred deliberations of this Ecumenical Synod may be brought to fruition without delay. Three post-conciliar commissions have already been established, the first of which pertains to the sacred Liturgy, the second to the revision of the Code of Canon Law, and the third pertains to the observance of the prescriptions contained in the decree concerning the so-called instruments of social communication. We have not waited until the decree on the pastoral ministry of Bishops in the Church was approved, in order to announce, as We desired, that the Synod of Bishops has been established, responding to what it contains. However, We hope that, if God wills it—unless it can be done in the coming year, due to the many concerns associated with the celebration of the Council—it will be in the year nineteen hundred and sixty-seven. For at that time, according to the prescribed schedule, one hundred years will have passed since the sacred centenary of the martyrdom of Peter the Apostle, which was instituted by Our predecessor, the venerable memory of Pope Pius IX. At the same time, We will devote all our care to ensuring that the commissions are established that the Council has decided should be established; or to perfecting the norms that the Council has enacted; or to undertaking the particular tasks that are necessary for the implementation of those norms. New offices will also be opened to carry out the ministries that have been required either by the laws of this Council or by the renewed life of the Church. As for Us, We will persevere in bringing to fruition those things that result from the celebration of this Ecumenical Synod, and in pursuing the works that it has begun, such as the three "Secretariats," which are already distinguished by their excellent beginnings: the first of which strives to unite all Christians in the unity of the same Church.

[*Latin ed. p. 980*]

The Acts of the Apostolic See – Official Commentary 980 pertains to matters that concern us in relation to non-Christian religions; the third concerns those who do not believe, with study and care. Therefore, may God strengthen our wills and grant us the powers and assistance with which we may fulfill new duties. However, Venerable Brothers, this will require some time; and if the composition of the highest institutions of ecclesiastical governance proceeds gradually, as is fitting, and if they are carefully considered and arranged, it will not be considered that we are not faithfully fulfilling the purposes we announce, if expenses, such as an excessive number of officials and useless things, are avoided. However, we do not wish to combine the functions proper to the sacred Hierarchy with new and artificial methods; but we wish that, from this point, Bishops

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should have a role in carrying out the laws of the Ecumenical Council, and that we, as far as possible, should make use of their auxiliary services, so that we may more suitably fulfill our apostolic office in the universal governance of the Church. The new effectiveness attributed to Episcopal assemblies or conferences is certainly of great importance, as it relates to the progressive aspects of Canon Law; and, just as we have gladly welcomed and promoted the birth of this Institute, so we are confident that it will contribute to the worthy growth of the Catholic Church in various nations and regions of the world; and we hope that from it, the members of the Mystical Body of Christ, lest they be unduly separated and divided, will increasingly adhere to each other and coalesce into harmonious and fraternal unity. We will foster this; and just as the highest institutions of ecclesiastical governance, and especially the Roman Curia, will be a provident aid to us, so too they will certainly contribute to the strengthening of the entire ecclesiastical structure. As for the Roman Curia, at the conclusion of this great Ecumenical celebration, in which the Catholic Church has demonstrated the abundance of its spiritual forces and the strength of its discipline, it is permissible for us to present it to your benevolence and your grateful consideration. Indeed, if the Catholic Church today enjoys those flourishing powers, which, by the grace of God, we rejoice to recognize in it, this is largely due to the wise and faithful action that has taken place through this instrument of our apostolic office. Let anyone who considers such an instrument to be already outdated, inept, concerned only with its own usefulness, or corrupt, bear witness to the well-performed work; we, on the other hand, owe testimony to the good work done. The faults that were once criticized in this human institution, which was founded under the Roman Pontiff for his use, today, through divine mercy,

[*Latin ed. p. 981*]

The acts of Pope Paul VI, dated June 9, 1837, state that, although certain advantages no longer exist, the fervor of religion, true love for Christ Jesus, fidelity and obedience, the desire to promote the holy Church, and zeal for its growth, move and direct the entire Roman Curia, making it not only suitable for the fulfillment of its most important duties, but also worthy of the trust of the entire Church. However, these things must not be understood as if we were denying that the Roman Curia can be changed for the better; for whatever is human, whatever is subject to the passage of time, can easily become corrupt and fall into decay. Indeed, the vices of man are all the more evident and reprehensible, the higher his dignity, and the more urgently his office demands that he demonstrate his integrity and bear witness to Christian sanctity. Therefore, as far as we are concerned, we not only acknowledge this, but we also desire to work to ensure that the Roman Curia is properly renewed in accordance with the ninth paragraph of the recently promulgated Decree, entitled "On the pastoral of-

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fice of Bishops in the Church," and we hope that all those to whom it is an honor to serve the Roman Curia will be increasingly imbued and influenced by the spirit of our Lord Jesus Christ. Furthermore, we wish to inform you, Venerable Brothers, that, despite the magnitude of our concerns, we have not neglected this matter during this time. For plans and studies have already been initiated to renew the Roman Curia, and they are progressing successfully. However, we acknowledge that there is no urgent need to change the structure itself; moreover, besides the necessary changes in personnel, it is also necessary to restore some things, to reduce others to a simpler form, and to perfect others; but efforts will be made to more clearly propose and establish the norms to which such an institution must be universally conformed. Perhaps this desired renewal will seem to proceed slowly, and will be accomplished only in part; but it must be done in such a way as to show due respect for men and established customs; but the renewal itself will ultimately be brought to fruition. In order that our words may be confirmed by an example, we can now announce that the norms by which the first of the Sacred Roman Congregations, that is, the Holy Office, will be governed, will soon be made known. However, Venerable Brothers, we must direct our attention less to these necessary changes and improvements, and more to the moral and spiritual reform, by which we may become more like the Divine Master, and more fit for the duties assigned to each of us.

[*Latin ed. p. 982*]

982 Acta Apostolicae Sedis - Official Commentary for Implementation. These matters, indeed, we must consider above all; namely, our true and genuine sanctification, and the certain ability to spread the Gospel message among the people of our age. Moreover, it seems to us to be very important that we consider what the disposition of our minds should be at the time when the Council will follow. For, in our judgment, the celebration of the Council reveals three distinct dispositions of the spirit, in order: the first pertains to the fervor and ardor of souls; which rightly happened. For the announcement of the convocation was received with astonishment, joy, hope, and almost as if with a vision of some messianic dream; it was awaited and yet, at the same time, unexpected; as if a spring breeze had stirred the hearts of all. Then, a second disposition of the spirit followed, at the time when the Council itself was being held, which was characterized by a multitude of questions and difficulties. These matters did not arise by chance, but were inherent in the immensity of the task; for which praise is due, especially, to the members of the Councils or "Commissions," and to the smaller groups or "Subcommissions," in which experts, and especially some of them, worked diligently and wisely. And desiring, as it were, to reward them, we have decided that at least some of them should join us in this divine celebration of the Sacrifice. But at the same time, by some, who

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spread public opinion, everything was put into dispute, or considered in such a way that it could be put into dispute; everything seemed difficult and complicated to them; they criticized everything, and were impatient with new things; anxieties arose, conflicting opinions, fears, boldness, arbitrary actions; here and there doubt was cast on the very precepts of truth and authority, until the Council began to speak, indeed gently, but thoughtfully and solemnly. Now, at its conclusion, the Council itself will announce, in brief and exhortatory words, what the form of life of the Church should be. Therefore, a third disposition of the mind follows; that is, when the proposals are put into effect, when the decrees of the Council are accepted and carried out. To this, each one must prepare his mind. The debate comes to an end; things begin to be considered and understood in the mind. Only then follows the cultivation of the field, which is done in an orderly and useful manner. The Church adapts itself to the new norms given to it by the Council: its own is fidelity; they are marked by a novelty, as if by an increased awareness of communion in the Church, of its admirable structure, of the more ardent charity with which the communion of the hierarchical Church must be united, excited, and sanctified.

[*Latin ed. p. 983*]

Acts of Pope Paul VI, 983. This, indeed, is the true adaptation to new needs, announced by John XXIII, of blessed memory. However, he did not subject this word, according to the judgment of his plans, to that force which some have tried to impose upon it, as if this adaptation allowed, according to the tenets of "relativism," and a secular mindset, to consider everything in the Church: dogmas, laws, institutions, traditions; for he, with his keen and firm intellect, foresaw the stability of doctrine and the companions of the Church, so that in this, his thought and actions seemed to be grounded in a foundation. Therefore, let us use this word of adaptation to new needs with this meaning, so that the mind of the Council celebrated may be understood, and the norms, happily and holily promulgated by it, may be faithfully put into practice. We believe that, if the new psychology of the Church is considered, this is the path to be followed. Therefore, the clergy and the faithful have a great spiritual work to do, which is to strive to renew life and action according to Christ the Lord. To accomplish this very work, we call our Brothers and sons, that is, those who love Christ and the Church, to openly profess the truth with us, in the manner in which Christ and the Apostles handed down the doctrine; and, in addition to this, to show zeal for ecclesiastical discipline and unity, which closely and sweetly join hearts, and which strengthen us, as members of the same body, in mutual trust and fellowship. And so that all may be more easily encouraged to this renewal of Christian life, we exhort the children of the Church to follow the words and examples of the two Supreme Pontiffs who were immediately before us: Pius XII and John XXIII,

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to whom the Church, indeed, all men, owe so much; and guided by this counsel, we decree that the canonical processes, which are said to be, be duly instituted, by which those illustrious and most religious Pastors of the Church, whom we so greatly venerate, may be enrolled among the Blessed in Heaven. Thus, all the desires will be fulfilled, which, with the harmony of many voices, have requested that heavenly honors be granted to both; also, their sacred heritage will be transmitted intact to posterity; and finally, care will be taken that, except for the sake of the worship of true sanctity, that is, the glory of God and the progress of His Church, their image and likeness, so dear to us and to future generations, be presented for veneration. Although, as is clear to all, this judgment cannot proceed quickly, it will nevertheless be expeditiously and properly arranged. May God grant that He may lead us to what we desire to achieve.

[*Latin ed. p. 984*]

Acts of the Apostolic See - Official Commentary 984. Conclusion of the Next Ecumenical Council. We urge that we take account of all the fruits that the Council has thus far produced, whether concerning doctrine, since it has provided the entire Church with illustrious and clear proofs of truth and of action in life, or concerning charity, since it has gathered us all from the farthest reaches of the earth, so that we may know one another, so that all of us may together pray to God, so that we may study the matters of the Council, so that we may deliberate upon them, so that we may profess our fidelity to Christ Jesus and to His Gospel together, and so that we may increase our capacity for love among ourselves, and towards our brothers separated from us, towards the poor and the sick in body and mind, towards those who are engaged in the world, whether in teaching or in works, and towards the entire human society. However, time is lacking if we wish to gather together so many points; but for all of us, other suitable opportunities will certainly be available for such study, and will be available to posterity. For the present, we bring our words to a close, merely outlining the purpose which should be considered as an invitation to worthily perpetuate the memory of the Ecumenical Synod: namely, in Rome, where pastoral necessities demand it, the construction of a new temple in honor of the Blessed Virgin Mary, Mother of the Church; the Church, we say, of which she herself is likewise the first blessed daughter, uniquely endowed with heavenly gifts. Furthermore, we announce that it is our intention to proclaim a special Jubilee throughout the entire Church, to be held from the conclusion of this Council until the next feast of Pentecost, so that through sacred sermons the message of truth and charity, which has been proclaimed by the Council, may be spread, and so that the faithful may be strengthened in the awareness of their communion and union with their pastors in each diocese; on this occasion, all and each will be encouraged to avail themselves of the ministry of reconciliation and to enjoy its

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fruits; which ministry, indeed, will be abundantly offered and presented to all men of good will. Announcements and regulations concerning the Jubilee will be published as soon as possible. But the time has come to bring this Our address to a close and to conclude this session, which we are celebrating; and we do not wish to do so before expressing our heartfelt thanks to all of you who have been present at these august and delightful sacred rites, and before bidding you farewell in the Lord, praying for each of you in the most holy Name of Himself. 2 Cf. 2 Corinthians 5:18.

[*Latin ed. p. 985*]

Acts of Pope Paul VI, 985 V, Addressed to the Most Reverend Fathers Cardinals and to the Consultors of the Pontifical Council for the Revision of the Code of Canon Law.

* Venerable Brothers and beloved sons, we greet you, Members and Consultors of the Council for the Revision of the Code of Canon Law, with singular devotion and joy, here in these buildings at the Vatican, namely near the tomb of Saint Peter, upon which the Church is founded. You dedicate your efforts and provide assistance to this building and to the life of the Church. The Church, whose mystery has been illuminated more fully by the Second Vatican Ecumenical Council, exists as a perfect and complete social body by the will of its Founder; therefore, it is necessary that it be visible and, consequently, governed by laws. This divine will in no way contradicts natural law, from which man is a social being, inserted into family and public life; rather, it is perfectly in harmony with it. This society, instituted by God, which we call the Church, is directed towards eternal salvation as its ultimate end; indeed, its members are also citizens of the earth, but they do not have here a lasting citizenship, but rather seek one that is to come. Therefore, Canon Law, which, drawn from the social nature of the Church, rests upon the authority of jurisdiction which Christ granted to the Hierarchy, strives entirely for the care of souls, so that men may live, grow, and die piously, faithfully, and holily, under the protection and guidance of the laws of truth and grace of Christ; and it pertains most closely to this most excellent end, by means of which the Church is composed and directed by just institutions and norms. It is well known, but it is helpful to recall, that certain constitutive elements of the Church derive from divine law, namely, the primacy of the Roman Pontiff, the episcopate, and then the presbyterate and diaconate. The laity are also to be considered in this regard, although they lack the power to govern. From human law, however, other constitutive elements arise, such as patriarchs, archbishops, pastors, and religious.

* November 20, 1965. Letter Encyclical *Mystici Corporis* of Pope Pius XII; A.A. 8. XXXV (1943) p. 226.

1. Hebrews 13:14.

2. Cf. Allocution of Pope Pius XII, October 17, 1953; A.A. 8. XLV (1953)

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p. 688.

[*Latin ed. p. 986*]

Acta Apostolicae Sedis - Official Commentary 986. Ecclesiastical law, which is "positive" human law, was exercised by the Apostles and, after them, by their successors; and they continuously possess this kind of authority. The hierarchy, indeed, possesses the faculty and is bound by the office of governing the Church and its members, like vigilant pastors, and that, in fact, by the power of governance, by enacting laws and judgments and by providing for their execution; by the power of teaching, instructing the people of God with authority; and by the power of order, by administering the helps and supports of divine grace. Those, however, who are subject to the hierarchy, are bound by the office of conscience to obey the laws, according to that which is said: "He who hears you, hears Me; and he who despises you, despises Me." Therefore, the precepts of law certainly manifest the will of Christ, to whom, as to a Lord, we are subject. Nor is it the case that those who, extolling freedom more than is right, to which we have been called, say that they oppose the law, should present the teaching of the Apostle Paul in a less correct manner. But it must be noted that obedience does not constrict freedom, but perfects it, adding growth to diligence, and, as it were, amplifying the person; while disobedience dissipates strength and makes a man a slave to his own desires. It is not permissible to agree with those who condemn canon law, alleging that it kills the letter, but vivifies the spirit; that is, that it induces only a certain external and deformed obedience to the laws. Although it must be affirmed that the letter should never be opposed to the spirit, every law requires a letter, that is, a written exposition and one that is clear; the most excellent testimony of which is found in the Code of Canon Law. Then there are those who distinguish between the Church, which they call "juridical" or "of offices," and the Church to which they add the name "of charity," asserting that the precept of charity is the highest of all, and that the first place should be given to it, while evils, by which the Church is troubled, are said to arise from that "legalism," as they call it. However, just as the soul cannot be separated from the body without death following, so the Church, which they now call "of charity," cannot exist without the "juridical" Church. It must not be forgotten that the Church, as we said at the beginning, is a visible society, established by the will of God, with institutions pertaining to external governance; Christ gave to the Apostles and their successors the power of jurisdiction; of which matter the Gospel makes us more certain, Luke 10:16. Cf. Galatians 5:13. Cf. 2 Corinthians 3:6.

[*Latin ed. p. 987*]

In the Acts of Pope Paulus VI, page 987, the Lord speaks to the Apostles in this manner: "And Jesus coming, spoke to them, saying: All power is

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given to me in heaven and in earth." Therefore, go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them all that I have commanded you. The Apostle Paulus, in teaching and baptizing the Gentiles, explains in his first Epistle to the Corinthians, this fundamental doctrine, openly and thoroughly. How can anyone possibly disagree with those who believe that there is no hierarchy in the Church, but only a "ministry," especially of the word; that is to say, that nothing should be interposed between Christ and the community of the faithful, nothing that would separate them, or that those who would defend the nature of the Church as being opposed to the nature of law, that is, as being only a "sacramental law," by which the administration of the sacraments is regulated, while hierarchy is only necessary for the administration of those sacraments. With these comments, the very notion of "positive law" is denied. As you well know, these things are entirely contrary to the evangelical message, which is the history of Christ, who chooses, establishes, and sends forth the Apostles, that is, those who constitute the hierarchy, endowing them with special duties, so that they may, with authority, feed the flock entrusted to them, namely, with the threefold power that we have mentioned above, and lead them to eternal salvation.

For it must be understood that all power comes only from God, and that all the powers of the Church flow from Christ and depend on Him, so that the priestly ministry is either merely an instrument of the power of order or of the sacraments, or a secondary and "subordinate" cause of the power of jurisdiction; and thus, nothing is taken away from Christ the Lord. Furthermore, although the Church is, as we have said before, an unequal society, because the powers are arranged in a different order, nevertheless, with regard to sanctity and eternal salvation, all those who are numbered among Christians are completely equal. As is well known, canon law, which is derived from divine natural law, from Holy Scripture, from Tradition, from Decrees, and from other sources, is a certain development. However, in this matter, it must be carefully distinguished; for although a very solid connection is found between theology and canon law, certain primary principles, namely those of divine and constitutive law, cannot in any way be changed.

[*Latin ed. p. 988*]

The Acts of the Apostolic See – Official Commentary 988. With fidelity, as far as possible, adherence must be maintained to what appears to be proper to institutions that are very enduring. However, since law pertains to the proper ordering of the life of the Church's members and leads to the end, namely, the salvation of individual souls and the entire community, with members mutually connected in spiritual matters as well, and since every living body is constantly changing, and the Church, subject to much greater changes and vicissitudes than civil society, must adapt, it is clear

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that canon law has had and will have certain degrees and processes; which are not only useful but also necessary. We speak, of course, of "positive" human law. If we look back at past times, the middle ages and more recent centuries, we see that many laws were enacted. However, these were not always easily consulted, and their number increased to such an extent that people were almost overwhelmed by their multitude. For this reason, Pope Pius X, with provident wisdom, decided to compile the Code of Canon Law, which, over these nearly fifty years, has been proven useful to the Church and has brought it great benefits. Now, with circumstances having changed considerably – for it seems that the course of life is moving faster – canon law must be revised, with prudence applied: that is, it must be adapted to the new mindset, proper to the Second Vatican Ecumenical Council, which gives great importance to pastoral care, and to the new needs of the people of God. Therefore, if the Code of Canon Law "generally retains the discipline in force up to now" (can. 6), nevertheless, certain things now seem to need to be revised. From this it is clear how grave is the task and burden of your Council. These things must also be completed in a short time, which previously would have taken many ages. But the path is more expeditious if the Code of Canon Law serves as a guide, and the Second Vatican Ecumenical Council provides guidelines for the new work, so that only certain things need to be defined and established more broadly and accurately. A particular question arises here, and it is a serious one, because there are two Codes of Canon Law, one for the Latin Church and one for the Eastern Church, namely, whether it is appropriate to establish a common and fundamental Code, containing the constitutive law of the Church. Your Council, to which Consultors offer helpful assistance, in some way represents the entire Church, whether with regard to regions or with regard to particular expertise in various disciplines and questions, even in the very practice and custom of pastoral life. Inspired by this, we have recently increased the number of members not insignificantly. Therefore, with prompt and prepared minds, you are dedicated to this great work, so that the Church.

[*Latin ed. p. 989*]

In these times, in which men are moved with singular eagerness and zeal, may fitting and opportune laws show them the way to true good and true peace. Thus you will be builders of the Church, which at this time is most strongly impelled, so that it may increase with blessed growth. We earnestly implore God, the Father of lights, from whom every perfect gift descends, that He may be gracious to you, and guide you, and fill you with the abundance of His gifts. A pledge of these things is the Apostolic Blessing, which We willingly bestow upon you, Venerable Brothers and beloved sons.

VI. To the Most Excellent Sir Vidon Bacci, of Capaci, Grave de Peralta,

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Legate to the Republic of Honduras, invested with authority, who delivered to the Supreme Pontiff the Letters attesting to the fidelity of his entrusted mission.

Your Excellency:

Most heartfelt thanks for the kind words you addressed to Us when you presented your credentials, which accredit you as Extraordinary and Plenipotentiary Ambassador of the Republic of Honduras to the Holy See. You have kindly expressed your appreciation for Our recent journeys, which, as you know, have been inspired by feelings of peace and love for all peoples. May all men and nations receive this Our message, which is the message of the Gospel of Jesus Christ, the Prince of Peace! May this peace shine abundantly upon your noble land, so that, in the concord of all its citizens and in the wise application of Christian principles of social justice, it may always progress towards its greater prosperity and greatness.

We cannot conceal the comfort that We find in the sight of the Catholic people of Honduras, industrious, active, and intelligent: may the Lord grant that, in the sanctity of the home and the sacred respect for the institution of the family according to the law of Christ, in the spread of religious instruction and formation, especially among the young, their lives may develop with abundant fruits, especially in the field of vocations.

Your Excellency:

The joy you have expressed for your

[*Latin ed. p. 990*]

Acta Apostolicae Sedis - Commentarium Officiale 990. Ab Roma, speramus quod haec visita augetur a concordia cum hoc periodo concilio, tam intenso in vita Ecclesiae, tam ricco in eventibus pro opere quod Fundator vobis commendavit per totam historiam humanitatis. Accipite expressionem votorum nostrorum cordium pro statione vestra felici in Urbe Aeterna; habeatis fidem quod a parte Sanctae Sedis invenietis optimam collaborationem ad perficiendum missionem vestram. Rogamus ut transmitatis Domino Praesidi Republicae studia quae formulamus pro maiori prosperitate nationis Hondurensis carissimae, quam de corde benedecimus.

VII. Ad Excellentissimum Virum Atilanum Vicini, Perdomo, Reipublicae Dominicanae cum auctoritate Legatum, Summo Pontifici Litteras concrediti muneris testes tradentem.

Domine Ambasciator: Primum omnino, gratias maximas agimus pro verbis quae nobis distristis cum nobis tradidistis Litteras Credentiales quae vos accreditant ut Ambasciator Extraordinarius et Plenipotentiarii regiminis vestri apud Sanctam Sedem. Saluto quem nobis praestitistis nomine Praesidis Provisionis Republicae, reciprocamus nostro, in quo primo loco est omnia affecta quae ex corde spontaneis erumpunt ad

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populum vestrum, ricco in traditionibus religiosis et civibus, tam probatus in mensibus recentibus. Videtur nobis, etsi non absente trepidatione, conatus qui facti sunt ad servandum et consolidandum pacem in Patria. Quilibet animus serenus – quanto plus noster, in qualitate Vicarii Principis pacis! – videt cum simpathia et salutat cum spe omnia quae fiunt ad perseverandum in via concordiae spirituum ad lucem magni et summi idealis boni communis, quamquam hoc postulet ulteriores sacrificia. Non necesse est ut elucidemus operum Sanctae Sedis, per praecipue suam Representationem in illa Republica et Hierarchiam localem: solum desideramus hanc solemnem occasionem ut renovamus exhortationem nostram ad unionem, ad laborem unanime.

*Die 25 mensis novembris a. 1965.

[*Latin ed. p. 991*]

Acts of Pope Paul VI, 991: Reconstruction civil, social, and religious, recovering lost time, with full respect for the rights of God and of the human person. We have no doubt that the good will of all citizens, especially those who have assumed responsibility for their destiny, will overcome this delicate moment. Mr. Ambassador: Your prolonged stay in the Eternal City must have shown you the interest with which the Holy See constantly dedicates itself to the work of peace within nations and in their coexistence with other communities. The wishes and prayers that we now express in favor of the Dominican Republic are the fruit of the intense love that we bear for it. Be a bearer of such sentiments. And be assured that, on our part, you will receive the greatest understanding and the most effective collaboration in your task of strengthening the bonds that unite your Nation with the Holy See. May the divine assistance be manifested through the Apostolic Blessing which we wholeheartedly grant to Your Excellency and to the Dominican Nation, with its Authorities and people.

VIII. In sede v. d. "Office of the Press of the Second Vatican Ecumenical Council," to journalists from all nations who have worked to disseminate news of the Ecumenical Synod.

* Gentlemen, It is a great pleasure for Us – and We say this most sincerely – to find Ourselves today among you, in the very place of your work. If the achievements are never as perfect as one would wish, you will at least, by using the means that were made available to you, have felt that the Church was interested in your work, and was doing its best to help you fulfill your professional obligations. How can one not be impressed, when one considers the enormous amount of effort that you have expended, the labor that has been yours, and often in circumstances that required you to work very quickly, due to the laws that are now those of information? And how can one not be struck by the considerable importance of the role that you have played since the beginning of this Second Council?

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* November 26, 1965.

[*Latin ed. p. 992*]

992 Acta Apostolicae Sedis - Official Ecumenical Commentary of the Vatican. If the Church has felt, as never before in its two-thousand-year history, so many millions of men interested in the union of bishops from all over the world, it is undoubtedly, dear gentlemen, largely to you that this is due. Be warmly congratulated and thanked from the bottom of our hearts! We also like to think that this benefit has not been one-sided, and that you, too, have greatly benefited from the opportunities offered to you to witness firsthand the supreme organ of the Church. Your interest in the Council itself, and in all the events, both large and small, that marked its course, shows that you have been attentive to the issues raised, and that you have understood their significance for modern man, for the vast majority of those who are your readers and listeners. By gradually discovering the dimensions of the conciliar event, you have at the same time gained a better awareness of what the issues addressed by the Council represented in terms of religious thought and for man as a whole. You have grasped something of the relationship between the doctrine of the Church and the life of man: history, civilization, and the destiny of man. You have perceived the vitality of the Church and its effort to remain faithful, both to its own sources and to its own goals, both to its own traditions and to the new needs of society, both civil and ecclesiastical. You have discovered what is the profound meaning of this *aggiornamento* of which Pope John XXIII, our venerated predecessor, felt the necessity, and which you have so greatly contributed to popularizing among the general public. And, by making this effort of gradual discovery, you have undoubtedly experienced how difficult it is to truly understand the Council. For while it is relatively simple to describe the external phenomena that characterize it, how much more difficult it is to lead minds to its internal doctrinal and spiritual dialectic! It is undoubtedly to this very difficulty that we must attribute so many purely external presentations and unfounded hypotheses, and interpretations that miss the very essence of the facts. Thus, for example, the concepts and categories in use in civil society have often been applied indiscriminately to the events of the Council, in order to dramatize the description with common terms. Who among you does not see in this difficulty itself a pressing invitation? To inform, one must be informed; to teach, one must know; to fully fulfill your most noble task of informing,

[*Latin ed. p. 993*]

Acta Pauli Pp. VI 993 must be understood. Therefore, to speak of the Church, one must know it, and to know it, one must study it; in order to lead the reader to grasp the truth concerning it, one must first have discovered it oneself. And this is not easy, for the inner life of the Church is

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entirely interior and spiritual: therefore, only at this level can one perceive it, appreciate it in its true value, and, if possible, enjoy its magnificent and mysterious experiences. The function of information, of the press, of radio and television, in a word, of all audio-visual techniques, is truly considerable, and its importance – who does not see this evidently? – is only increasing. This, dear gentlemen, is the gravity of your duties. It increasingly depends on you, for an ever-increasing portion of humanity, that men and women of this time have access to the truth. This means that, guided by a desire to do good, and respectful of moral and spiritual values, you can accomplish a mission that We are not hesitant to call providential. You can well imagine that, for Our part, so convinced of the value of your mission, We have a firm will to do everything in Our power to help you fulfill it ever better, taking into account the often imperative necessities of your professional obligations. As We told you at the beginning of this informal conversation, We have wanted, throughout the duration of the Council, to satisfy as much as possible your legitimate request to receive, from a reliable source, news and information. It is for this purpose that the press office of the Council was created, and We are pleased to have this opportunity to publicly pay tribute to its leaders for their daily work, often obscure and austere, at your service and in the service of the truth. And now, you will ask, now that the Council is drawing to a close? Certainly, the life of the Church continues, in its visible center as well as throughout the nations, throughout the world. We know that a great effort is being made by many episcopal conferences to help all religious reporters fulfill their task, to provide them with information, and also to provide them with the indications and explanations often necessary to report on the life of such a complex organism. We are very happy about this, and We heartily congratulate those who promote and carry it out. You will also ask: and the Holy See? Well, the Holy See, know this, is fully prepared to continue, to the extent of its possibilities, 63 - A. A. s.

[*Latin ed. p. 994*]

994 Acta Apostolicae Sedis - Commentarium Officiale. The same service will provide you with news with the speed and thoroughness required by the needs of today and the importance of the information. But We will also add something that will undoubtedly not surprise you, you who have, for many years, become accustomed, familiar, one might even say, with the environment of the Vatican. It is unnecessary to explain to you that the Holy See is a quite special organism, by its origin, by its nature, and by its ends. This means that this particular world naturally also has its particular methods, and especially in the way in which it disseminates its information: the Vatican is keen to do so, certainly in a timely manner, but of course without ever yielding to that fever and that passion which are sometimes those of reporters in the exercise of their profession. It is not here, it is

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necessary to repeat, the sensational and the spectacular that you can expect, but rather, on the contrary, objectivity and serenity. And you know this well; if sometimes the Holy See seems reserved in the news it gives, it is not to evade what has become an obligation in the modern world. In fact, it is for this very purpose that an organization that you know, the press service of L'Osservatore Romano, works, which, despite the limited means at its disposal, has already rendered great services to many of you, and which, without a doubt, will continue to do so in the future. The reserve of the Holy See has another cause: it is the fear, unfortunately justified, of a misinterpretation. For, too often still – no one can deny it – the news from the Vatican is disseminated in a way in which respect for persons and concern for the truth are far from being paramount. This is to say to you, dear Sirs, that, in this situation, it also depends on you that an improvement be brought about. We, for Our part, are eager to help you, as long as it is a matter of serving the truth, but of this service alone, and not of other interests to which truth would be foreign. The more honest and diligent journalists are in carrying out their task, the more they will find from the competent organs of the Vatican the attention they legitimately expect and the objective information they need. It is therefore a fraternal, prudent, and sincere exchange that must always be established more and more, and a mutual aid that must develop ever better. Thus, without a doubt, each will find their benefit, both will be mutually satisfied, and the truth will prevail.

[*Latin ed. p. 995*]

Acta Pauli Pp. VI 995: "Omnia melius servabuntur, et homines eam melius cognoscere poterunt, hanc veritatem, quae pro Christianis nomen amoris et aspectum Christi Redemptoris habet, cuius humiles sumus vicarii. Carissimi domini, volumus hanc conversationem prosequi. Volumus, saltem ad finem eius, singulis vobis gratias agere pro opere bono quod fecistis, et ut Romam, cum laetitia recordationum, retineatis, et gaudium profunde cognoscendi Ecclesiae et Sancti Sedis, et ut nos omnes iterum conveniamus. In his diebus post Concilium, vestrum opus – sicut et nostrum – perseverat, et nostrum, sine dubio, ad augendam vestram contributionem conferet! Deus vult personas vestras, omnes qui vobis carissimi sunt, et omnia quae facitis in servicio Veritatis, benedicere. IX Ad delegatos ex multis nationibus, qui interfuerunt Conventui tertio decimo Romae habito a Concilio v. d. "Food and Agriculture Organization" (F.A.O.), vicesimo anno volvente ex quo idem Consilium est constitutum. Carissimi domini, Memores Organisationis pro Alimentatione et Agricultura, in Roma, his diebus, congregati estis ad celebrandum vigesimum anniversarium fundationis vestrae Organisationis. Haec – quae, ut dicere licet, mundus integer nunc consuevit appellare per abbreviationem initialium: F.A.O. – nobis apparet ut una ex optimis initiativis temporis apertis ab fine ultimi belli mundani. Praeter

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alias eius virtutes, cura eius pro valoribus spiritualibus et religiosis satis testatur per praesentiam vestram in hac Missa, ad quam assistere voluistis. Et fortasse alii ex vobis, sicut et nos ipsi, in hac occasione, recordati estis aliae Missae, quam, ex mandato praedecessorum vestrorum, in speluncis Vaticanis celebramus anno 1951, paulo postquam vestra Organizatio sedem suam in Roma posuit. Tunc eramus collaboratores Pontificis Pii XII, qui suos hortos ad Institutionem nascentem dedit, sicut postea successor eius Ioannes XXIII. Die 28 mensis novembris a. 1965."

[*Latin ed. p. 996*]

Acta Apostolicae Sedis - Commentarium Officiale 996. Ita, sicut videtis, inter Sanctam Sedem et Organizationem Alimentariam et Agrariam (FAO), exsistit quidam habitus mutuæ admirationis et amicitiae, qui per annos constitutus est, et cuius novum et eloquentem testimonium hic hodie videre gaudeo. Si Ecclesia pondus auctoritatis moralis suae ad organizationem tamquam vestram confert, cuius fines apparenter ordinis purè temporalis sunt, et quae, per hoc ipsum, alienae videri possunt ab eius potestate, hoc est quia Ecclesia plene conscius est quod destinatio totius humanitatis hic in ludo est. At, nihil quod ad salutem hominis pertinet, alienum est Ecclesiae. Viginti annos multas res in ordine technico et materiali fecistis: e vobis corde ex animo congratulamur, et populi qui beneficiis vestris fruuntur, vobis grati sunt. Num plus et melius fieri potuit? Possibile est. Quam nobiles sint fines eius, nulla institutio in hoc mundo perfecta est. Tametsim, in ordine psychologico et morali, rem magnum effectum habitis: contributum est ad id ut mundus conscius fieret de uno ex gravissimis problematibus temporis nostri, quod ipsum fortasse est gravissima minatio pacis mundi: problema famis. Hoc recenter in conventibus vestris potenter commemoratum est: plus quam dimidium populationis mundi adhuc non satis comedit; populi integri adhuc subalimentati sunt; et, per mechanismos oeconomicos mundi moderni, videtur quod distantia inter populos divites et populos pauperes augeatur, non diminutatur. Missio vestra primaria: liberare hominem a fame, nunc apparens est conditio problematis magno, et cuius plene conscius estis: problematis progressus. Officium vestrum fit educativum: agendum est ut nationes minus prosperae capaces fiant creare condiciones oeconomicas et technicas quae eis permittant ipsi nutrimentum populorum suorum providere. Solum sic spes est solutionem definitivam problematis famis et miseriae in mundo invenire. Immensitas huius operis postulat, ab illis qui se huic operi dedicant, actum fidei. Hoc postulat ut fatalismum in evolutione oeconomica mundi recusent, et ad successum actionis validæ et coordinatæ credant, ad hanc evolutionem flectendam et dirigendam. Vos hanc fidem habetis, carissimi. Vos fidem

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habetis in hominem.

[*Latin ed. p. 997*]

The Acts of Pope Paul VI, page 997, speak of you, within society, in the possibilities of production, distribution, and rational utilization of the immense resources that the Creator has placed at the disposal of human ingenuity. Twenty years of intense activity, marked by all sorts of fortunate initiatives, and especially by a resounding global campaign against hunger, prove that you believe in the effectiveness of the actions undertaken, and that you have the will to bring them to fruition. You also have the means to do so, and you are the only ones who possess them on such a vast scale. And therefore, following in the footsteps of Our predecessors, We encourage you, with all Our power, to continue and intensify your efforts, gladly offering them the moral support that you request from the Catholic Church. We know, moreover, that the Hierarchy and the faithful consider the FAO (Food and Agriculture Organization) as a necessary and effective organization in this field, and that they will continue to collaborate, as they did during the global campaign against hunger, with your activities throughout the world. * We are confident that, thanks to this support and to that which you will receive from an increasing number of men of good will, the FAO will, following the celebration of its twentieth anniversary, experience a new impetus that will bring it closer to the most desirable goal that We recalled last month before the imposing Assembly of the United Nations: to obtain "that bread may be sufficiently abundant at the table of humanity." With this wish and this hope in our hearts, and as a pledge of Our benevolence, We invoke upon you, upon your families, upon your work, and upon the entire Organization of the United Nations for Food and Agriculture, the most abundant blessings of Heaven.

To the Most Excellent Man, Filibert Tsiranana, President of the Republic of Madagascar.

Mr. President, We are pleased to welcome Your Excellency to the Vatican. The visit that you kindly make to Us today offers us a happy opportunity to express to you in person all the esteem that the Church holds for the noble Malagasy people. It has been a little more than a century since she sent her first missionaries to the Great Island. * December 4, 1965.

[*Latin ed. p. 998*]

998 Acta Apostolicae Sedis - Commentarium Officiale.

And now, she can contemplate with legitimate pride and with sentiments of intimate gratitude towards God a Hierarchy and a clergy, in part native, a beautiful flourishing of religious men and women, and of catechists, and a good number of schools and institutions which contribute to the cultural, moral, and religious elevation of your homeland. We wish to assure you, Mr. President, that the Church desires nothing more than to

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continue to dedicate herself to the good people of Madagascar, and that she wishes always to maintain the best relations with their temporal authorities. She is confident that these, through their benevolence, will always wish to facilitate her task of education and evangelization. Your young State, We know, professes its faith in God in the text of the Constitution, and the Christian sentiments which animate you personally, Mr. President, are for Us a further guarantee that the mission of the Church will continue to be exercised in Madagascar in a climate of peace and freedom, for the greatest good of all. It is hardly necessary to add that We have followed with the keenest interest, in recent years, the happy evolution which has allowed your people to achieve independence, while maintaining excellent relations with the former colonial power. It was a joy for Us, following this new situation, to be able to establish in Tananarive an Apostolic Delegation, which allows Us to be, in a certain sense, present among you, and to feel closer to Our heart Our dear sons of the Great Island. Another providential and very recent circumstance has created between them and Us a particularly significant bond: on October 17th last, before a large number of bishops present in Rome for the celebration of the Council, We were given the opportunity to raise to the honors of the altars a heroic missionary, Father Jacques Berthieu, who shed his blood in Madagascar in 1896, in an act of sublime love for God and for your people. Great was Our emotion in presenting this glorious martyr for the veneration of the universal Church. Will God permit that one day We may also proclaim blessed your compatriot, the Servant of God Victoire Rasoamanarivo? That is her secret. In any case, it is the wish that We dare to express in your presence, Mr. President, while We invoke upon your beloved homeland the abundance of divine favors, and We bestow upon it, in the person of Your Excellency, Our Apostolic Blessing.

[*Latin ed. p. 999*]

Acts of Pope Paul VI, 999. WRITTEN MESSAGES.

I. To His Eminence, Most Reverend John Colombo, Archbishop of Milan, who carried out the duties of the Most Blessed Father, when the Seminary, erected by the Pontifical Institute for Foreign Missions, was inaugurated in the town of "Sotto il Monte," where John XXIII was born. To Lei, who represents Us in Sotto il Monte for the inauguration of the Seminary of the Pontifical Institute for Foreign Missions, named in honor of the venerable memory of John XXIII in his native land, We entrust the task of conveying Our benevolent words on this significant occasion, in which a great desire of that unforgettable Pontiff is being fulfilled. It gives Us great pleasure to know that the aspiration of Our Predecessor has now been realized, who wished to dedicate the act of homage rendered to his homeland to a preeminent missionary purpose; and therefore, We are eager to bestow upon this new institution the abundant gifts of heavenly blessings. May

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this missionary college be a forge of apostles, who, tempered in the school of conscious and virtuous piety, of complete and profound doctrine, of lived and generous discipline, may bring the good news of Christ to the world, proclaiming to distant peoples the salvation that is in the Name of Jesus, and strengthening, in joyful collaboration with the native clergy, the works and activities of the Holy Church in the young Christian communities, to which We look with great and heartfelt hope. To the esteemed Institute for Foreign Missions, to which the Seminary is entrusted, We express Our approval, for the energy that it dedicates to this new field entrusted to its experience and dedication; while to the beloved population of Sotto il Monte, We wish to repeat the words that John XXIII wished to address when blessing the first stone of this building: "May you rejoice in guarding within the broad expanse of your hills a beacon of missionary light, in hearts that beat for God and for souls, with impulses of eager zeal, that beat in unison with the heart of the Pope."

1. We confirm Our wishes with a special prayer to the Lord, that He may send more and more good laborers into His harvest; and, 1. Discourses... V, 172.

[*Latin ed. p. 1000*]

Acts of the Apostolic See - Official Commentary. With a seal of common joy, and as a pledge of Our spiritual presence, We impart, from Our heart, the Apostolic Blessing to you, to the Most Reverend Cardinal Giovanni Urbani, Patriarch of Venice, to the Venerable Brothers: the Bishop of Bergamo, the Superior General of the Pontifical Institute for Foreign Missions (PIME), the Bishops of the Lombard region and of the missionary dioceses, together with the civil authorities and all, clergy and laity, who participate in the inauguration. From the Apostolic Palace, on the day of the World Mission Day, October 24th of the year 1965, the third of Our Pontificate. PAULUS PP. V I I I. To Our Most Beloved Son, Cardinal Joseph Cardijn, Prefect of the Sacred Congregation for Seminaries. At the moment when the third International Council of the "Christian Workers' Youth" (J.O.C.) is being held in Bangkok, We are very pleased to offer You Our most fervent wishes that this meeting may be an opportunity for a new progress of the Movement among the young workers of all countries of the world. This Council will providentially be held at the very time when the works of the Second Vatican Council are coming to an end, and when this Council will exercise its beneficial influence within the Church and beyond. The moment is therefore well chosen to allow young Catholic workers to gain a renewed awareness of their human and Christian vocation, and of their mission, which is to share with their brothers the answer of the Gospel to that immense aspiration that lifts all young people towards happiness. These young people want to build a new world, a world where justice, fraternity, mutual aid, and peace will reign: a magnificent program, worthy

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of their generous spirit, but whose realization requires, above all – as We said recently to the representatives of the United Nations – the conversion of the heart. Only on this condition will they be able, little by little, to spread around them, in their factories, in their neighborhoods, in their environments, in the large urban centers as well as in holiday resorts, the message of love and peace of the...

[*Latin ed. p. 1001*]

Acts of Pope Paul VI, 1001, Christ the Savior. And it is through their preferential love for the poorest, the uprooted, the immigrants, those who suffer in their body or in their heart, through their concern to awaken in all a sense of their personal dignity, through their courageous struggle to make economic, social, political, and cultural institutions more fraternal, that they will help all working youth in their effort for human advancement, as well as in their earthly journey towards the City of God. Yes, it is a peaceful and uplifting mission that is entrusted to the young people of today: to give to Christ the joyful and generous witness of their faith, and to present to their brothers the face of a Church in renewal, of a people of God, in which each one is called to live fully his divine vocation. Thus, from industrialized countries to developing nations, the J.O.C. – this admirable school of social, moral, spiritual, and apostolic life – will weave a network of ever closer bonds, and the members of the J.O.C. will feel themselves ever more as brothers responsible for one another, united in solidarity in the great adventure of life, and eager to work, through their labor and their apostolate, to fulfill their working and Christian mission. There is no doubt that the international meeting in Bangkok will powerfully contribute to this, and will be the starting point of a new stage in the already so fruitful history of the movement, born half a century ago, and not without a providential inspiration, from your heart of an apostle. Therefore, entrusting this wish to the members of the Council of Bangkok and to all those they represent – thinking especially of the young people of the vast Asian continent – We invoke upon them, upon their spiritual guides, and upon you yourself, who remain their most beloved and venerated father, the abundance of divine graces, as a pledge of which We grant Our affectionate Apostolic Blessing. From the Vatican, November 18, 1965. PAUL PP. VI.

[*Latin ed. p. 1002*]

Acts of the Apostolic See - Official Commentary 1002 ACTS OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION I PROVISIONS REGARDING CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Consistory Congregation, provided for the following churches, each newly endowed with a pastor, namely: on March 11, 1965. — To the Cathedral Church of Tulcán, newly erected, he appointed the Reverend

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Aloysius Clement de la Vega, a member of the parish clergy of Saint Gabriel, in the diocese of Ibarra. on March 20. — To the titular episcopal Church of Octabia, he appointed His Excellency Paul Mazzarotto, formerly Bishop of Ponta Grossa. on March 25. — To the Metropolitan Church of Ribeirão Preto, he appointed His Excellency Felix Caesar da Cunha Vasconcellos, formerly the titular Archbishop of Verissa. on April 29. — To the newly erected "nullius" Prefecture of Petros de Pedras, he appointed the Reverend Angel Rivato, a member of the Society of Jesus. on May 6. — To the "nullius" Prefecture of Marajó, he appointed the Reverend Alquilio Alvarez Díaz, a member of the Order of Recollects of Saint Augustine. on May 18 — To the titular, for this occasion archiepiscopal, Church of Gibba, he appointed His Excellency Marius de Miranda Vilas-Bôas, formerly the Archbishop of Paraíba. on July 7. — To the Cathedral Church of Itabirrense, newly erected, he appointed the Reverend Marcus Anthony Noronha, the General Vicar of the diocese of Guaxupé. on July 20. — To the newly erected "nullius" Prefecture of Itacoatiara, he appointed the Reverend Francis Paul MacHugh, a member of the Scarboro Society for Missions to Foreign Lands. on July 26. — To the titular episcopal Church of Carcabia, he appointed the Reverend Joseph Lafayette Ferreira Alvares, the General Vicar of the archdiocese of São Paulo in Brazil, whom he appointed as an Auxiliary to His Eminence Paul, Cardinal Rossi, Archbishop of São Paulo in Brazil.

[*Latin ed. p. 1003*]

The Sacred Consistorial Congregation, on the 3rd of August, in the year 1003. — To the titular Archbishop of the Church of Aptuca, Most Reverend Father Alphonse Niehues, until now Bishop titular of Euroea, who is appointed Coadjutor with the right of succession to Most Reverend Father Joachim Domínguez de Oliveira, Archbishop of Florianópolis. On the 19th of August. — To the Cathedral Church of Cochabamba, Most Reverend Father Joseph Armand Gutiérrez Granier, until now Bishop titular of Pionita. — To the titular Bishop of the Church of Equizetum, Most Reverend Father John Tarcisius Senner, until now Bishop of Cochabamba. On the 5th of October. — To the Metropolitan Church of Birmingham, Most Reverend Father George P. Dwyer, until now Bishop of Leeds. On the 7th of October. — To the titular Bishop of the Church of Tabunia, Reverend Father Edward Alvarez, a member of the Congregation of the Mission, Provincial Superior of the same Congregation for Central America and the Republic of PanamÃ¡, who is appointed Auxiliary to Most Reverend Father Aloysius Chávez y González, Archbishop of San Salvador in America. On the 12th of October. — To the Metropolitan Church of Washington, recently established, Most Reverend Father Patrick Aloysius O'Boyle, until now Archbishop of Washington. On the 18th of October. — To the Cathedral Church of Portsmouth, Reverend Father Theodoric Worlock, a

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priest of the Urban parish, serving at the church of the Holy Mary and St. Michael, in the archdiocese of Westminster. — To the titular Bishop of the Church of Maura, Reverend Father Langton Fox, from the clergy of the diocese of Arundel and Brighthelmstone, Director of the Seminary of St. John at "Wonersh," who is appointed Auxiliary to Most Reverend Father John Edward Petit, Bishop of Menevia. — To the titular Bishop of the Church of Tabla, Most Reverend Father Henry Joseph Grimmelsman, until now Bishop of Evansville. — To the titular Bishop of the Church of Lamasba, Reverend Father Paul F. Tanner, from the archdiocese of Milwaukee, Secretary General of the Assembly of Bishops of the United States of America. — To the titular Bishop of the Church of Tepelta, Reverend Father Joseph M. Breitenbeck, parish priest of the Blessed Virgin Mary Assumed into Heaven, from the archdiocese of Detroit, who is appointed Auxiliary to Most Reverend Father John Francis Dearden, Archbishop of Detroit. — To the titular Bishop of the Church of Guzabeta, Reverend Father Charles Henry Lévesque, Canon of the Cathedral Chapter of St. Anne of Pocatière, who is appointed Auxiliary to Most Reverend Father Bruno Desrochers, Bishop of St. Anne of Pocatière.

[*Latin ed. p. 1004*]

Acta Apostolicae Sedis - Official Commentary, October 20, 1004. — To the titular bishop of the Church of Nova Sparsa, the Reverend Father Doctor Hieronymus Pechillo, Prelate "nullius" of Oviedo. — To the titular bishop of the Church of Furnitana Maior, the Reverend Father Doctor Ismaëlem Blas Rolón Silvero, Prelate "nullius" of Caacupé. November 6. — To the titular and titular bishop of the Church of Mididitana, the Reverend Doctor Aloisium Gonzaga Fernandes, canon of the metropolitan chapter and director of the Major Seminary of Parahyba, appointed as Auxiliary to the Most Reverend Father Doctor Ioannes Baptista da Mota et Albuquerque, Archbishop of Victoriense of the Holy Spirit. November 8. — To the Reverend Doctor Michael Russell, priest of the archdiocese of Cassile, for the Cathedral Church of Waterford and Lismore, pro-director of the Seminary of Saint Patrick at "Thurles." November 11. — To the titular bishop of the Church of Auzegera, the Most Reverend Father Doctor Petrus Paulus Tenreiro Francia, formerly Bishop of Guarani. November 12. — To the titular bishop of the Church of Tamada, the Reverend Doctor Ivon Lorscheiter, rector of the interdiocesan Major Seminary commonly called "Viamão," in the archdiocese of Portalegre, appointed as Auxiliary to the Most Reverend Father Doctor Vincentius Scherer, Archbishop of Portalegre. November 15. — To the Most Reverend Father Doctor David de Sousa, formerly Bishop of Funchal, for the Metropolitan Church of Evora. November 19. — To the Most Reverend Father Doctor Ioannes Antonius da Silva Sarai va, formerly titular Bishop of Mopta, for the Cathedral Church of Funchal. November 24. — To the titular bishop of the Church of

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Mopta, the Reverend Father Doctor Iosephum Matulaitis-Labukas, from the diocese of Kaisiadorys, appointed as Apostolic Administrator "ad nutum Sanctae Sedis" of the archdiocese of Kaunas and Vilkaviškis.

II. FLORENTINE - FESULANE DECREE Concerning the alteration of the boundaries of the dioceses. The Most Eminent and Reverend Father Ermenegildus, Cardinal, Archbishop of Florence, and the Most Reverend Father Antonius Bagnoli, Bishop of Fesula, for the better good of the souls entrusted to them, have...

[*Latin ed. p. 1005*]

The Sacred Consistorial Congregation, having received a recent request from the Apostolic See, has considered whether a certain small portion of the territory of the village of "Vicchiomaggio," subject to the parish of Santa Maria and belonging to the diocese of Fiesole, should be separated from that diocese and incorporated into the Archdiocese of Florence, specifically into the parish of S. Donati "a Luciana." Therefore, the Sacred Consistorial Congregation, having examined the letters from the Ordinaries of both Florence and Fiesole, and exercising the special faculties granted to it by His Most Holy Father, Pope Paul VI, by Divine Providence, after due deliberation, has decided to grant the request, provided that the consent of those who have an interest, or are presumed to have an interest, is obtained. Consequently, by this present Consistorial Decree, which shall have the same validity as if it were a decree issued by the Apostolic See with the papal seal, it has decided as follows, modifying the boundaries of both dioceses: The territory in which are located the cement factory "Testi," the property "Casanova," and the field "Montemagni" is separated from the parish commonly called Vicchiomaggio and incorporated into the parish of "Luciana." Therefore, the boundary of each parish will henceforth be as follows: From the bridge on the river "Greve," where the road begins that leads to "Case Cuculia," it proceeds along the provincial road to the bridge "Testi," then, in a straight line, to the property "Casanova," and finally to "borro Montemagni." To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Ermenegildo, Cardinal of the Holy Roman Church, Archbishop of Florence, granting him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, to send, as soon as possible, to the same Sacred Consistorial Congregation, a certified copy of the completed execution of this decree. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 4th of March, 1965.

CAROLUS Card. CONFALONIBRI, Secretary.

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L. ffi S. ® Franciscus Carpino, Archbishop titular of Serdica, Assistant.

[*Latin ed. p. 1006*]

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TOLOUSE - RODEZ AND OTHERS: DECREE

Regarding matters to be handled, having taken the opportunity presented by the decree of the Sacred Congregation for the Discipline of the Sacraments of February 17, 1965, concerning the handling of cases of marriage nullity, the Most Reverend Ordinaries of Tolouse, Albi, Auch, Carcassonne, Montauban, Pamiers, Perpignan, Rodez, Cahors, Mende, Tarbes, and Lourdes, desiring to more appropriately exercise their judicial function in ecclesiastical tribunals, recently petitioned the Apostolic See to the effect that all causes, whether contentious or criminal, which, according to common law, belonged to their jurisdiction, should henceforth be heard by the tribunals of Tolouse in the first instance of jurisdiction, and by the tribunal of Rodez in the second instance of jurisdiction.

Furthermore, Our Most Holy Lord Pope Paul, with Divine Providence, having received the favorable opinion of the Most Reverend Paul Bertoli, Archbishop with the title of Nicomedia and Apostolic Nuncio in France, recognized the prayers presented to him as being very beneficial for the good of souls, and deemed them worthy of being received. Wherefore, supplementing what is necessary, with the consent of those who have an interest, or are presumed to have an interest, and by the fullness of Apostolic power, We have decreed the following:

1. The Tribunal of Tolouse shall judge in the first instance all causes, whether contentious or criminal, of the Churches mentioned above.

2. From such causes, heard in the first instance before the Tribunal of Tolouse, appeal shall be made to the Tribunal of Rodez.

Regarding the matters above, this Consistorial Decree has been issued, to be valid for a period of ten years for the purpose of experimentation. Furthermore, to ensure the execution of these matters, the same Holiness has appointed the aforementioned Most Reverend Paul Bertoli, granting him the necessary and appropriate powers, including the power to delegate to any man constituted in ecclesiastical dignity, the task of sending to the Sacred Consistorial Congregation, as soon as possible, a certified copy of the act of execution completed.

[*Latin ed. p. 1007*]

The Sacred Congregational Congregation, notwithstanding any contrary matters, even those worthy of special mention, and revoking previous Decrees. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 18th of May, 1965. CAROLUS Cardinal CON-

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FALONIERI, Secretary. L. Ei S. ffi Franciscus Carpino, Archbishop titular of Serdica, Assessor IV of the Sacred Congregation of Ss. CONCEPTIONIS - CHILLANENSIS.

DECREE Concerning the alteration of the boundaries of dioceses, for the profound spiritual benefit of the entrusted flock.

Most Reverend Fathers, the Most Reverend Emmanuel Sánchez Beguiristain, Archbishop of Ss. Conceptionis, and Aladius Vicuña Aranguiz, Bishop of Chillanensis, with unanimous consent, earnestly requested the Apostolic See that the ecclesiastical boundaries of the territories entrusted to them might be somewhat altered and more suitably arranged, so that the boundaries of the dioceses would subsequently correspond with the civil limits.

The Sacred Congregational Congregation, after receiving the favorable opinion of the Most Reverend Father Egan Righi Lambertini, Archbishop of Doclea, and Apostolic Nuncio in the Republic of Chile, having considered the requested alteration to be conducive to the salvation of eternal souls, and with the power of special faculties granted to it by His Most Holy Father, Pope Paul VI, by Divine Providence, decided to favorably grant the request.

Therefore, with the consent of those who are, or are presumed to be, interested, or who have an interest in the matter, by the present Congregational Decree, the entire territory of the parishes commonly called Tucapel and Quillón, located within the civil province called Nuble, is detached from the archdiocese of Ss. Conceptionis, and permanently attached to the diocese of Chillanensis.

Furthermore, the Sacred Congregational Congregation orders that the documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territory, from the archives of the Curia of Ss. Conceptionis, be transmitted to the archives of the Curia of Chillanensis as soon as possible.

[*Latin ed. p. 1008*]

Acts of the Apostolic See - Official Commentary 1008. Concerning the clergy, it is decreed that, as soon as the present Consistorial Decree has been put into effect, those priests of the Church shall be considered to belong to the diocese in whose territory they hold an ecclesiastical benefice or office; and that the other priests, clerics, and seminarians shall remain incardinated in that diocese, or shall be incardinated in the territory in which they have a legitimate domicile. To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Dr. Righi Lambertini, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, the task of submitting to the aforementioned Sacred Congregation, as soon as it is

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permissible, an authentic copy of the act of execution completed. Regarding the matters above, the present Consistorial Decree shall be valid as if Apostolic Letters sealed with the papal seal had been issued. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 20th day of the month of July, in the year 1965. CHARLES Cardinal CONFALONIERI, Prefect of the Sacred Congregation. Franciscus Carpino, Archbishop titular of Serdica, Assistant.

MECHELEN-BRUSSELS-TOURNAY DECREE Concerning the alteration of diocesan boundaries. In order that the eternal salvation and proper governance of the Lord's flock may be more suitably promoted, the Most Reverend Leo Joseph S. R. E., Cardinal Suenens, Archbishop of Mechelen-Brussels, and the Most Reverend Charles Maria Himmer, Bishop of Tournai, recently requested the Apostolic See to make some alterations to the boundaries of their dioceses, so that they might correspond with the civil boundaries. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Silvius Oddi, titular Archbishop of Mesembria and Apostolic Nuncio in Belgium, having considered that such alterations will be beneficial to the souls, by the special authority granted by Our Most Holy Father.

[*Latin ed. p. 1009*]

The Sacred Consistorial Congregation, having received 1009 documents from Pope Paul VI, granted according to Divine Providence, and after due consideration of the petitions presented, decreed as follows: Therefore, with the consent of those who are, or are presumed to be, concerned by this matter, this Consistorial Decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, ordains: 1. That the parishes commonly called "Kapelle-S. Petri, Bever-Akrenbos, Bever-S. Martini," which are separated from the diocese of Tournay, be permanently attached to the archdiocese of Malines-Brussels; 2. Conversely, that the parishes commonly called "Vert-Chemin, Warresaix," which are separated from the archdiocese of Malines-Brussels, be permanently assigned to the diocese of Tournay. With these changes made, the aforementioned churches shall henceforth be circumscribed by the boundaries which, according to civil law, are presently defined within the provinces commonly called "Hainaut" and "Brabant." Furthermore, the Sacred Consistorial Congregation orders that the documents and records pertaining to the aforementioned parishes, concerning their clergy, faithful, and temporal goods, be transmitted as soon as possible from the curia from which they were recently transferred to the curia to which they have now been added. With regard to the clergy, it is decreed that, as soon as this present Decree is put into effect, the priests of that church shall be considered as belonging to the diocese in whose territory they legitimately hold a benefice or ecclesiastical office; and that the other

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clergy and seminarians shall remain or be incorporated into the diocese in whose territory they have a legitimate domicile. To carry out these matters, the same Sacred Consistorial Congregation appoints the Most Reverend Father Silvius Oddi, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the burden of submitting to this Sacred Congregation, as soon as it is permissible, an authentic copy of the record of the execution carried out. All contrary decrees to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 28th of July, 1965. CAROLUS Card. CONFALONIERI, Secretary. L. E. S. Ernestus Civardi, Substitute.

[*Latin ed. p. 1010*]

Acts of the Apostolic See - Official Commentary 1010 SAGRA CONGREGATION FOR RITES

Instruction Concerning the Language to be Used in Celebrating the Divine Office and the "Communal" or "Community" Mass among Religious.

The Sacred Second Vatican Council, in establishing norms concerning the language to be used in the celebration of the Divine Office in choir, in common, or by oneself, had before its eyes both the need to safeguard the secular tradition of the Latin Church and to promote the spiritual good of all those who are devoted to this prayer or who participate in it. For this reason, it deemed it fitting to grant the use of the vernacular language to certain religious orders and to certain individuals.

Numerous petitions have since been presented to the Apostolic See, requesting that the norms of the Sacred Council on this matter be more precisely defined, and that the use of the vernacular language be also permitted to clerics, even in the choral celebration of the Divine Office, for reasons pertaining to particular circumstances, whether of place or of pastoral action, granted to certain communities.

After carefully considering these petitions, and in order to establish a suitable uniformity and to provide a well-defined norm, the Sacred Congregation for Rites, the Sacred Congregation for Religious, and the "Council for the Implementation of the Constitution on the Sacred Liturgy," by mutual agreement, have determined the following:

I. Religious Orders Attached to the Choir.

1. Religious orders "attached to the choir" are bound to celebrate the Divine Office "in choir" in the Latin language, according to article 101, paragraph 1 of the Constitution on the Sacred Liturgy, and number 85 of the Instruction of September 26, 1964, for the proper implementation of that Constitution.

2. However, provision will be made in a special manner so that monasteries located in missionary regions, and composed in large part of indigenous

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members, may be able to use the vernacular language, according to the intention of article 40 of the Constitution.

3. The competent authority for granting the permission mentioned in the preceding paragraph is the Sacred Congregation for Religious.

[*Latin ed. p. 1011*]

I. The Holy Congregation of Rites. Religious communities, whether attached to a choir or not, numbered 1011.

4. Religious communities, whether clerical or not, which are not obligated to chant in choir, may fulfill those parts of the Divine Office in the vernacular language, which, by virtue of the Constitutions, even lay religious are also required to participate in.

5. The right to determine the use of the vernacular language in the aforementioned parts of the Divine Office belongs to the General Chapter, or, with the prior consultation of the members, to the General Council of the Institute.

6. Such a decree, whenever the prescriptions of the Constitutions are changed, must be approved by the Holy Congregation of Religious, if it concerns Institutes of pontifical right, or by the local Ordinary, if it concerns Congregations of diocesan right (cf. CIC, canon 495, 2).

III. Parishes, Shrines, and Churches. Religious communities, whether clerical or not, which are closely associated with a parish, shrine, or frequently visited church.

7. Religious communities, whether clerical or attached to a choir, which are associated with the service of a parish, shrine, or frequently visited church, may fulfill those parts of the Divine Office in the vernacular language which, for pastoral reasons, they celebrate together with the people.

8. The authority to grant this permission shall be determined by: a) The local Ordinary, with the consent of the Religious Superior Major, and with the approval of the Holy Congregation of Religious, if it concerns a community attached to a choir; b) The local Ordinary, with the consent of the Religious Superior Major, if it concerns a community not obligated to chant in choir.

IV. Nuns.

9. Nuns may obtain the permission to celebrate the Divine Office in the vernacular language, even in choir. However, in those monasteries in which, according to their own tradition, the Divine Office is celebrated with solemn worship and Gregorian chant is performed, the Latin language should be preserved as much as possible.

10. A special dispensation will be granted so that monasteries, located in missionary regions and largely staffed by indigenous members, may use the vernacular language.

11. Where, in the choral celebration of the Divine Office, the Latin

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language is observed, the permission is nevertheless granted to read the lessons in the vernacular language.

12. The competent authority which grants the permission for nuns to use the vernacular language in performing the Divine Office in choir is the Holy Congregation of Religious. The petition shall be made by the Chapter of the monastery, with the consent of the Ordinary.

[*Latin ed. p. 1012*]

Acta Apostolicae Sedis - Commentarium Officiale 1012 loci aut Superioris religiosi, si monasterium ab Ordinis iurisdictione pendet. 13. Moniales, quae recitationi chorali non intersunt, in divini Officii recitatione a solo facta, linguam vernaculam adhibere possunt. V. Religiones laicales. 14. Communitatibus laicalibus Institutorum status perfectionis sive virorum sive mulierum, Superior competens concedere potest, ad normam art. 101, 2 Constitutionis de sacra Liturgia, ut in recitatione divini Officii, etiam in choro celebrandi, lingua vernacula adhibeatur. 15. Superior competens est Instituti Capitulum generale aut, sodalibus eiusdem Instituti rite consultis, Consilium generale. 16. Huiusmodi autem decretum, quoties praescripta Constitutionum mutet, a Sacra Congregatione de Religiosis, si de Institutis iuris pontificii, aut ab Ordinariis locorum, si de Congregationibus iuris dioecesani agitur, probari debet (cfr. C. I. C, can. 495, 2). VI. De lingua in Missa (conventuali) adhibenda. 17. Religiones clericales choro adstrictae in Missa « conventuali »: a) linguam latinam servare tenentur, eadem ratione ac supra, pro Officio divino, statutum est (nn. 1-2); lectiones, tamen, lingua vernacula proferri possunt; b) linguam vernaculam adhibere possunt, intra limites a competenti auctoritate territoriali statutos, cum communitas religiosa pastorali ministerio alicuius paroeciae, sanctuarii aut ecclesiae valde frequentatae addicta est, et Missa « conventualis » in fidelium utilitatem celebratur. 18. Moniales, iuxta ea quae pro Officio divino in choro ab ipsis celebrando statuta sunt (nn. 9-11), vel linguam latinam servabunt, vel linguam vernaculam, intra limites a competenti auctoritate territoriali statutos, adhibere poterunt. VII. De lingua adhibenda religionibus laicalibus clericalibus sive virorum in Missae (communitatis) choro haud adstrictis et celebratione, in religionibus. 19. Religiones clericales choro non adstrictae, in Missae « communitatis » celebratione, praeter latinam, linguam vulgarem intra limites a competenti auctoritate territoriali statutos, aliquoties in hebdomada (ex. gr. bis vel ter) adhibere possunt.

[*Latin ed. p. 1013*]

The Sacred Congregation of Rites, 1013, 20. Concerning the Mass, specifically for "communities" which they call "lay communities" of institutes of perfect life, whether of men or women, it can be celebrated in the vernacular language, within the limits established by the competent territorial authority. However, it is to be provided that the members of these insti-

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tutes, even when the Mass is celebrated in the vernacular, can together say or sing, in Latin, the parts of the Ordinary or Proper that pertain to them (cf. Constitution, art. 54). This Instruction, prepared in common by the Sacred Congregation of Rites, the Sacred Congregation for Religious, and the Council for the Implementation of the Constitution on the Sacred Liturgy, was benignly approved and confirmed by the Supreme Pontiff in an audience on November 23, 1965, given to His Eminence Cardinal Arcadio M. Larraona, Prefect of the Sacred Congregation of Rites, and was ordered to be made publicly known, it also being established that it should take effect from February 6, 1966, the Sunday after the Seventieth Sunday.

Rome, November 23, 1965.

IACOBUS Card.

LERCARO

HILDEBRANDUS Card.

Archbishop of Bononia,

President of the Council for the Implementation of the Constitution on the Sacred Liturgy.

Prefect of the Sacred Congregation for Religious.

ARCADIUS M. Card. LARRAONA

Prefect of the Sacred Congregation of Rites.

FERDINANDUS ANTONELU

S. R. C.

From the Secretariate.

Concerning the beatification and canonization of the Venerable Servant of God, Sarbeli Makhlouf from Beqà Kafra, a priest and professed monk of the Lebanese Maronite Order.

ON THE MATTER OF WHETHER AND ABOUT WHICH MIRACLES there is evidence, in this case and to the effect of what is being considered.

The reputation of sanctity of the Venerable Servant of God, Sarbeli Makhlouf from Beqà Kafra, a priest and professed monk of the Lebanese Maronite Order, not only confirms the heroic exercise of virtues, but also signs, or miracles, which are said to have been wrought by God through his intercession. For his tomb is visited not only by Christians but also by Mahometans, who implore the patronage of God. Among the many healings attributed to the intercession of the Servant of God, the most learned have selected two, which appeared to possess the characteristics of a true miracle. The first concerns the sister, Mariam Abel Kainari, who,

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in the year 1936,

[*Latin ed. p. 1014*]

At the age of twenty-four, she began to experience pains in her stomach, accompanied by anguish and vomiting. On August 28th of that same year, she underwent surgery at the hospital of Saint Charles in Berytus, and it was determined by the doctors that she had an ulcer in the pylorus, along with duodenal stenosis and numerous adhesions. She enjoyed good health for some time afterward; however, gastric pains, severe weakness, and a loss of strength returned, to the point that she could not walk without a cane. Indeed, she twice suffered a grave crisis, and the Sacraments of the Dying were administered to her. In July of the year 1950, she was brought to the tomb of the Venerable Servant of God, and she offered devout prayers. Soon afterward, unexpectedly, a new vigor arose within her, and she walked alone, without a cane. From that time forward, she always enjoyed good health. In the year 1952, X-rays were taken, and the ulcer, which had been previously diagnosed, was no longer found. In the year 1956, she was examined by doctors, and she was declared to be perfectly healed, both clinically and radiographically. Most recently, she was examined by doctors this year, who declared that she was enjoying excellent health. The other healing concerns Alexander Oubeid, who, in October of the year 1937, while crossing a rural road, in the presence of the late Assad, was violently struck in the right paramacular retina by a branch of a cypress tree, resulting in a fracture and blindness. All the doctors acknowledged the severity of the illness, and all the treatments applied proved to be in vain, for he remained blind in his right eye for thirteen years. In October of the year 1950, in order to regain his sight, he earnestly prayed to the Venerable Servant of God, Sarbel, and shortly afterward, he suddenly regained his sight. Regarding both of these healings, legal inquiries were conducted in the Patriarchal Curia of the Maronites in Berytus, during the years 1955-56, and were transmitted to Rome, where they were subjected to a careful examination by four doctors, and then by the Medical Commission of the Congregation for Sacred Rites. With a dispensation granted by the Preparatory Congregation of the Holy Rites regarding the alleged miracles, the Reverend Father Abdelahad Shahin, duly appointed as the Postulator of the same cause, obtained permission to proceed to the Preparatory Congregation, which was held on October 30th of the past year, in the Apostolic Palace at the Vatican. In the General Congregation, before His Holiness Pope Paul VI on the 20th of this month, the Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, and Promoter of the Cause, proposed the question to be discussed: Whether and concerning which miracles there is evidence in the case and for the effect of which it is

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being considered.

[*Latin ed. p. 1015*]

The Sacred Congregation of Rites, consisting of 1015 Reverend Fathers Cardinals, Prelates, and Consultors, all devoted to the preservation of sacred rites, expressed their opinions. His Holiness, after careful consideration of all matters, hesitated to reveal his own thoughts, and requested that those present join him in praying to God, the giver of light. On this day, having convened the most sacred assembly, and with the Reverend Cardinals Benedict Aloisi Masella, Bishop of Praeneste, as Promoter of the Cause, and Arcadio Maria Larraona, Prefect of the Congregation of Rites, and myself, the undersigned Secretary, present, he declared: "It is established that Alexander Oubeid suffers from a perfect and instantaneous chronic gastric ulcer, due to a pyloric ulcer, and that Maria Abel, through the intercession of the Venerable Servant of God, has experienced the following: a diseased gastroenteric anastomosis, occluding due to a traumatic fracture and hypertensive disjunction, with pupillary and subsequent retinal opacity, a Kamari syndrome previously dystrophic due to underlying deficiency; paramacular uveitis, reactive iridocyclitis, dioptric defects, partial seclusion, and media blindness. This Decree is to be made public and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 23rd of November, 1965. ARCADIUS M. Card. LARRAONA, Prefect. L. E. S. Ferdinandus Antonelli, O. F. M., Secretary III. CONCERNING the Beatification and Canonization of the Venerable Servant of God, Sarbel Makhlouf, priest, professed monk of the Order of Antonian Baladitar Syro-Maronites, of the Lebanese Maronite Order. ON THE QUESTION of whether, with the current approval, it is possible to proceed with the solemn investigation of virtues and the two miracles necessary for the beatification of the Venerable. The hero of virtues is beautifully compared to the tall and ever-green tree of Lebanon by the Holy Spirit. For it is written in the sacred psalm: "The just shall flourish like the palm tree: he shall grow like the cedar of Lebanon" (Psalm 91, 13). Indeed, the just...

[*Latin ed. p. 1016*]

1016 Acta Apostolicae Sedis - The official record, like a victor's palm, will always retain its honor, and will bear the sweetest flowers and fruits of virtues throughout life and eternity; and it will spread in breadth, like a cedar in the height of its trunk and the expanse of its branches. These words of the psalmist can be aptly applied to the Venerable Servant of God, Sarbel Makhlouf, a priest and monk of the Lebanese Maronite Order, who, planted in the house of the Lord, in the courts of our God (Ps. 91, 14), abounded with delightful flowers of virtue and good reputation. He was born in Lebanon, in the mountains near the village called Beqà Kafra, within the territory of the Maronite region, from parents renowned for

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their religion and piety, in the year, it is believed, 1828, having been given the name Joseph at his Baptism. As a young man, he preferred solitude and silence to the games and company of his peers, and he frequently nourished his soul with pious readings and prayers. It is therefore clear why the Servant of God bid farewell to the world in the year 1851, in order to enter monastic life. After duly completing a two-year period of training, he put on the religious habit and, on the Kalends of November in the year 1853, pronounced his solemn vows, receiving the name Sarbel. In order then to prepare himself for the priesthood, he devoted himself to theological studies with singular diligence and zeal. Finally, raised to the priesthood in the year 1859, he returned to the monastery commonly called Mar Maroun de Annaya, where he had completed his period of probation, and his way of life served as an example to all. Although completely separated from the world and its worldly affairs, nevertheless, after more than seventy years, during which he devoted himself more and more to the creatures and adhered more and more to the one Creator, he obtained permission from his superiors to begin an eremitical life. In the year 1875, he therefore withdrew to the hermitage of Ss. Peter and Paul, and there, dedicated to prayer, vigils, and fasting, he poured out his soul for long hours of day and night before the Most Holy Sacrament, constantly progressing in virtues. The Servant of God led this austere way of life for twenty-three years, until the month of December in the year 1898, when, while celebrating the Holy Sacrifice, he was suddenly struck by a stroke, and, after eight days spent on the threshold of life, strengthened with the sacraments of the dying, invoking the most holy names of Jesus and Mary, he surrendered his soul to God on December 24th in the year 1898. The fame of his sanctity and the miracles that occurred after his death increased and spread so much that, finally, the process for conferring upon him the honors of the Blessed in Heaven was begun. After the ordinary proceedings in the ecclesiastical court of Antioch of the Maronites in the years 1926-1928, the cause was introduced before the Sacred Congregation of Rites on April 2, 1954.

[*Latin ed. p. 1017*]

The Sacred Congregation of Rites, number 1017, was conducted. Following the completion of the aforementioned apostolic processes, from January 26, 1955, to July 19, 1956, and concerning which a decree was issued on June 20, 1958, discussions took place regarding the virtues of the Servant of God, in three committees adhering to legal norms; and it was determined that those virtues had attained heroic stature. Subsequently, Pope Paul VI declared this on July 15, 1965. Afterwards, the question of the miracles which, through the intercession of the same Venerable one, were said to have been granted by God, was raised, and after a diligent examination in the customary assemblies, the same Supreme Pontiff declared on November 23 of this year that there were two miracles. This matter was

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then presented to the entire Sacred Congregation of Rites, and they were asked whether they believed that the Venerable Servant of God could be considered for inclusion among the Blessed. Therefore, the following question was proposed: Whether, with the approval of the virtues and of two miracles, it is safe to proceed to the solemn beatification of the same Venerable one. Favorable written responses were given by both the Eminences, Cardinals, and the official Prelates and Consultor Fathers. However, the Supreme Pontiff, in this matter of such importance, hesitated to express his opinion, so that he might first obtain heavenly guidance. Having done so, on this day, after having performed the sacred rites, he ratified the vote of the Sacred Congregation of Rites and confirmed it, decreeing: That it is safe to proceed to the solemn beatification of the Venerable Servant of God, Sarbel Makhlouf. This decree is to be promulgated, recorded in the acts of the same Sacred Congregation, and letters apostolic, bearing the Fisherman's ring, are to be written concerning the solemnities of the beatification to be celebrated whenever they may occur in the Patriarchal Basilica of the Vatican. Given in Rome, on December 2, in the year of Our Lord, 1965. ARCADIUS M. Card. LARRAONA, Prefect. © S- Ferdinandus Antonelli, O. F. M., from the Secret Archives.

[*Latin ed. p. 1018*]

Acts of the Apostolic See - Official Commentary 1018

ACTS OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL

(SECTION ON INDULGENCES)

DECREE

Concerning Extraordinary Jubilee Indulgences

When numerous Bishops have earnestly requested that the Jubilee Indulgences granted to the Christian faithful by the Apostolic Constitution *Mirificus eventus* may also be obtained by those for whom access to the cathedral church is difficult, due to particular local or temporal circumstances, the Supreme Pontiff Paul, by Divine Providence, in this Sacred Penitentiary Decree, benignly grants to all local Ordinaries the faculty—if they deem it conducive to a more blessed outcome of the Jubilee—to designate, in addition to the cathedral church, one or more churches within the diocese, in which the Christian faithful may likewise obtain the Jubilee graces.

Given in Rome, from the Sacred Penitentiary, on the 20th of December, 1965.

© F. Card. CENTO, Major Penitentiary

L. ÍB

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S. I. Sessolo, Regent.

[*Latin ed. p. 1019*]

The Sacred Roman Rota, SACRA 1019, ROMA ROTA, Citations edictales, in the matter of Nullity of Marriage (Kizekos - Stylios). Since the actual place of residence of Mr. Demetrius Stylios is unknown, in this cause, we summon him to appear before the Sacred Roman Rota (Rome, Piazza della Cancelleria, 1), either in person or through a duly appointed procurator, on the 9th of March, 1966, at the eleventh hour, for the purpose of resolving or signing the following question: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the parish priests, other faithful, and all those who have knowledge of the actual residence of the aforementioned Mr. Demetrius Stylios, must take care to ensure that he is duly informed of this edictal citation.

Ovidius Bejan,

Ponens Ex Cancellaria Tribunalis S. R. Rotae,

die 19 novembris a. 1965.

Marius P. Pompedda,

Notarius

It is unknown the place of the current residence of Mr. Demetrius Stylios, defendant in this cause; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 9, 1966, at 11 o'clock, to resolve or sign the following question: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the curés, the priests, the faithful who have knowledge of the place of residence of the aforementioned Demetrius Stylios, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 1020*]

Acts of the Apostolic See - Official Commentary 1020 II BASLE. Concerning the Nullity of a Marriage. Since the actual place of residence of the Lady Anne Gaskill, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), at the eleventh hour of the day of February 28, 1966, to resolve the doubt, or to subscribe to the following doubt: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, and all those who have knowledge of the aforementioned residence of the Lady Anne Gaskill, are to take care that she is duly informed of this edictal citation.

Boleslaus Filipiak, Secretary from the Chancery of the Tribunal of the S. Rota, on December 10, 1965.

Marius F. Pompedda, Notary.

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And because the place of the current residence of Madame Anne Gaskill, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on February 28, 1966, at 11 o'clock, to resolve or subscribe to the doubt reported below: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the curés, the priests, the faithful who have knowledge of the place of residence of the aforementioned Anne Gaskill, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 1021*]

Tribunal Vicariatus Urbis 1021

TRIBUNAL VICARIATUS URBIS

Citation éditoriale

ROMANA

De la nullité du mariage (Zavattaro - Santi)

Puisque le lieu actuel de résidence de Monsieur Robert Santi, dans la cause mentionnée ci-dessus, est inconnu, nous le citons pour qu'il comparaisse, en personne ou par un procureur légitimement constitué, devant le Tribunal de Première Instance du Vicariat Urbain (Piazza S. Callisto, 16, ROMA), le 21 février 1966, à neuf heures et demie, afin de trancher la question suivante :

Est-il établi qu'il y a nullité du mariage, dans ce cas ?

Les Ordinaires des lieux, les curés, les prêtres, et tous les fidèles qui auraient connaissance du lieu de résidence dudit Monsieur Robert Santi, doivent, autant que possible, veiller à ce qu'il soit dûment informé de cette citation.

* Anscharius Buttinelli, Juge Instructeur

Ex Aedibus Tribunalis Vicariatus Urbis, le 1er décembre 1965.

I. Nastasi, Chancelier

* Etant inconnu le lieu de la demeure actuelle de M. Robert Santi, défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal du Vicariat de Rome (Roma, Piazza S. Callisto, 16) le 21 février 1966, à 9 heures 30, pour concorder le doute ci-dessous rapporté: Conste-t-il de la nullité du mariage, dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence dudit M. Robert Santi, devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 1022*]

Acta Apostolicae Sedis - Official Commentary 1022. ROMAN CURIA

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DIARY. Monday, November 22, 1965, the Holy Father Paul VI received, in a solemn Audience, His Excellency, Mr. GUIDO BACCI DI CAPACI GRAVE DE PERALTA, Extraordinary and Plenipotentiary Ambassador of the Republic of Honduras. Thursday, November 25, 1965, the Holy Father Paul VI received, in a solemn Audience, His Excellency, Mr. ATILANO VICINI PERDOMO, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic. Saturday, December 4, 1965, the Holy Father Paul VI received in official visit His Excellency, Mr. PHILIBERT TSIRANANA, President of the Republic of Madagascar.

SACRED CONGREGATION OF RITES. Tuesday, October 19, 1965, in the Palace of Congregations, in the presence of the Most Eminent and Reverend Cardinal Arcadio Maria Larraona, Prefect of the Holy Congregation of Rites and Promoter of the Cause of the Servant of God, Francesca Anna Cirer Carbonell of the Virgin Dolorous, the Holy Congregation of Rites, in its preparatory session, was assembled, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic nature of the virtues of the aforementioned Servant of God.

Saturday, October 30, 1965, in the Apostolic Palace of the Vatican, the Holy Congregation of Rites, in its preparatory session, was assembled, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates Officials and Theological Consultors discussed two miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Charbel Makhlouf from Beqā Kafra, priest, professed monk of the Maronite Order of Lebanon.

[*Latin ed. p. 1023*]

Diarium Romanae Curiae 1023, Saturday, November 20, 1965, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites, in its general assembly, convened, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and Theological Consultors, gave their vote on two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Charbel Makhlouf, a priest, and professed monk of the Maronite Order of Lebanon, from Beqā Kafra.

SECRETARY OF STATE, APPOINTMENTS:

By Apostolic Briefs, the Holy Father, Paul VI, happily reigning, deigned to appoint:

October 2, 1965.

His Excellency, Reverend Monsignor Brini Mario, titular Archbishop of Algiza, as Assessor of the Sacred Congregation.

October 27, 1965.

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His Excellency, Reverend Monsignor Bruniera Alfred, titular Archbishop of Claudiopoli of Honorias, as Apostolic Nuncio.

October 27, 1965.

His Excellency, Reverend Monsignor Poledrini Alfred, titular Archbishop of Vazari, as Apostolic Pro-Nuncio in Samland.

November 3, 1965.

His Excellency, Reverend Monsignor Del Mestri Guy, titular Archbishop of Tuscamia, as Apostolic Pro-Nuncio for the Eastern Church in Uruguay, Kenya.

His Excellency, Reverend Monsignor Ferrofino Giovanni, titular Archbishop of Zenopoli of Isauria, as Apostolic Nuncio in Equator.

By Apostolic Briefs, the Holy Father, Paul VI, happily reigning, deigned to appoint:

Assistant at the Papal Throne:

May 6, 1965.

His Excellency, Reverend Monsignor Peiris Edmondo, Bishop of Chilaw (Ceylon).

Apostolic Protonotaries, *ad instar participantium*:

May 8, 1965.

Monsignor Marolleau George (Paris).

October 1, 1965.

Monsignor Hoppe Paul (Lidzbark Warmięski).

October 4, 1965.

Monsignor Burkley Edmondo (Columbus).

October 4, 1965.

Monsignor Burke William (Stockton).

October 12, 1965.

Monsignor Bauer Leonardo (Belleville).

October 14, 1965.

Monsignor McAleer John (Crookston).

October 28, 1965.

Monsignor Roszkowski Anthony (Lomza).

[*Latin ed. p. 1024*]

Acts of the Apostolic See - Official Commentary 1024, with tickets from the Secretariat of State: The Holy Father Paul V, reigning happily, deigned to include among the members of the "Council for the Implementation of the Constitution on the Sacred Liturgy": Their Excellencies, the Reverend Monsignors: Pellegrino Michele, Archbishop of Turin; Kovács Alessandro, Bishop of Szombathely; Lazik Ambrogio, titular Bishop of Appia and Apostolic Administrator of Trnava; Bluyssen Giovanni G. M., titular Bishop of

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Aeto and Auxiliary of 's-Hertogenbosch; Carter Geraldo Emmett, Bishop of London. With a ticket from the Secretariat of State, the Holy Father Paul V, reigning happily, deigned to appoint the Reverend Father Pezzicara Gaetano, of the Order of Friars Minor Conventual, as Promoter of Justice in the Tribunal of the Sacred Roman Rota. HONORS: With Apostolic Briefs, the Holy Father Paul V, reigning happily, deigned to bestow: The Grand Cross of the Order of Pius: August 24, 1965. Upon Mr. Yoshida Shigeru, former Prime Minister of Japan. The Grand Cross of the Order of Saint Sylvester Pope: August 17, 1965. Upon Professor Architect Spaccarelli Attilio (Rome). September 10: To His Excellency, Dr. Lanzara Arrigo (Italy). October 20: To Mr. Dallorso Giovanni (Chiavari). November 25: To Mr. Salvatori Salvatore (Rome). NECROLOGY: November 13, 1965. Monsignor Uzdóczy-Zadravecz Stephen, titular Bishop of Domeziopoli. November 21: Monsignor Yafiez Ruiz Tagle Luis, Bishop of Los Angeles (Chile). December 15: Monsignor Hannan Jerome D., Bishop of Scranton. December 21: Monsignor Mari Eusebio Settimio, titular Bishop of Pacnemunis, Apostolic Vicar of Riohacha. December 24: Monsignor Galibert Louis-Marie, titular Bishop of Platea.

[*Latin ed. p. 1025*]

Year and Volume LVII, December 31, 1965.

ACTA APOS TOLICAE SEDIS.

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III - ENCYCLICAL LETTERS

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1965, February 6: Concerning the unsearchable riches of Christ. – To the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world, a feast in honor of the Most Sacred Heart of Jesus is instituted at the close of the second millennium after the liturgical reform.

1965, August 28: To the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world, the work founded by Saint Peter the Apostle, which is called the Pontifical Opus, is celebrated at the close of the year LXXV.

1965, November 4: APOSTOLIC EXHORTATIONS. – Fourth Session. – To all Bishops who are in peace and communion with the Apostolic See: during the ongoing fourth session of the Second Vatican Ecumenical Council, the final session.

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PASTOPOLITANAE - TUMACOËNSIS - SIBUNDOYENSIS (Ipialensis). To all in the world. – A new diocese is established in the Republic of Colombia, called "Ipialensis," from territories taken from the diocese of Pastopoli and the apostolic vicariates of Tumacoë and Sibundoy.

GAOËNSIS (Moptiensis). According to the established order and custom. – The apostolic prefecture of Gaoë is raised to the rank and dignity of a diocese, called "Moptiensis."

LOMENSIS (Atakpamensis). What is sacred. – Another diocese is established from certain territories of the archdiocese of Lomé, called "Atakpamensis."

SANENSIS. Who is most benign. – The mission of San, which was under its own jurisdiction, is reduced to the form of a diocese, with the same name, but with changed boundaries.

CANELOSENSIS. Apostolic prefecture. – The apostolic prefecture of Canelos is raised to the rank of an apostolic vicariate.

MVEKAËNSIS. Mother of the Saints. – The apostolic prefecture of Mveka, in the Congo, is raised to the rank of a diocese.

October 27

CHIAPENSIS ET ALIARUM (Tuxtlensis). Concerning these matters. – A new diocese is established, called "Tuxtlensis," from certain territories taken from the Churches of Chiapas, Tapacola, and Tabasco.

CHILAPENSIS ET ALIARUM (Civitatis Altamirensis). For the people of God. – A new diocese is established, called "Civitatis Altamirensis," from a divided territory of the dioceses of Chilapa, Acapulco, Toluca, and Tacámbaro.

November 1

SANCTI CHRISTOPHORI IN VENEZUELA. Through the prayers of the venerable. – A collegiate chapter is established in the cathedral temple of St. Christopher in Venezuela.

CULMENSIS. Although God. – In the city of Kamién-Krajenski, in the diocese of Culm, a collegiate chapter is restored in the church of SS. Peter

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and Paul.

S. IOANNIS PORTORICENSIS - PONCENSIS (Caguensis). Concerning this matter. – Certain territories are taken from the Churches of St. John of Puerto Rico and Ponce, and a new diocese is established, called "Caguensis."

KADUNAËNSIS (Minnaensis). Of the Redeemer of Christ. – A new apostolic prefecture is established from a certain territory of the archdiocese of Kaduna, called "Minnaensis."

PTOLEMAIDENSIS MELCHITARUM. Episcopal synod. – The episcopal Church of Ptolemais of the Melkite rite is raised to the rank of an archdiocese.

BUDJALAËNSIS (Lisalaënsis). Who is without. – A new diocese is established from a certain territory taken from the diocese of Lisala, called "Budjala."

NYERIENSIS (Marsabitensis). The secrets of Isaiah. – A new cathedral see is established from certain territories taken from the diocese of Nyeri, called "Marsabitensis."

LONDRINENSIS - CAMPI MORANENSIS (Apucaranensis). Apostolic mission. – A new diocese is established from certain territories taken from the Churches of Londrina and Campo Mourão, called "Apucaranensis."

December 21

TEHUANTEPECENSIS (Mixepolitanae). They are in the Church. – A new "nullius" prelate is established in Mexico, called "Mixepolitana," from certain territories taken from the diocese of Tehuantepec.

1965

February 5

URBIS. For all. – The temple of the Holy Cross on the Via Flaminia is decorated with the title of a cardinal presbyterate.

[*Latin ed. p. 1031*]

Index of documents arranged in chronological order, page 1965, February:

URBIS. Sacred [Rome]. - The church of the Most Holy Mother of God, in the city, is raised to the dignity of a cardinalatial presbyteral title.

URBIS. Custom of the Church. - The church of Our Lady of the Most Holy Sacrament and of the Canadian Martyrs is raised to the dignity of a cardinalatial presbyteral title.

URBIS. Of the Cardinals. - The church of the Queen of the Apostles in Rome, on the street named by Pope Anthony, is raised to the dignity of a cardinalatial presbyteral title.

URBIS. With Us. - The church of Saints Peter and Paul, on the Ostian road, is adorned with the dignity of a cardinalatial presbyteral title.

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URBIS. Of the Roman Pontiffs. - The church of Saint Leo I, Pope, on the Praenestina road, is raised to the dignity of a cardinalatial title.

URBIS. Sacred [Rome]. - The church of Saint Camillus de Lellis, near the Sallustian Gardens, in the city, is raised to the dignity of a cardinalatial church.

URBIS. Of the Fathers. - The church of the Sacred Heart of the Blessed Virgin Mary is adorned with the dignity of a cardinalatial title.

URBIS. Wonderful Church. - The church of Saint Patrick, in the city, is honored with a cardinalatial presbyteral title.

URBIS. From Antiquity. - The church of the Most Holy Name of Jesus becomes a diaconal church.

URBIS. Of the Noble City. - The church of the Sacred Heart of Jesus, near the Praetorium, becomes a diaconal church.

URBIS. Of the Cardinals. - The church of the Sacred Heart of Christ the King is raised to the dignity of a diaconal church.

URBIS. Concern for All. - The church of Our Lady of the Sacred Heart is raised to the dignity of a diaconal church.

URBIS. Of Greatness. - The church of the Immaculate Heart of the Blessed Virgin Mary, in Rome, is increased in dignity and becomes a diaconal church.

URBIS. Newly Established. - The church of Saint Mary of Perpetual Help, on the Testaccio hill, in Rome, is honored with the dignity of a diaconal church.

URBIS. Among Other Things. - The church of Saint Michael the Archangel, in Rome, in the region called "Pietralata," is raised to the dignity of a diaconal church.

URBIS. When Considering the Sacred. - The church of the Holy Angels Custodes, located in Rome, in the region commonly called "Città Giardino," becomes a diaconal church.

URBIS. From the Oldest Times. - The church of Saint Jerome of Carità, located in Rome on the Via Julia, is raised to the dignity of a diaconal church.

URBIS. This Roman Church. - The church of Saint John Bosco, which is located in Rome on the Via Tuscolana, is raised to the dignity of a cardinalatial diaconal church.

Wonderful Event. - An extraordinary Jubilee is announced and promulgated to be celebrated in all Catholic dioceses from the beginning of January to the end of May of the year 1888.

IX - APOSTOLIC LETTERS

1964, May:

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June:

July 11. As Sublime as Possible. - The parish church dedicated to the Lord Jesus Christ, commonly called "Jesús Nazareno," in the town of "Atalaya," in the diocese of Saint James of Veraquensis, is adorned with the title and privileges of a Minor Basilica.

23. Let Us Seek Grace. - The Blessed Virgin Mary, under the title of Graces, is established as the principal patron of the diocese of Thelesina or Cerretana, together with Saint Anthony of Padua, Confessor and Doctor of the Church.

1. Fountain of Mercy. - Saint Camillus de Lellis, Confessor, is chosen as the patron of the entire region of Abruzzo, as well as the principal patron, along with Saint Gabriel of the Sorrowful Virgin.

A Maritime Shrine. - The title and privileges of a Minor Basilica are granted to the church of the Blessed Virgin Mary Assumed into Heaven, located in the city of Ingolstadt on the Danube.

Laudable and Worthy. - The Blessed Virgin Mary, called by the title of the Immaculate Conception, is established as the principal patron, along with Saints Joseph and...

[*Latin ed. p. 1032*]

1032 Index of documents arranged chronologically, page. Michael the Archangel, as secondary patron, is declared for the diocese of Texcoco, July 11, 1964. In Ligny-en-Barrois. "The title and privileges of the Basilica Minor of the Church of the Blessed Virgin Mary of the Seven Sorrows, on Mount 'Poestlingberg' near Ligny-en-Barrois, are conferred." "Of renowned piety." The title and privileges of the Basilica Minor of the parish church of St. Joseph, commonly called "des Fins," and located in the town of An'necio, are conferred. September 12. In Hatriensis. The title and privileges of the Basilica Minor of the cathedral church of Hatriensis are conferred. 19. Of great evangelical importance. St. Raymond Nonnatus is established as the principal patron of the diocese of OrÃ¡n. 21. For the citizens of Ibarrensium. The title and privileges of the Basilica Minor of the Church of the Blessed Virgin Mary of Mercy in the town of Ibarra are conferred. 24. Of blessed devotion. The title and privileges of the Basilica Minor of the cathedral church of the diocese of SÃ£o JoÃ£o del Rei are conferred. In the region of Armoricae. St. Paternus, Bishop and Confessor, is chosen as the principal heavenly patron of the diocese of Vannes. 29. With a beautiful name. St. Michael the Archangel is chosen as the principal patron, and St. Pius X as the secondary patron, of the Angelian diocese in the United States of North America. 30. In the diocese of Acerra. St. Alphonsus Maria de Liguori is chosen as the principal patron of the diocese of Acerra. October 12. Because it is fitting. The Blessed Virgin Mary of Mount Carmel is established as the principal patron of the diocese of Cruz del Eje. 17. Under favorable

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circumstances. The Blessed Virgin Mary of Mercy, commonly called "dei Volcán," is declared the principal patron of the diocese of Latacunga. 6. More than six. The title and privileges of the Basilica Minor of the parish church in the town of "Arnhem," in the archdiocese of Utrecht, are conferred. 28. Temples of God. The title and privileges of the Basilica Minor of the parish church of St. Sebastian the Martyr in the town of "Diriamba," in the archdiocese of Managua, are conferred. Founded in a short time. St. John the Baptist, together with the Blessed Virgin Mary of the Column, are declared equal principal patrons of the diocese of SÃ£o JoÃ£o del Rei in Brazil. November 4. From which the Servant. The title and privileges of the Basilica Minor sanctuary of the Immaculate Virgin Mary, v. "Nossa Senhora do Sameiro," dedicated within the boundaries of the archdiocese of Braga, are conferred. 18. With merit. The title and privileges of the Basilica Minor cathedral church of Aveiro are conferred. 23. How beautiful. The title and privileges of the Basilica Minor of the Church of the Blessed Virgin Mary of the Seven Sorrows in the town of v. "Sastin," within the boundaries of the Apostolic Administration of Tyrnau, are conferred. With the name of Mary. The title and privileges of the Basilica Minor metropolitan church of Rosario are conferred. 27. From proven experience. St. Matthew the Apostle and Evangelist is established as the principal patron of those commonly called "Lavoratori e Appaltatori" (workers and contractors) of Italy concerning consumption taxes. December 9. With praise. The title and privileges of the Basilica Minor metropolitan church of the archdiocese of New Orleans are conferred. 1965 January 5. A flower of sanctity. Blessed Joanna, Princess of Lusitania, is chosen as the principal patron, before God, of the city and diocese of Aveiro. 15. Having convinced themselves. The flag of the Turks, formerly captured from the Echinadas Islands, is returned to the leaders of that nation. ... 18. Of the Sacred Order. The title and privileges of the Basilica Minor cathedral church of CheÅ□mno are conferred. March 7. For God. Concerning the "Union International" and other works, which bear the name "Pro Deo." 18. Of the Supreme Pontificate. The regions of Mons Leoninus and Gana are separated from the Apostolic Delegation for Western Africa and are placed under the Apostolic Delegation for Central Western Africa.

[*Latin ed. p. 1033*]

Index of documents arranged chronologically, page 1965.

March 28: To the Most Reverend assembly. - To the Most Reverend Father John Pereira Venancio, Bishop of Leiria, regarding the sending of the Golden Rose to the Fatima church by the Most Eminent Legate, Ferdinand, Cardinal of the Holy Roman Church, Cento.

March 30: Concerning Divine matters. - Aloysius Traglia, Cardinal-Priest of the title of Saint Andrew Apostle of the Valley, of the Holy Roman Church, is elected General Vicar of the Supreme Pontiff in the City and its

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suburbs and district, as clarified on April 1. - The title and privileges of the Basilica Minor of the church dedicated to the Most Holy Name of Jesus in Caebua are conferred.

March 31: Concerning African affairs. - The Apostolic Delegation for Central Africa, or Taundensis, is established.

July 31: Of the Peruvian nation. - Saint Martin of Porres is declared the Patron of public education and the celestial television institution in Peru.

October 17: During persecutions. - The Venerable Servant of God, James Berthieu, Priest and Martyr, of the Society of Jesus, is declared Blessed.

December 27: Of the African peoples. - The Apostolic Nunciature in Zambia is established.

December 5: "Gloria Libani." - The Venerable Servant of God, Sarbelius Makhlouf, priest and monk of the Order of Antonians of Baladitar, formerly of the Lebanese Maronite Order, is declared Blessed.

CONVENTIONS: 1965

February 26: Between the Apostolic See and Lower Saxony.

1964

November:

1965

January:

February:

March:

834 - LETTERS

Quarto: To the Most Reverend Father Joseph, Cardinal-Priest of the title of Saint Prisca, of the Holy Roman Church, da Costa Nunes, whom he appoints as legate to preside over the solemnities in Macaí, marking the completion of the fourth century since the arrival of missionaries in that city to China.

In Congo: To the Archbishops, Bishops, and other Ordinaries of Congo, concerning the sad events and calamitous occurrences that have afflicted that region of Africa.

Depuis Notre: To the Most Reverend Patriarchs of the Eastern Churches, residing in regions inhabited by Arab peoples, on the occasion of the anniversary of the journey made by the Most Blessed Father to Palestine.

Concerning the Society: To the Reverend Father William Moehler, General Rector of the Catholic Apostolic Society, as his Institute has reported on the management of the Schoenstatt Work.

Lauding and approving: To the Most Reverend Father Paul, Cardinal-

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Priest of the title of Saint Andrew Apostle of the Gardens, of the Holy Roman Church, Marella, President of the Secretariat for Non-Christians, whom he appoints as legate to preside over the sacred ceremonies in Japan, marking the completion of a century since the return of Catholic missionaries to those lands.

In the Dominican Republic: To the Most Reverend Father Rudolf, Cardinal-Priest of the title of Saint Bernard ad Thermas, of the Holy Roman Church, Silva Henriquez, Archbishop of Santiago de Chile, whom he appoints as legate to preside over the celebrations of the twin Mariological and Marialis Congresses from all nations in the Dominican Republic.

Gregorii Mendel: To the Reverend Father Lucian Rubio, General Moderator of the Order of the Brothers of Saint Augustine, on the occasion of the beginning of the century since Gregory Mendel, a member of that Order, published the work entitled "Experiments on Plant Hybrids" by him.

In Galway, Ireland: To the Most Reverend Richard Cushing, Cardinal, Archbishop of Boston, whom he appoints as legate to preside over the sacred ceremonies of the consecration of the rebuilt Cathedral of Galway.

Aurora, a harbinger: To the Most Reverend Father Hildebrand, title of Saint Seba-

[*Latin ed. p. 1034*]

Index of documents arranged in chronological order:

March 31, 1965: To the Most Reverend Athenagoras I, Ecumenical Patriarch of Constantinople, reporting to the Most Blessed Patriarch the resolutions reached during the third assembly of the Oriental Churches separated from the Apostolic See, held in Rhodes.

April 9: To the Most Reverend and Eminent Cardinal Charles Maccari, Archbishop and Bishop of Mondovì, regarding the celebrations to be

held in that diocese, marking the four hundredth anniversary since Saint Pius V, who governed it as a Prelate, was elevated to the Supreme Pontificate.

April 26: To the Most Reverend and Eminent Cardinals Joseph Pizzardo, Prefect of the Sacred Congregation for Seminaries and Universities, and Hildebrand Antoniutti, Prefect of the Sacred Congregation for Religious Orders and Societies, concerning the day dedicated to prayers for vocations, to be celebrated throughout the world.

May 7: To the most distinguished Mr. Raimondo Manzini, President of the "Union Internationale de la Presse Catholique" society.

May 30: "The Lord of armies is with us." To the Most Reverend and Eminent Cardinal Hermenegild Florit, titular Archbishop of Regina Apostolorum, appointed as a legate by the Holy See, to preside over the celebrations of the seventeenth national Eucharistic Congress of the Italian nation.

June 15: To the Most Reverend and Eminent Cardinal John Carmel

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Heenan, Archbishop of Westminster, Grand Chancellor of the Athenaeum Heythropensis for Ecclesiastical Studies.

June 25: In the city of Huancayo. To the Most Reverend and Eminent Cardinal Landázuri Ricketts, Archbishop of Lima, appointed as a legate to preside over the celebrations and gatherings of the seventh national Eucharistic Congress of the Peruvian nation.

July 19: Pastoral Letter of the Bishops. To the Most Reverend and Eminent Cardinal Bernard Alfrink, Archbishop of Utrecht, congratulating him on the fact that the Bishops of Holland have presented the mystery of the Holy Eucharist to the consideration of their faithful in a pastoral letter.

November 1: Following in the footsteps. To the Most Reverend and Eminent Cardinal Joseph Pizzardo, Bishop of Albano Laziale, Prefect of the Sacred Congregation for Seminaries and Universities, on the fiftieth anniversary of the establishment of that Sacred Congregation.

November 5: The ceremony. To the Most Reverend and Eminent Cardinal Hamlet John Cicognani, appointed to attend the sacred ceremonies in Florencia, on the seventh centenary of the birth of the poet Dante Alighieri.

November 9: With a joyful heart. To the Most Reverend and Eminent Cardinal Eugene Tisserant, Bishop of Ostia, Porto and Santa Rufina, Dean of the Sacred College and first among the Presidents of the Council of the Second Vatican Ecumenical Council, whom the Supreme Pontiff informs that he has decided that the Ecumenical Synod will conclude with solemn rites on the eighth day of the next month of December, on the feast of the Immaculate Conception of the Blessed Virgin Mary.

November 20: To you, eighty years. To the Most Reverend and Eminent Cardinal Peter Ciriaci, titular Archbishop of Saint Lawrence in Lucina, Prefect of the Sacred Congregation for the Council, celebrating his eightieth birthday.

June 21, 1965:

July 1: NEWS

500, 379, 502, 504, 579, 581, 630, 719, 857, 963, 964, 898, 966

CONGRATULATIONS

To the Most Reverend and Eminent Cardinal Joachim Anselm Albareda, celebrating the completion of ten years of priesthood.

To the Most Reverend and Eminent Cardinal Caesar Zerba, celebrating the completion of ten years since his ordination to the priesthood.

[*Latin ed. p. 1035*]

Index of documents arranged chronologically: 1035 XIII - HOMILIES, page 1965. April 15 » June 6 » » 10 » October 28.

Held in the Patriarchal Archiebasilica of the Lateran Palace, on the fourth day of the week, "in the house of the Lord," with the Holy Pontiff himself

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celebrating the sacred rites in a pontifical manner.

Held in the Vatican Basilica, on the Sunday of Pentecost, for the Most Reverend Cardinals, the clergy, and the faithful, especially numerous students of the sacred disciplines, with the Most Blessed Father celebrating Mass, together with the moderators of the seminaries and ecclesiastical colleges of the city.

Held in Pisa, when the Holy Pontiff, having departed from the city by air, celebrated Mass before a vast multitude of the faithful, in the area in front of the Cathedral, at the seventeenth national Eucharistic Congress of the entire Italian nation.

Held in the Patriarchal Vatican Basilica, with the Holy Pontiff celebrating a Mass of concelebration, in a public session of the Ecumenical Council, in which three decrees and two declarations of the Council were promulgated.

XIV - THE HOLY FATHER'S PILGRIMAGE TO INDIA, 1964. December 2-5.

Addresses:

In the airport, v.d. "Leonardo da Vinci."

In the Beirut airport, to the Most Reverend Charles Helou, President of the Lebanese Republic, to the authorities of the state, and to other civil and ecclesiastical authorities.

In the Bombay airport, v.d. "Santa Cruz," to the Most Reverend Zakir Hussein, the other President of the United States of India, and to the Most Reverend Lal Bahadur Shastri, the Prime Minister.

To the Most Reverend Sarvepalli Radhakrishnan, President of the United States of India.

To the Governor of the city of Bombay and other municipal officials.

To the Most Reverend men of the delegation with the highest authorities of the United States of India.

To the distinguished men of the Eucharistic Congress and to the distinguished administrators of the city of Bombay.

Held in the forum, where the solemn Eucharistic Congress was celebrated, on the occasion when, on the feast day of Saint Francis Xavier, six bishops were consecrated by the Holy Pontiff.

To the numerous faithful who attended the Mass, the Holy Pontiff, after celebrating outdoors, went to the parish church of Saint Paul, where the liturgy was celebrated in the Syriac-Malankarite rite for the faithful who attended the solemn liturgy, and finally, the sick were given a blessing in the Syriaco-Malabarite rite, and heavenly favor was invoked.

To the faithful in the illustrious Marian sanctuary, v.d. "Mount Mary in Bandra."

To the Most Reverend P. D. Basil Ougen I, the "Catholicos" of the sepa-

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rated Syriac Church.

To the members of non-Catholic communities, kindly received by the Most Blessed Father.

To the distinguished men of various non-Christian religious communities, received before the Most Blessed Father.

To the students of the seminary of Saint Pius X in Bombay.

To the General Hospital of Bombay.

To the journalists and writers received before the Most Blessed Father.

In the Bombay cathedral, to the altar servers, who assisted at the Eucharistic Sacrifice, celebrated by the Most Blessed Father.

To the distinguished men of the consular corps, performing their duties in Bombay.

Held in the airport, v.d. "Santa Cruz."

Held in the airport, v.d. "Leonardo da Vinci."

To the faithful gathered in the square of Saint Peter.

[*Latin ed. p. 1036*]

1036 Index of documents arranged in chronological order, page. Message: To the Rectors and Directors of Cities, whom the Most Blessed Father implores to dedicate themselves to preserving and protecting peace. XV - THE HOLY FATHER'S JOURNEY IN AMERICA (1965). 136 Oct. 4-5. Allocutions: Given at the airport named "Leonardo da Vinci." Given at the New York airport named "Kennedy." Given in the cathedral of Saint Patrick, to the Most Reverend Cardinal Francis Spellman, Archbishop of New York. Given at the United Nations. Given in the church of the Holy Family, dedicated to religious communities associated with the United Nations. Given in the "Yankee" stadium, to the faithful and other citizens who attended the Holy Mass celebrated by the Supreme Pontiff. Given at the New York Exposition. Given at the "J. Kennedy" airport. To journalists and technical personnel of radio, television, and cinematography. Given at the "Leonardo da Vinci" airport. In St. Peter's Basilica, to the conciliar Fathers awaiting the returning Supreme Pontiff, after the General Congregation. Message: Sent to all the peoples of the world by the Most Blessed Father, as he undertook his journey in America. Sent to all the peoples of the world by the Most Blessed Father, as he was about to undertake a journey to return to Italy. XVI. 1964 Dec. 12. 24. 25. 1965 Jan. 5. 7. 11. 12. 14. 20. 30. Feb. 2. 4. 871. 875. 876. 877. 885. 886. 890. 890. 891. 892. 894. 873. 892. ALLOCUTIONS. To those who were present from various nations. At the first meeting held by the Institute named "Bureau International du Tourisme Social." To the Most Reverend Fathers, Cardinals, and Prelates of the Roman Curia, whom the Most Blessed Father auspiciously and felicitously greeted, through the Eminence, Dean of the Holy College. On the feast of the Nativity of our Lord Jesus Christ, given in the Sistine Chapel to the

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assembly of representatives of nations, the Most Blessed Father celebrated the Sacred Liturgy. To the Most Excellent Mr. Joseph Jansen, Envoy of the Federal Republic of Germany, presenting to the Supreme Pontiff letters testifying to the commission entrusted to him. To the Most Excellent Gentlemen of the assembly of envoys at the Apostolic See, the Most Blessed Father was auspiciously greeted at the beginning of the new year. To the Prelates, Auditors, Officials, and Advocates of the Tribunal of the Sacred Roman Rota, at the beginning of the new year, when new cases are to be judged. To the Most Excellent Mr. Nagib Dahdah, Envoy of the Lebanese Republic, who presented to the Supreme Pontiff letters attesting to the fidelity of the commission entrusted to him. To the Patricians and Nobles of Rome, who auspiciously and felicitously greeted the Most Blessed Father at the beginning of the new year. Before an assembly of the faithful, on the reason why Christian unity must be fostered. To those who were present at the meeting held by the Medical-Pedagogical and Psychosocial Council of the Institute named "Bureau International Catholique de l'Enfance." On the feast of the Purification of the Blessed Virgin Mary, when candles were offered to the Most Blessed Father according to ancient custom. To the Most Excellent Mr. Seishiro Ogawa, presenting to the Supreme Pontiff letters, by which he is constituted as Envoy of the Emperor of Japan at the Apostolic See. 166. 169. 173. 175. 230. 233. 237. 238. 244. 247. 248. 253.

[*Latin ed. p. 1037*]

Index of documents arranged chronologically:

February 10: Those who attended the general meeting held by the Catholic Sodality from all nations, concerning the proper development and improvement of radio and television.

11: Before the assembled faithful, the Most Blessed Father expressed his concern regarding the peace of the world, which is in danger.

15: To the Most Reverend Fathers, Metropolitan Meliton and Chrysostom, to whom the Ecumenical Patriarch Athenagoras I entrusted the task of reporting to the Most Blessed Father the resolutions adopted at the third meeting of the Oriental Churches separated from the Apostolic See, held in Rhodes.

23: Those who attended the meeting held by the Italian Council of Directors from various religious orders.

26: In the Patriarchal Basilica of Ostia, the Most Blessed Father, celebrating the Eucharistic sacrifice, blessed several catechumens from the Congo with the sacred font, anointed them with the sacred chrism, and offered them the divine food.

March 1: To the officials of the city and the forty confessors present in the Sistine Chapel.

3: Those who attended the fifth meeting in Rome, held by the Council,

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to which the Institute v. d. "Bureau International Catholique de l'Enfance" provided assistance for children lacking a suitable home environment.

18: To the Most Excellent Mr. Octavio Vallarino, the Legate of the Republic of Panama, authorized to deliver to the Supreme Pontiff the letters bearing witness to the fulfillment of his mission.

Those who attended the meetings held in Rome by the Council v. d. "Comité Exécutif International de la Journée Européenne de l'Ecole."

25: To the Most Excellent Mr. Vishnuprasad Chunilal Trivedi, who delivered to the Supreme Pontiff the letters bearing witness to the fulfillment of his mission, by which the President of India established the first Legate with authority at the Apostolic See.

27: Those who attended the fourth meeting in Rome, held by the constituted Council, to discuss issues related to family life and population growth.

30: To the Most Excellent Mr. Clemente Pérez Zafiartu, the Legate of the Republic of Chile, authorized to deliver to the Supreme Pontiff the letters bearing witness to the fulfillment of his mission.

31: To the faithful from various nations, admitted before the Most Blessed Father in the Vatican Basilica, the Most Blessed Father commended the duty and office of preserving the unity of the Church.

April 6: To the delegates from various nations who attended the seventh meeting held by the Council v. d. "Conferenza Intergovernativa per la Funzione Pubblica Europea."

8: Those who attended the meetings held in Rome by the group of men v. d. "Groupe de Travail pour les rapports avec les Parlements nationaux et l'opinion publique de l'Assemblée Consultive du Conseil de l'Europe."

22: Those who attended the first International Meeting in Rome, v. d. "de psychologie du sport."

30: Those who attended the fifteenth meeting in Rome, held by the Council concerning printed publications, v. d. "presse périodique."

May 6: To the Most Excellent Princes, Grand Duke John and Grand Duchess Josephine-Charlotte of Luxembourg.

7: To the members of the Society of Jesus, who convened in Rome for the meeting of the Presidium of their religious community, in order to elect a General Superior.

11: To the Most Excellent Mr. Charles Hélou, the President of the Republic of Lebanon.

14: To the Reverend Cardinal, Prefect of the Congregation for the Propagation of the Faith, to the Directors and Consultors of the Pontifical Mission Societies, who are preparing their annual meetings.

Those who attended the meeting held in Rome by the Council of Lawyers from all nations.

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18: To the members of the Order of the Most Holy Trinity for the Redemption of Captives, the Order of the Hospital of Saint John of God, and the Order of Clerics Regular Ministers to the Sick, who are attending the general meeting of their religious congregations.

[*Latin ed. p. 1038*]

1038 Index documentorum chronologico ordine digestus.

To those who attended the General Chapter of their religious community in Rome; to whom were added certain members from the Institute of Christian Brothers.

May 21, 1965.

To the members of the Society of St. Francis de Sales, holding a meeting of their general chapter for their religious community in Rome.

To twenty-five experts in medicine, who attended the fifth meeting in Rome on the pathophysiology of the thyroid.

To the women delegates from the "Italian Women's Center," celebrating the twentieth anniversary of its founding.

To the Most Excellent Sir Simon Chickwanda Katilungu, the first legate of the Republic of Zambia to the Apostolic See, who presented letters to the Supreme Pontiff, attesting to the fidelity of his mission.

June 1.

To the Most Excellent Sir Michael Sanigear Williams, presenting letters to the Most Reverend Father, attesting to the commission of his office, by which he is appointed legate to the Holy See by Her Majesty Queen Elizabeth II of Great Britain.

June 12.

To the Most Excellent Sir Joseph Saragat, President of the Italian Republic.

To those who participated in the courses given by the "Institute for Industrial Reconstruction," commonly called "Training courses for technical personnel from developing countries."

To those who attended the ninth conference in Beirut, held to promote studies on economic and monetary policy in the Republic.

To the Most Reverend Fathers, wishing the Supreme Pontiff a happy and blessed day in celebration of his name.

To many sacred prelates and priests, who attended the twelfth meeting held by the federation of Italian Clerical Associations.

July 6.

To the Most Excellent Sir Edward Frei Montalva, President of the Republic of Chile.

To those who attended the sixteenth meeting in Rome held by the "International Union of Family Organizations."

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In the Basilica of the Vatican, before the faithful assembled.

July 19.

To the Most Excellent Sir Etsusaburo Shiina, Minister of Foreign Affairs of Japan.

August 4.

To the assembly of the faithful, whom he urges to trust in the Church.

To the Most Excellent Sir Sabet-El-Ariss, the legate of the Syrian Arab Republic to the Apostolic See, who presented letters to the Supreme Pontiff, attesting to the fidelity of his mission.

To the members of the Order of St. Augustine, who came to Rome to participate in the General Chapter of their religious community.

September 6.

To those who attended the meeting in Aricia, held by the Supreme Council for assisting emigrants.

To those who attended the sixth International Conference on the doctrine of St. Thomas Aquinas, held with the support of the Pontifical Academy of St. Thomas in Rome.

To those who attended the seventh general meeting in Rome held by the Institute called "Caritas Internationalis."

In the Basilica of the Vatican, to the conciliar Fathers, on the feast of the Exaltation of the Cross of Our Lord Jesus Christ, as the fourth session of the Second Vatican Ecumenical Council began, with a solemn Mass celebrated by the Supreme Pontiff himself.

To those who attended the eleventh radiological conference held in Rome, with representatives from all nations.

To delegates from various nations, who attended the eleventh general meeting in Rome held by the "Association of the Atlantic Pact."

October 2.

To those who attended the meeting called "International Dialogue for the Moralization of Road Users," held in Rome.

To those who attended the youth conference from all nations, celebrating the twentieth anniversary of the founding of the "Food and Agriculture Organization (FAO)," to encourage young people from all over the world to work towards the eradication of hunger.

To the moderators and members of the Council of the "Catholic Union."

[*Latin ed. p. 1039*]

Index of documents arranged chronologically from the "International Social Service" organization, held in Rome, October 17, 1965. Held in the Vatican Basilica, for the clergy and faithful present, especially those who had traveled to Rome, to participate in the celebrations of the Beatification of the Venerable Servant of God, James Berthieu.

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October 21: In the hall of the Congregations of the Apostolic Palace, a meeting was held with the Presidents of Episcopal Conferences to examine the question of recognizing the law of abstinence and fasting.

October 25: To the Most Excellent Sir Joseph Guirola Leal, authorized Legate of the Republic of Guatemala, who presented to the Supreme Pontiff letters confirming his mission.

November 10: Held in the Clementine Hall, for those working on translating liturgical texts into vernacular languages, as they were holding a meeting in Rome.

November 13: To the Most Reverend Father Stephen, Cardinal Wyszynski, Archbishop of Gnesen and Warsaw, and to other Archbishops and Bishops of Poland, who attended the Ecumenical Council in Rome.

To the Most Reverend Cardinals, Honorable Prelates, distinguished men, priests, seminarians, and others who were present at the solemn ceremony in which the new seat of the Spanish College-Seminary, having been blessed with a prayer, was inaugurated by the Most Blessed Father.

November 18: Held in the Vatican Basilica for the Conciliar Fathers, in the penultimate public session of the Ecumenical Council, with a concelebrated Mass offered by the Supreme Pontiff, and with the dogmatic Constitution "On Divine Revelation" and the Decree "On the Lay Apostolate" approved and promulgated.

November 20: To the Most Reverend Cardinals and to the consultants of the Pontifical Council for the Revision of the Code of Canon Law.

November 22: To the Most Excellent Sir Vidon Bacci di Capaci Grave de Peralta, authorized Legate of the Republic of Honduras, who presented to the Supreme Pontiff letters confirming his mission.

November 25: To the Most Excellent Sir Atilan Vicini Perdomo, authorized Legate of the Dominican Republic, presenting to the Supreme Pontiff letters attesting to his mission.

November 26: At the seat of the aforementioned "Press Office of the Second Vatican Ecumenical Council," for journalists and writers from all nations who worked to disseminate news about the Ecumenical Council.

November 28: To the delegates from many nations who attended the thirteenth meeting held in Rome by the aforementioned "Food and Agriculture Organization" (F.A.O.), on the occasion of its twentieth anniversary.

December 4: To the Most Excellent Sir Filibert Tsiranana, President of the Republic of Madagascar.

July 25, 1965: To the Spanish faithful, on the feast of Saint James the Apostle, as celebrations were held throughout the year in Santiago de Compostela.

December 22, 1964; January 1, 1965; March: To all the faithful and to the peoples of the world, for the celebration of the Solemnity of the Nativity of

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Our Lord Jesus Christ.

To the Catholic students in the United States of America, whose charity is concerned for the poor children of other nations.

To the Sacred Prelates, clergy, and faithful who attended the Mariological IV and Mariological XI conferences from all nations in Dominica.

[*Latin ed. p. 1040*]

Index of documents arranged in chronological order:

April 18, 1965; May 2, 1965; May 13, 1965; May 30, 1965; July 31, 1965; August 30, 1965; October 3, 1965; October 23, 1965.

To all the faithful of the City and the World, and to all men of good will, given on the Feast of the Resurrection of our Lord Jesus Christ.

To the faithful of the Philippine Islands, who gathered in Caebua from all nations to celebrate the Eucharist, in the fourth century since the Gospel was proclaimed in those regions.

To the Portuguese faithful, who attended the solemn celebrations in the illustrious Marian shrine of Fatima, the rose of gold delivered to that sacred edifice by the Most Reverend Cardinal Legate.

To those who attended the gathering of the "Kolpingswerk" in Cologne, in the first century since the death of Adolf Kolping.

To the young people who attended the "European Festival" in Stuttgart, organized by the "International Christian Movement of Young Farmers and Rural Workers."

To the faithful of the Bolivian Republic, for the inauguration of new equipment at the "Radio Loyola" radio station.

To the faithful of Peru, for the gathering of the Eucharist, the seventh to be held in the nation in the city of Huancayo.

To those who attended the eighth gathering of the International Association of Notaries of Latin Countries in Mexico City.

To all sacred prelates and faithful, dedicated to the ongoing missionary work throughout the Catholic world.

1964

December 10: To all nations, a message concerning those regions where civil harmony is disturbed by bloodshed.

February 13: The Most Blessed Father expresses his sorrow to the Most Reverend Archbishops and Bishops of Vietnam, due to the disturbed harmony and tragic events in those regions.

27: To the Most Reverend Fathers Cardinals Anthony Caggiano, Archbishop of Buenos Aires, and Ralph Silva Henriquez, Archbishop of Saint James in Chile, and to all Argentinian and Chilean faithful, on the sixtieth anniversary of the placing of the image of Jesus Christ the Redeemer on the mountains called "Andes."

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5: To the Most Reverend Cardinal Anthony Caggiano, Archbishop of Buenos Aires, on the first century since the Buenos Aires diocese was elevated to the rank of archdiocese.

31: To the Most Reverend Emmanuel Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, for the fourth gathering of the Prayer Apostolate in the Portuguese nation.

8: To the Most Reverend Bishop Helmod H. Wittler, Bishop of Osnabrück, and to all who attended the first gathering of the "Katholikentag" in Hamburg, in the eleventh century since the death of the pious Saint Ansgar.

17: Through the Apostolic Nuncio, a message to the entire clergy and all the faithful of the Dominican Republic, to foster harmony of spirit.

24: To the Most Reverend Bishop Martin John O'Connor, Archbishop of Laodicea in Syria, who participated in the celebrations in the city of Saint Francis in California, on the twentieth anniversary of the publication of the United Nations Charter.

4: To the Council of the United Nations, as the Supreme Pontiff visited that seat of peace in New York.

24: To the Most Reverend Archbishop John Colombo of Milan, who represented the Most Blessed Father at the inauguration of the seminary built by the Pontifical Institute for Foreign Missions in the town of "Sotto il Monte," where John XXIII was born.

18: To the Most Reverend Cardinal Joseph Cardijn, for the third International Gathering of the "Christian Workers' Youth" (J.O.C.).

[*Latin ed. p. 1041*]

1041 Index of documents arranged in chronological order XX - DECLARATION, page 1964, November 28. Declaration concerning the interpretation of number 23 in the Motu Proprio "Pastorale munus"; ... 187

XXI - DECREE, January 4, 1965. The fourth period of the Ecumenical Council is announced. 188

II - ACTS OF THE HOLY ECUMENICAL COUNCIL OF VATICAN II, 1964, November 21. Dogmatic Constitution on the Church; Decree on the Catholic Churches of the East; Decree on Ecumenism. 5, 76, 90

III - ACTS OF THE HOLY CONGREGATIONS

I - SACRED CONSISTORY CONGREGATION, 1964, February. MELPHIS and RAPOLLA. Decree concerning the union of Diocesan Curias. 190, September 1. ULTRAIECT and GRONINGEN. Decree concerning the alteration of boundaries. 405, October 2. MONTEVIDEO and CANALOPOLITANA. Decree concerning the alteration of diocesan boundaries. 256, January 26, 1965. LAUSANNE, GENEVA, and FRIBURG.

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BELLICEN. Decree concerning the alteration of diocesan boundaries. 538, February 8. ROME, PORTO, and S. RUFINA. Decree concerning the alteration of diocesan boundaries. 610, March 4. FLORENCE and FESULA. Decree concerning the alteration of diocesan boundaries. 1004, April, June, July. TOLOUSE, RODEZ, and others. Decree concerning matters to be addressed. 1006, August 1. VERULAN and FRUSINATE. Decree concerning the erection of a co-cathedral. 665, September 7. EDMONTON and CALGARY. Decree concerning the alteration of diocesan boundaries. 732, October 2. CONCEPTION and CHILLAN. Decree concerning the alteration of diocesan boundaries. 1007, October 28. MECHLIN, BRUSSELS, and TOURNAY. Decree concerning the alteration of diocesan boundaries. 1008

II - SACRED CONGREGATION FOR THE COUNCIL, June 18, 1965. Declaration concerning the new formula in the catechism of St. Pius X to be substituted (n. 339), with regard to Eucharistic fasting. 666

III - SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, 1964, November 4. GULUE and TORORO. Decree concerning the alteration of diocesan boundaries. 257, December 1. MOMBASA and ZANZIBAR. Decree. Dioceses divided. 33, January 2, 1965. MERU and MARSABIT. Decree concerning the alteration of diocesan boundaries. 337, 66 - A. A. s.

[*Latin ed. p. 1042*]

1042 Index of documents arranged chronologically, page 19.

February 15: CALCUTTA and RANCHI. Decree concerning the alteration of boundaries.

May 5: KABBA (Lokoja). Decree concerning the translation of the episcopal see.

July 28: ELDORET and NYERI. Decree concerning the alteration of boundaries of the diocese.

August 24: SYDNEY and MAITLAND. Decree concerning the alteration of boundaries of the diocese.

November 2: FOROSEMPRON. Decree concerning the resumption of the cause for canonization of Blessed Benedict of Urbino, Confessor, a professed priest of the Order of Friars Minor Capuchin.

December 1: MECHLIN. Decree concerning the introduction of the cause for beatification of Servant of God Victor Scheppers, a secular priest, founder of the Institute of Brothers and also of the Institute of Sisters of the Blessed Virgin Mary of Mercy.

MALAGA. Decree concerning the introduction of the cause for beatification of Servant of God Mary of Mount Carmel of the Infant Jesus (González Ramos García Prieto), foundress of the Institute of the Third Order of St. Francis and of the Sacred Hearts of Jesus and Mary.

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February 2: MADRID. Decree concerning the introduction of the cause for beatification of Servant of God Benedict Menni, a professed priest of the Order of Hospital of St. John of God, founder of the Congregation of Sisters Hospitallers of the Most Sacred Heart of Jesus.

April 2: BRESCIA. Decree concerning the resumption of the cause for canonization of Blessed Innocent of Bertio, a priest, Confessor, of the Order of Friars Minor Capuchin.

VICARIATE APOSTOLIC OF TANANARIVE. Decree concerning the beatification or declaration of martyrdom of Servant of God James Berthieu, a priest of the Society of Jesus, who, as is said, was killed in hatred of the Faith.

ROME or CRACOW. Decree concerning the introduction of the cause for beatification of Servant of God Celina Chludzińska, also Borzecka, foundress and first General Superior of the Congregation of Sisters of the Resurrection of the Lord.

ROME or CRACOW. Decree concerning the introduction of the cause for beatification of Servant of God Hedwig Borzecka, co-foundress of the Congregation of Sisters of the Resurrection of the Lord.

BARCELONA or VIC. Decree concerning the introduction of the cause for beatification of Servant of God James Clodet, a priest of the Congregation of Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary.

July 1: SPOLETO. Decree concerning the introduction of the cause for beatification of Servant of God Peter Bonilli, a priest and founder of the Institute of Sisters of the Holy Family.

SUBLACCO. Decree concerning the introduction of the cause for beatification of Servant of God Didacus Oddi, a lay professed of the Order of Friars Minor.

December 10: ROME. Decree concerning the introduction of the cause for beatification of Servant of God Timothy Giaccardo, a priest of the Pious Society of St. Paul the Apostle.

January: SAO PAULO. Decree concerning the introduction of the cause for beatification of Servant of God Mary Theodora Voiron, of the Congregation of Sisters of St. Joseph of Chambery.

Decree. The Simple Kyriale is published.

Decree. Hymns which are lacking in the Roman Missal are published, according to the Instruction for the proper implementation of the Constitution concerning the proper ordering of the Sacred Liturgy, and according to the rite of concelebration.

Decree. The Order of the Mass, "Ritus servandus in celebratione Missae" (The Rite to be Observed in the Celebration of Mass), and "De defectibus in celebratione Missae occurrentibus" (Concerning Defects Occurring in

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the Celebration of Mass) are published.

[*Latin ed. p. 1043*]

Index of documents arranged in chronological order:

1043, page 1965

March 4

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May 26

July 8

15

November 23

December 2

Decree. It is permitted to the ordinaries of the places to grant to priests the faculty of carrying with them the sacred oil of the infirm.

409

TURIN.

Decree concerning the resumption of the cause for canonization of Blessed Leonard Murialdo, Confessor, founder of the Pious Society of Saint Joseph.

861

Decree. Variations are issued concerning the introduction of the Holy Week order.

412

General Decree. The rite of concelebration and communion under both species is promulgated.

410

Decree. It is granted to those who are not constituted in the order of deacons to read the Gospel of the Lord's Passion.

413

DIOCESES OF EUROPE.

The proper Mass of Saint Benedict, Abbot, Patron of Europe, is approved and published.

542

CATANIA.

Decree concerning the virtues for the beatification of the Servant of God, Joseph Benedict Dusmet, Cardinal of the Holy Roman Church, with the title of Saint Pudens, monk of Monte Cassino, Archbishop of Catania.

735

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ANTIOCH OF THE MARONITES.

Decree concerning the virtues for the beatification of the Servant of God, Sarbel Makhlouf, professed priest, monk of the Order of Saint Anthony of the Baladites, of the Syro-Maronite rite, now of the Lebanese Maronite Order.

738

ROME.

Decree concerning the virtues for the beatification of the Servant of God, Mary of the Apostles (in the world: Mary Theresa de Wüllenweber), foundress of the Institute of the Sisters of the Divine Savior.

741

Instruction. Concerning the language to be used in celebrating the Divine Office and the "conventual" or "community" Mass among religious.

1010

ANTIOCH OF THE MARONITES.

Decree concerning the miracles for the beatification of the Venerable Servant of God, Sarbel Makhlouf, priest, monk professed of the Lebanese Maronite Order, of Beqaa Kafra.

1013

ANTIOCH OF THE MARONITES.

Decree concerning the cause for the beatification of the Venerable Servant of God, Sarbel Makhlouf, priest, monk professed of the Order of Saint Anthony of the Baladites, of the Syro-Maronite rite, now of the Lebanese Maronite Order.

1015

V. SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

1964, November

1965, January

February

March

April

July 25

Decree. The Faculties of Sacred Theology and Scholastic Philosophy, directed by the Society of Jesus at Heythrop, are canonically erected as the "Heythrop Athenaeum for Ecclesiastical Studies," open to all.

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30

Decree. The Faculty of Sacred Theology is canonically erected at the Canadian Catholic University of Studies in Sherbrooke.

27

Decree. The doctorate "in Eastern Ecclesiastical Studies," obtained under certain conditions, is equated, for the purpose of teaching, with the doctorate "in Sacred Theology."

2

Decree. The Catholic University of the Blessed Virgin Mary Assumed into Heaven, in the city of Asunción, capital of the Republic of Paraguay, is canonically established.

7

Decree. The Theological Faculty of "Marianum" of the City is granted the power to confer the doctorate of Sacred Theology to its Institute of Mariology students, under certain conditions.

18

The Pontifical Institute of Religious Sciences of Saint Pius X in the city of Salamanca is included academically in the Faculty of Sacred Theology of the Pontifical Ecclesiastical University of Salamanca, and is granted the power to confer academic degrees, namely the Bachelor's and Licentiate degrees in Religious Sciences with a specialization in Catechetics.

31

Decree. The Faculty of Sacred Theology in the National Major Seminary of Dalat, in the Republic of Vietnam, is canonically erected.

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[*Latin ed. p. 1044*]

1044 Index of documents, chronologically arranged, of the Tribunals:

I - SACRED PENITENTIARY APOTOLICAL TRIBUNAL, PAGE 1965.

March 6 to December 20: Declaration concerning extraordinary Jubilee Indulgences, 547, 1018.

II - SACRED ROMAN ROTA.

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1965:

February 4 to March 1: Citations for edicts:

LUDOVICOPOLITANA: Nullity of marriage (Wittitow - Johnson).

CLIFTONIENSIS: Nullity of marriage (Kinsella - Sarsfield).

BABYLONENSIS SYRORUM: Nullity of marriage.

PARISIENSIS: Nullity of marriage (Guiot - Belleguic).

NUCERINA, or SAYERNITANA: Nullity of marriage.

SANCTI FRANCISCI in CALIFORNIA: Nullity of marriage (Owens - Nicholds).

ATHENIENSIS: Nullity of marriage (Kizekos - Stylios).

BASILEENSIS: Nullity of marriage (Ferraiuolo - Severino).

1965:

April 15: ROMANA: Nullity of marriage (Perrone - Borrelli).

May 21: ROMANA: Nullity of marriage (Ritucci - Galassi).

July 28: ROMANA: Nullity of marriage (Traversi - Mallet Mote).

November 8: ROMANA: Nullity of marriage (Roccasecca - Titterton).

December 1: ROMANA: Nullity of marriage (Battaglia - Delitala).

December: ROMANA: Nullity of marriage (Zavattaro - Santi).

V - ACTS OF THE SECRETARY OF STATE.

1965:

July 2: Approval of the regulations concerning the loan of works of art belonging to the Holy See, 677.

[*Latin ed. p. 1045*]

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1078 Index of Matters. Demographic growth. A council established to address these issues convened a meeting, to which those present were admitted by the Most Reverend, 388; the Most Reverend expressed his gratitude to them and encouraged them to continue working diligently on the tasks at hand, 388s.; the Church's concern for the proper resolution of these issues, 389. Maria Teresia Wüllenweber (8th of December). See Mary of the Apostles. Diacons. Their duties, 36; the diaconate can be restored as a proper and permanent degree in the hierarchy, conferred upon men of mature age, even those living in marriage, with the consent of the Roman Pontiff, 36; it can also be conferred upon suitable young men, but with the understanding that they must observe the law of celibacy, 36. Cardinalatial Diaconates are established in the City: of the Most Holy Name of Jesus, 484; of the Most Holy Heart of Jesus at the Praetorium, 485; of the Sacred Heart of Christ the King, 487; of Our Lady of the Sacred Heart, 488; of the Immaculate Heart of the Blessed Virgin Mary, 490; of Saint Mary of Perpetual Help on the Testaccio Hill, 491; of the Annunciation of the Blessed Virgin Mary on the Ardeatina Road, 493; of Saint Michael the Archangel, in the "Pietraia" area, 494; of the Holy Angels, in the "City Garden" area, 496; of Saint Jerome of Charity on the Julian Way, 497; of Saint John Bosco on the Tusculan Way, 498. Dioceses: — newly established: Bauropolitana, 141; Floresta, 143; Warri, 149; Mahenge, 209; Fada N'Gourma, 213; Kabba, 215; Innsbruck, 365; Ipiales, 435; Mopti, 437; Atakpamé, 439; San, 441; Mweka, 563; Tuxtla Gutiérrez, 565; Ciudad Altamirano, 823; Budjala, 825; Marsabit, 827; Apucarana, 829. — elevated to metropolitan status: Cali, 360; Tunja, 361; Trent, 367. — elevated to the rank of an archiepiscopal see: Madrid, 150; Barcelona, 152; Acre of the Melchites, 629. — suppressed: Botucatu, Lins, 141; Pesqueira, Petrolina, 143; Piura, 147; Benin City, 149; Dar-es-Salaam, 209; Mombasa and Zanzibar, 336; Teguaigalpa, 433; Pasto, 435; Lomé, 440; Chiapas, Tapacola and Tabasco, 565; San Juan and Pone, 625; Kaduna, 627; Chilapa, Acapulco, Toluca and Tacámbaro, 823; Lisala, 825; Nyeri, 827; Londrina and Campo Mourão, 829; Tehuantepec, 831. — suffragan: Bauropola, suffragan of Botucatu, 142; Floresta, suffragan of Olinda and Recife, 144; Warri, suffragan of Lagos, 149; Mahenge, suffragan of Dar-es-Salaam, 210; Fada N'Gourma, suffragan of Ouagadougou, 214; Kabba, suffragan of Onitsha, 215; Patna, suffragan of Ranchi, 338; Sokoto, suffragan of Kaduna, 358; Carthage and Palmira, suffragan of Cali, 360; Duitama, Succurs, and Saint Ægidius, suffragan of Tunja, 362; Innsbruck, suffragan of Salzburg, 365; Bolzano-Brixen, suffragan of Trent, 367; Ipiales, suffragan of Popayán, 436; Mopti, suffragan of Bamako, 438; Atakpamé, suffragan of Lomé, 440; San, suffragan of Bamako, 441; Mweka, suffragan of Luluabourg, 563; Tuxtla

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1080 Index rerum analyticus Eucharistia (SSma). The mystery of faith, of which the Most Reverend Father speaks in the homily delivered on the Feast of the Lord's Supper, 381 ff.; also in the sermon delivered in Pistoia, concerning the Eucharistic gathering celebrated in that city from throughout the entire nation of Italy, 587 ff.; also in Encyclical Letters, 756 ff.; the theme proposed to the Pistoian gathering: "God with us"; the Most Reverend Father interprets and explains, with regard to the Eucharist, 588 ff.; among all the sacraments of Christ, none possesses such power and excellence; 720; the causes of pastoral concern and anxiety are declared by the Most Reverend Father in Encyclical Letters, concerning certain opinions which greatly harm faith and the worship of the divine Eucharist, 755 ff.; one must approach the mystery of the Eucharist with humble reverence; 756; while maintaining the integrity of faith, it is also necessary to preserve an appropriate manner of speaking, with regard to the Eucharist; 757 ff.; therefore, the formulas must be retained by which the Council of Trent proposed the Eucharistic mystery to be believed, 758; the Eucharistic mystery is consummated in the Sacrifice of the Mass; 759; the real presence of Christ in the most holy Sacrament of the Eucharist, 764 ff.; errors which are contrary to this understanding of the presence, 764; in the Sacrament of the Eucharist, Christ is present through transubstantiation, 766 ff.; the worship of latria must be offered to the Sacrament of the Eucharist, not only during, but also outside of, the solemnities of the Mass, 769 ff.; in Encyclical Letters, the Most Reverend Father commends the correct faith concerning the Eucharist and the Eucharistic worship, excluding false and pernicious opinions, 770 ff.; the divine Eucharist confers an inestimable dignity upon the Christian people, 771; Eucharistic worship greatly moves the soul to cultivate "social" love, 772. See Sacrifice of the Mass. See Unity. Eucharistic Congresses: — Bombay, in India, held with representatives from all nations, 113 ff.; — Cebu, in the Philippine Islands, held with representatives from throughout the entire nation, 530 ff.; — held in Pistoia with representatives from throughout the Italian nation, 581 ff., 587 ff.; — held in the city of Huancayo with representatives from throughout the Peruvian nation, 719, 805. Europe. Questions concerning it are considered with earnest attention by the Holy See, 395, 396; likewise, initiatives which contribute to fostering its unity, 396. See Conferenza Intergovernativa per la Funzione Pubblica Europea. See Convent. See Groupe de travail. Faculties: — Granted to local Ordinaries, allowing priests to carry the oil of the sick with them, 409; — to read the Gospel of the Passion of the Lord by those not constituted in the order of deacons, 413 ff.; — granted to confessors during the time of the extraordinary Jubilee, after the closed Ecumenical Synod, 950 ff.; — granted to local Ordinaries, to designate, besides the cathedral

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461 s. Institute of Christian Brothers. The Holy Father admits, greets, and praises the work of those members of that Institute who are present, for the benefit of young people. 525. Institute of Mariology at the "Marianum" in Rome. See "Marianum" in Rome. Pontifical Institute of Religious Sciences, founded by St. Pius X, in Salamanca, is included academically within the Faculty of Sacred Theology of the Pontifical University of Salamanca, and certain academic degrees are conferred. 545 s. Instruction of the Sacred Congregation of Rites regarding the language to be used in celebrating the Divine Office and the Mass "in community" among religious. 1010 ss. Interpellation: A new text formula is approved, no. 23, in the Motu Proprio "Pastorale munus," to remove all doubt. 187. John XXIII. The Holy Father announces to the Fathers of the Ecumenical Synod that he has decided to institute a canonical process whereby that outstanding Pastor of the Church will be added to the number of the Blessed in Heaven. 983. John the Great, Duke of Luxembourg. Together with his wife, Josephine-Charlotte, the Grand Duchess, he visits the Supreme Pontiff, who receives and greets them kindly. 510 s. "Institute for Industrial Reconstruction." Disciplines commonly called "courses for the improvement of technical personnel from developing countries" are presented; those who attended are received and greeted by the Holy Father. 633 ss. The Italian Nation. Religion and patriotic love are now happily joined in that nation, following agreements initiated at the Lateran. 603; The Holy Father offers blessings for the future progress of the Italian Nation. 603 s. See Saragat, Joseph. The extraordinary Jubilee, announced by the Most Blessed Father, 984; is to be celebrated in each Catholic diocese after the Ecumenical Synod, and is announced and promulgated. 945 ss.; It offers a remarkable opportunity for the faithful to receive Christian virtues, so that the long-awaited renewal may take place, to which one Council aspired. 946 s.; Sacramental faculties are granted to the faithful during the time of the Jubilee. 950 s.; Indulgences are granted to the faithful. 951. Canon Law. See Codex. Young people. See Famine. Catholic young people. See Movement International de la Jeunesse Agricole et Rurale Chrétienne. Joseph Jansen, Envoy of the Federal Republic of Germany, is greeted by the Holy Father, who receives from him the letters of credence. 175 s. Japan. See Ogatca, Seishiro. See Shiina, Etsusaburo. "Jeunesse Ouvrière Chrétienne" (J.O.C.). The praises and wishes of the Most Blessed Father to the third international gathering of that association. 1000 s. K "Katholikentag," which is held in Hamburg, from the northern regions, in the eleventh century after the death of St. Ansgar. 656. Katilungu, Chicwandwa, Simon, the first Envoy of the Republic of Zambia, presents to the Supreme Pontiff the letters of credence and hears his auspicious words. 600.

[*Latin ed. p. 1083*]

1083: The *Index rerum analyticus* of the *Kiriale simplex*, or collec-

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tion of Gregorian melodies for the Ordinary of the Mass, is approved and published, 407.

Eolping Adolph: V. "Kolpingstcerh." "Kolpingswerk." Around the time of Adolf Kolping's death, this association held a meeting and received a message from the Holy Father, 604 s.

Laity: What is understood by this term, 37; their secular nature and characteristics are distinct, 37; their apostolate, participation in the salvific mission of the Church, 39; they possess the ability to be called upon by the hierarchy for certain ecclesiastical duties, for the sake of spiritual advancement, 39; all their works, prayers, and apostolic endeavors, if performed in the Spirit, become spiritual sacrifices, 40; they become effective heralds of the faith if they join their profession of faith with a life lived by faith, 40; their duty is to imbue the world with the spirit of Christ and to more effectively achieve their goal of justice, charity, and peace, 41 s.; their other duties concerning the institutions and conditions of the world, especially as members of human society, 42; they have the right to receive abundant spiritual assistance from the sacred pastors, 42; according to their competence and excellence, they have the ability, and sometimes the duty, to express their opinion on matters concerning the good of the Church, 42 s.: the necessity and reasons for the relationship between laypeople and pastors, and the good that can result from it, 43.

Landâzuri Ricketts, Cardinal John, Archbishop of Limanus: He was chosen by the Holy Father to preside over the celebrations and gatherings of the seventh National Eucharistic Congress of Peru, 719 s.

Reading of the Gospel of the Passion of the Lord: It is permitted to those who are not constituted in the order of the diaconate, 413 s.

Group of Delegates at the Apostolic See: On Christmas night, the Holy Father attended their gathering and heard his sermon, 173 ss.; at the beginning of the new year, the Holy Father expressed good wishes and received their prayers for the nations whose interests he represents, 230; the Holy Father expressed his gratitude to the group, 231.

Republic of Lebanon: The Holy Father's sentiments for this nation, 115, 237, 515. V. Dahdad Nagib. V. Hêlou Charles.

Religious freedom, which the Church defends, must be properly understood, 181 s.

Sacred Liturgy: The Holy Father commends to the members of the Roman Curia and the orators of the fourth decade the institution of liturgical life among the faithful and their active participation in liturgical action, 327 s.

Translation of liturgical texts into vernacular languages: V. Vernacular language.

Luxembourg: V. John the Great Duke.

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Physical exercise: The Church does not consider physical exercises to be unimportant, but rather favors them, provided that the laws pertaining to good morals and social order are observed, 506 s. V. Conventus.

Macau: This city, which has been and continues to be a suitable gateway for the spread of the Gospel, celebrates the completion of four centuries since the arrival of missionaries in China, 158 s.; it is worthy of praise, 159.

Maccari, Charles, Archbishop-Bishop of Montis Regalis in Pedemonte: The Holy Father writes to him, expressing his wishes for the celebrations to be held in that diocese, marking the fourth centenary since Saint Pius V was elected to the Supreme Pontificate, 502 ss.

Madagascar: V. Tsiranana Filibertus.

Great Britain: V. Sanigear Williams Michael.

Makhlouf Sarbelus (S. D.): Decree on the virtues for his beatification, 738 ss.; decree on miracles, 1013 ss.; decree on the safe state, 1015 ss.; review of his life, 955 ss.; and acts of the cause, 959 s.; Blessed is announced, 960.

Manzini, Raymond, President of the association v. d. "Union Internationale de la Presse Catholique": The Holy Father writes to him, regarding the International Group in New York, concerning commentaries published in newspapers by Catholics, 579.

[*Latin ed. p. 1084*]

1084 Index rerum analyticus. Marella, Cardinal Paulus, B. P. Legatum eum deligit, ut in Iaponia celebritatibus praesideat, saeculo exacto a Missionalium in illam regionem reditu, 375. Maria ab Apostolis (S. D.). Decretum de virtutibus pro eius beatificatione, 741 ss. Maria (B.) Virgo. B. Maria Virgo Deipara in mysterio Christi et Ecclesiae, 58 ss.; Eius munus in oeconomia salutis, 59 ss., 250; in ordine gratiae christianorum mater extitit, 63, 250s.; cum Ecclesia intime coniungitur, 64; est Ecclesiae typus, 64; Beatae Virginis genuinus cultus in Ecclesia, 65s.; tanquam signum certae spei et solatii peregrinanti Populo Dei B. Virgo praelucet, 66; B. P. verba ad christifideles in perillustri Sacra Aede Mariana v. d. «Mount Mary in Bandra», 129; B. P. gaudet de impensa christifidelium Urbis pietate in B. Mariam Virg., 250; Maria «Mater unitatis», 251 s.; B. P. vota ob quaestiones de B. M. V. pertractandas in Mariali Conventu Dominicopoli habendo, 251 s., 377; in mensem maium B. P. supplicationes B. M. V. indicit, ob Oecumenicum quod celebratur Concilium et ob perturbatum atque incertum apud plures gentes statum, 353ss.; B. P. nuntius de B. Maria Virgine ob celebratum Dominicopoli Marialem Conventum, 400 ss.; Maria, spiritualis hominum Mater, fraternae hominum necessitudini favet, 401 s.; ad Oecumenicae Synodi digne perpetuandam memoriam, Romae novum aedificabitur templum in honorem B. Mariae Virg., Ecclesiae Matris, 984. Maria de Monte Carmelo a Puero Iesu (8. D.). Decretum introductionis causae

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pro eius beatificatione, 339 ss. Marialis conventus ex omnibus nationibus Dominicopoli habitus, 251, 376, 400. V. Maria (B.) Virgo. «Marianum» de Urbe, theologica facultas, iure ditatur conferendi doctoratum Sacrae Theologiae auditoribus sui «Instituti Mariologiae», 414 s. Medendi ars. Illius artis peritis, Coetum habentibus de thyroidis physiopathologia, B. P. loquitur de humani corporis dignitate et de huius ratione ad animum, iuxta catholicam doctrinam. 592 ss. Melodiae gregorianae. V. Cantus. V. Kiriale. Mendel Gregorius. Eius recolitur memoria, primo exeunte saeculo ex quo felicis exitus experimentorum, in horto sui coenobii peractorum, relationem protulit, 309 s.; eius investigationes ad hereditarii generis elementa legesque, seu ad geneticam, quod attinet, 310; concentus laudum de eo a rerum naturalium investigatoribus et medicis, 311; cui concentui B. P. consortem adiungit vocem, 311; religiosa Augustiniana familia, quae Mendel eximium habuit sodalem, de illo glorietur oportet, veluti de claro lumine et decore, 312. Menni Benedictus (S. D.). Decretum introductionis causae pro eius beatificatione. 341 ss. «Militarismo» (seu nimium rei militaris studium), fraternae hominum necessitudini obstat, 180. Missae Sacrificium. Natura publica et socialis cuiusvis Missae, 761; quae non pro aliquorum tantum, sed pro totius etiam mundi salute offertur, 761; carpenda non est, immo probanda Missa, quae iusta de causa a Sacerdote privatim celebratur, 761; enixe commendatur Sacerdotibus ut quotidie digne et devote Missam celebrent, 762; in Missae Sacrificio Christus sacramentaliter praesens efficitur, 762 ss. Missiones catholicae. Die recurrente rei missionali provehendae per totum Orbem Catholicum dicata, B. P. universos christifideles hortatur ut precibus et caritatis subsidiis sedulam Missionalium operam adiuvent, 919 ss.; Pontificia Opera Missionalia praesertim ad rem commendat, 922 s. Moehler, D. Willelmus, Societatis Apostolatus Catholici Rector Q-eneralis. Ei scribens B. P. gratulatur de consilio ab eius Instituto opportune capto moderationi renuntiandi Operis a Schoenstatt appellati, 227 s.; universos tamen Societatis sodales enixe adhortatur, ut apostolatus formam ipsorum propriam exsequi pergant, 228; amplissimus apostolicae navitatis campus illi Societati patens, ad laicos homines apostolatui obeundo idoneos reddendos, 228 s.; in sancto Societatis Conditore sodales exemplar habent, ad agendi et sentiendi normam sumendam, 229. «Mouvement International de la Jeunesse Agricole et Rurale Chrétienne». Coetum habens v. d. «Festival Européen», B. P. nuntium radiophonicum accipit, 605; de incepto et de Sodalitatis incremento B. P. illis iuvenibus gratulatur, 605ss.; illos insuper hortatur, ut Sodalitatis nativam apostolatus indolem servent foveantque, 607 s.

[*Latin ed. p. 1085*]

Index of Analytical Matters 1085. Murialdo, Leonard (B.). Decree regarding the resumption of the cause for his canonization, 861. Economic

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and monetary matters in the administration of the republic. A meeting is held on this subject, to which those present are addressed by the Holy Father, 635; the Holy Father expresses his gratitude to them, offers paternal exhortations and blessings, 635 ff.

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The Feast of the Nativity of Our Lord Jesus Christ. It announces joy, hope, and peace, 174 ff.; on this feast day, the Holy Father invites people to fraternal human relationships through a radio message, 176 ff. "Nationalism" (or the excessive glorification of one's own nation) hinders fraternal human relationships, 179 ff.

Norms: - New norms established by the Supreme Pontiff regarding the election of the Dean and Sub-Dean of the College of Cardinals, 296 ff.; - regarding works of great artistic merit held by the Holy See, 677 ff.; - issued by the Supreme and Pontiff, governing the Constitution of the Synod of Bishops, 776 ff.; - for obtaining Indulgences for the extraordinary Jubilee, 951, 1018; - new norms established by the Supreme Pontiff regarding the change of name and order of the Congregation for the Holy Office, 954 ff.; - issued by the Congregation for Divine Worship regarding the use of the vernacular language in the celebration of the Divine Office and the Mass "ordinary" or "communal" among religious, 1010 ff.

Explanatory Note preceding the Documents presented to the Fathers of the Ecumenical Council, which should be explained and understood in light of the doctrine presented in chapter three of the Schema "on the Church," 72 ff.

Notaries. See: International Society of Notaries.

The Apostolic Nunciature in Samland is established, 962 ff.

Obedience. The Holy Father commends obedience to the pastors of souls as a source of salvation and merit, especially in our present times, 326 ff.

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Father, 662 ff.

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Ogawa, Seishiro, Envoy of Japan, presents letters to the Holy Father, testifying to the merits of his service, and the Holy Father expresses his sentiments towards that nation, 253 ff.

Oil of the Sick. Authority is granted to local Ordinaries to allow priests to carry it with them, especially when traveling by various means of transportation, 409.

Pontifical Missionary Works. The Holy Father addresses the moderators and advisors of these Works, who hold annual meetings, expressing his gratitude to them, 517 ff.

Works of great artistic merit. See: Norms.

The Schoenstatt Work. It will henceforth live according to its own laws, 227. See: Moehler, William.

The Pontifical Work of Saint Peter the Apostle. Celebrates its seventy-fifth anniversary since its founding, 301; the Holy Father recalls the origins of the Work, the benevolence of the Supreme Pontiffs who have supported it, and the protection given to the Work, 302 ff.; the Holy Father commends the Work to all the Bishops of the Catholic world, given the ever-increasing need for properly trained and educated clergy in the territories under the authority of the Congregation for the Propagation of the Faith, 363 ff.; it is established that this Work...

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1086. The Index of matters pertaining to the entire Catholic world should be diligently studied and disseminated by the students of schools of the second order. 304. Order of Clerics Regular Ministers to the Sick. Those members who have attended the general meeting of their religious community are greeted and addressed by the Most Holy Father. 523. Order of the Brothers of St. Augustine. Those members of that Order who have attended the general meeting of their religious community are received and addressed before the Most Holy Father, who offers words of encouragement and exhortation. 780. The Order of Holy Week. Variations are published for its observance and for its observance by all. 412. The Order of the Hospital of St. John of God. Those members who have attended the general meeting of their religious community are greeted and addressed by the Most Holy Father. 523. A new edition of the Order of the Mass is granted and is to be included in new editions of the Roman Missal. 408. The Order of the Most Holy Trinity for the Redemption of Captives. Those members who have attended the general meeting of their religious community are greeted and addressed by the Most Holy Father. 523. Regarding the Eastern Catholic Churches. A decree concerning them is promulgated during the

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third session of the Ecumenical Council. 85. The spiritual heritage of these Churches deserves to be esteemed and praised. 78. These Churches possess the right and are obligated to govern themselves according to their own particular disciplines. 78. They can and must always preserve their legitimate liturgical rites. 78. The Ecumenical Council confirms, praises, and establishes regarding the discipline of the sacraments in the Eastern Churches, especially concerning the Sacrament of Confirmation, the faculty to hear confessions of the faithful and to celebrate marriages with baptized non-Catholics. 80ss. What is to be observed in these Churches regarding divine worship is specified. 82. Their relations with brothers of separated Churches are discussed. 83. It is determined that a more lenient approach should be adopted in matters of communion, taking into account the circumstances of time, place, and persons, and that vigilance and moderation should be entrusted to the local hierarchies. 84. See: Church. Eastern Churches separated from the Catholic Church. The Most Holy Ecumenical Council expresses its sentiments regarding them. 101ss. The same Council again declares that nothing more than what is necessary is required to restore communion and unity. 103. The resolutions adopted at the third gathering of these Churches held in Rhodes are reported by the Most Holy Father, who expresses his joy and gives thanks. 316. 379. Eastern ecclesiastical studies. See: Doctorates. Pallium. See: Request for Pallia. The Republic of PanamÃ¡. See: Vallarino Octavius. The Feast of the Resurrection of the Lord. The Most Blessed Father offers his blessings and greetings to the faithful of the City and the World on this festive day. 397ss. The month, filled with joy, refers everything to the best, because of the Resurrection of the Lord. 397. The risen Christ invites the human race to renewal. 399ss. "Pastoral Mission" (Apostolic Letter issued by Motu Proprio). See: Appeal. Eastern Patriarchs. Who they are. 79. All are equal in dignity as patriarchs, preserving among them the legitimate precedence of honor previously established. 79. The Ecumenical Council determines that their rights and privileges should be maintained, according to the ancient traditions of each Church and the decrees of the Ecumenical Councils. 79. They constitute a superior instance with their Synods for any matters concerning the patriarchate. 79. The Most Holy Father sends a letter to the Eastern Patriarchs who reside in regions inhabited by Arabic peoples, on the occasion of the anniversary of his journey to Palestine, addressing matters concerning the relations between Christian and Arabic culture. 163ss. The place of Eastern Patriarchs who are co-opted into the College of Cardinals is specified. 295ss. To the Roman Patricians and Nobles, the Supreme Pontiff, on the occasion of the beginning of the new year, offers his blessings and wishes for a happy and prosperous year, revealing his pastoral concern for the Roman State. 238ss. Heavenly patrons are declared: Blessed Mary, ever Virgin, together with St. Anthony of Padua, for the diocese of Thelesina or Cerretana. 155. St. Camillus de Lellis, also the principal patron, together with St. Gabriel of

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876; at the seat of the United Nations Council, he addresses the assembly of Representatives and Orators of the States, offering his testimony of service and his message of peace, 877ss.; he greets the Religious Communities with whom the United Nations Council is related, in the sacred church of the Holy Family, 885ss.; at the "Yankee" stadium, he celebrates the Holy Sacrifice of the Mass and addresses the large multitude of Christians and other citizens about the peace of Christ, 886ss.; he visits the New York Exposition from all nations, 890; returning to Italy, he greets the religious and civil authorities and thanks them and all citizens, 890ss.; he also greets the journalists and technicians of Radio, Television and Cinematography, 891ss.; arriving in Rome, he greets and addresses the public officials and religious authorities at the airport, again stating the purpose of the pilgrimage, 892ss.; finally, he addresses the assembled Fathers in the Conciliar Hall, recalling the testimonies of humanity, obedience, and reverence received, and giving thanks to God for having allowed him, in some way, to bring the message of peace to the people of the whole world, 894. Pilgrimage to India, undertaken by Paul VI, to attend the assembly of all nations in Bombay: leaving the airport of the city, the Pope greets the authorities present and reiterates the reasons for the undertaken journey, 113ss.; at the airport in Beirut, Lebanon, the Pope expresses his feelings of gratitude to the President of the Republic, the citizens, and the ecclesiastical authorities for the warm welcome he received, 115ss.; also at the airport in Bombay, 116ss.; in Bombay, the Pope addresses the city officials, the men of the Assembly of Representatives and the Council preparing for the Eucharistic Congress, the men of the Consular Corps, the seminarians, the doctors of the hospital, the journalists, and the writers, 119ss.; the Pope ordains six bishops and then addresses them, 121ss.; he celebrates the Holy Mass outdoors and encourages the many faithful present to pray, 124ss.; he also addresses the faithful who attended the solemn liturgy celebrated in the Syriac-Malankarite rite, and finally imparts a blessing to the sick, 126ss.; the Pope addresses the members of Christian communities that are not Catholic,

[*Latin ed. p. 1088*]

1088. The Index of Matters begins with the mitre and an address, 130s.; also, to men from various non-Christian religious communities, 132s.; he returns to Italy, and the Holy Father expresses sentiments of gratitude to the civil and ecclesiastical authorities and to the people of India, 137s.; he is received with joy at the port of the city's airport by distinguished public figures, to whom he speaks, 138s.; finally, entering the Apostolic Palace, he greets the citizens, 140. V. Peace. (To Very Reverend Father Venantius John, Bishop of Leiria, to whom the Holy Father announces that he has granted the Golden Rose to the church of Fatima, to be delivered by Cardinal Cento, 459s. Clemens Pérez Zañartu, Delegate of the Republic of Chile, receives

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from the Holy Father the letters of credence, and he expresses his praise and the nation's wishes regarding the person he represents, 390s. Peru. The faithful of that nation, gathered in a Eucharistic group, are addressed by the Holy Father via radio and encouraged to maintain a Christian way of life, to cultivate charity and justice in their relationships with one another, and to practice the Eucharistic cult piously, 805ss. V. Cardinal John Landázuri Ricketts. Philippine Islands. The Holy Father recalls that from that region, where the Catholic faith has already grown, the Catholic religion has been spread to other parts of Asia, 501; he encourages and praises the faithful of that nation, gathered in a Eucharistic group, via radio, 530ss. V. Cardinal Hildebrand Antoniutti. V. Centennial Commemorations. Pisa. The Holy Father travels to that city, the seventeenth from all of Italy, where a Eucharistic group is gathered, and he delivers a sermon to the sacred assembly and to the multitude of faithful on the mystery of the Eucharist, 587ss. Pius V. V. Centennial Commemorations. V. Charles Maccari, Archbishop. Pius XII. The Holy Father announces to the conciliar fathers that he has

decided to institute a canonical process whereby the esteemed Supreme Pastor of the Church will be included among the blessed in Heaven, 983. Joseph Pizzardo, Cardinal, Prefect of the Seminaries and Universities of the Holy See. The Holy Father expresses his wishes for the celebration of the day dedicated to divine vocations, 504s.; he sends a letter to him on the occasion of the fiftieth anniversary of the establishment of the Sacred Congregation for Seminaries and Universities, 963s. Poland. The Holy Father receives and kindly addresses before the Sacred Prelates of that nation, who are present at the Ecumenical Synod in Rome, 970; he expresses his particular love for the Polish people, recalling the merits they have earned in defending the Catholic faith, and expresses his gratitude for the significant signs of piety with which they have pursued the work of the Ecumenical Council, 970s.; moreover, the Holy Father accepts the wishes, so that the sacred millennium of Poland, to be celebrated soon, may be enriched with joyful fruits, 972s. People of Bei, 12ss.; all men are called to the new People of God, 17s.; those who have not yet received the Gospel are ordered to the People of God in various ways, 20; there is one People of God elected, with all being called to holiness and having attained equal faith in the justice of God, 38. Petition for Pallia, 284. Preaching of the divine word: the Holy Father speaks to the orators in the city for forty years, 328; its main characteristics, 328s.; the Holy Father hopes that the word of God, especially in this our time, may truly be effective, 329s. Apostolic Prefectures: — newly established: Minnaensis, 628; — dioceses established: Fada Ngurmaensis, 213; Kabbaënsis, 215; Sokotoënsis, 358; Gaoënsis (with a changed name), 438; Mvekaënsis, 563; — apostolic vicariates established: Canelosensis, 561. Territorial Prelatures: — newly established: Chulucanensis, 147; Tunetana, 217; Cholutensis, 433; Mixepolitana, 831; — suffragan: Chulucanensis, to the metropolitan Trujilloensis, 147; Cholutensis, to the metropolitan Tegu-

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[*Latin ed. p. 1090*]

1090 Index rerum analyticus delata, B. P. per nuntium radiophonicum alloquitur, 532 s. P. Lucianus, Moderator Generalis Ordinis Fratrum S. Augustini, scribit B. P. ob agendas celebritates Gregorii Mendel, clarissimi illius Ordinis sodalis, honorandi causa, 309 ss. V. Mendel Gregorius. S Sabet-El-Ariss, Legatus Reipublicae Arabicae Syriacae, a B. P. salutatur, illi tradens Litteras concrediti muneris testes, 724 s. Sacerdotes. Ne rursus quaerant ea quibus amore Christi renuntiarunt, 646 s. Sacrorum alumni. Summi Pontificis die Pentecostes Sacrum peragentis verba audiunt de gratia et Sacerdotio, 585 s. Sanctitas. Ad quam omnes in Ecclesia vocantur, 44, 653; quaeque in gratiae fructibus incessanter manifestatur et manifestari debet, 44 s.; in variis vitae generibus et officiis una sanctitas excolitur ab omnibus, qui a Spiritu Dei aguntur, 45ss.; speciali modo fovetur multiplicibus consiliis, quae Dominus in Evangelio discipulis suis observanda proponit, 48; christifideles coram admissos B. P. hortatur ut ad sanctitatem contendant, maxime ob relaxatam hac nostra aetate christianam morum disciplinam, 652 ss. Scheppers Victor (S. D.). Decretum introductionis causae pro eius beatificatione, 263 ss. Scrosoppi Aloisius (S. D.). Decretum introductionis causae pro eius beatificatione, 344 ss. Fratres separati. Eos fraterna reverentia et dilectione amplectitur Ecclesia catholica, 93; eorum animum cognoscere oportet, 98; modus ac ratio fidem catholicam exprimendi nullatenus obstaculum fieri debet dialogo cum fratribus, 99. Shastri Lai Bahadur, Primus Administer Indiae. In aeroportu Bombayensi advenientem Beatissimum Patrem salutat, 116. Smina Etsusaburo, Administer ab exteris negotiis in Iaponia. Beatissimum Patrem visit eiusque animi sensus in Iaponicam Nationem excipit, 655 s. Silva Henriquez Card. Radulfus, Archiepiscopus S. Iacobi in Chile.

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[*Latin ed. p. 1091*]

1091 Index rerum analyticus « Sport ». V. Ludicra exercitatio. a Stampa cattolica ». V. Conventus. V. Diurnarii scriptores. Tribunal S. R. Rotae. Admittit Praelatos, Auditores, ceterosque Officiales et Advocatos Tribunalis, comiter hortatur eos, et probandam operam eorum agnoscit et laudat, 233 ss. Tribunal Ruthenense (eccles.). V. Tribunal Tolosanum. « Stampa periodica ». V. Commentarii. Statuta: — de commodandis operibus summo artificio factis, quae Sancta Sedes habet, 677ss.; — ad curam spiritualem militum Reipublicae Foederatae Germaniae spectantia, approbantur et eduntur, 704 ss. Subdecanus Sacri Collegii. V. Normae. Synodus Episcoporum pro universa Ecclesia constituitur, 755 ss., 804, 970. Syria. V. Sabet-El-AHss. T Televisio. V. Radiophonia. Thomas Aquinas (S.). Conventus internationalis Romae habetur de argumento doctrinam spectante summi huius magistri, 788; B. P. excipit et alloquitur eos qui Coetui interfuerunt, momentum

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[*Latin ed. p. 1092*]

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preserving peace, 897 s. Unity: The restoration of unity among all Christians is one of the main goals of the Second Vatican Ecumenical Council, 90, 380; the means by which Christian unity is to be fostered, 244ss.; he commends to the faithful the internal duty of preserving the unity of the Church, 392 ss.; the Sacrament of the Eucharist is the sign and cause of the unity of the Mystical Body of Christ, 772 s. V. Oecumenismus. V. "United Nations Charter." V. O'Connor Martinus Ioannes. Universities: — At the Catholic University of Sherbrooke, a Faculty of Sacred Theology is canonically established, 192s.; — The Catholic University, named after the Blessed Virgin Mary Assumed into Heaven, in the city of Asunción, the capital of the Republic of Paraguay, is canonically established, 348 s.; — A Faculty of Sacred Theology is canonically established in the buildings of the Major National Seminary of Dalat (Vietnam), with the provision that it should be morally connected to and, to some extent, under the authority of the Catholic University of Dalat, 809 s. V. Institutum Pont. Scientiarum Religiosarum a S. Pio X. convertendis, Romae Conventum agentes, 967; he approves of their intention, since the translation of those texts is of great importance and presents great difficulty, 967 s.; the translations of those texts, which were formerly aids to the people ignorant of the Latin language, have now become part of their own rites, and have become the voice of the Church, 968; the vernacular language, although accessible to all, must always be worthy of the most sublime things that it signifies, 968; even the art of music must be considered by those who use it, 968; he recalls the norm by which it is stipulated that, with regard to the introduction of the vernacular language into the liturgy, the transition to the new situation should be made gradually and with prudence, 969; he commends unity and agreement in this important work, 969; liturgical texts, approved and confirmed by the Apostolic See, must be religiously observed, 969s.; an instruction is published by the Sacred Congregation for Rites, in order to establish proper uniformity and to provide a well-defined standard, regarding the language to be used in celebrating the Divine Office and the "ordinary" or "community" Mass among religious, 1010 ss. The Turkish flag, captured in a naval battle near the Echinadas Islands, is returned to the authorities of the Republic of Turkey, 372 s. Apostolic Vicariates: — newly established: Canelosensis, 561; — dismembered: Tumacoënsis and Sibundoyensis, 436; — whose boundaries are changed: Sibundoyensis, 436. Vicini Perdomo Atilanus, the Apostolic Legate of the Dominican Republic, is greeted by the Pope, who receives the letters bearing witness to the granting of his office, and hears his wishes for the preservation of concord among the citizens of that nation and for the advancement of its affairs, 990 s. Vietnam: The Pope expresses his sorrow to the Bishops of that nation for the disturbed peace in that region and for the tragic events, 333 s. Voiron Maria Theodora (S. D.). The decree for the introduction of the cause for her beatification is issued, 858 ss. V. Vallarino Octavius, the Apos-

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[*Latin ed. p. 1093*]

ADDITIONS AND CORRECTIONS in volume LVII of the *Commentarii ACTA APOSTOLICAE SEDIS*: Page 291: line seven, instead of "soavisima e degnissima," read "soavissima e degnissima." Page 703: line seven, the following must be completely corrected: "Ego Petrus titulo S. Laurentii in Lucina Presbyter Cardinalis Giriaci. Ego Paulus titulo S. B. E. Mariae in Vallicella Presbyter Cardinalis Giobbe, Datarius." Page 751 (line fourteen) and page 752 (line twenty): The aforementioned "Mzzica Giulio (Rome)" is incorrectly listed as belonging to the Order of St. Sylvester the Pope, either by error or because he is described as a "Commendatore" or as a "Cavaliere" (Knight). The prior dignity must be retained ("Commenda"). Page 942 (line five): instead of "Placca dell'Ordine di san Silvestro Papa," read "Placca del- l'Ordine di san Gregorio Magno" (by which dignity the aforementioned "De Camillis Lamberto" is adorned).

[*Latin ed. p. 1094*]

The fiftieth-seventh volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirtieth day of December in the year 1965 by the Polyglott Presses of the Vatican.

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